

LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

SIR G. A. GRIBBSON, K.C.I.E., PH.D., D.LITT., I.C.S. (Retd.)



VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART IV.

SPECIMENS OF THE

PANJABI LANGUAGES AND GUJURI.

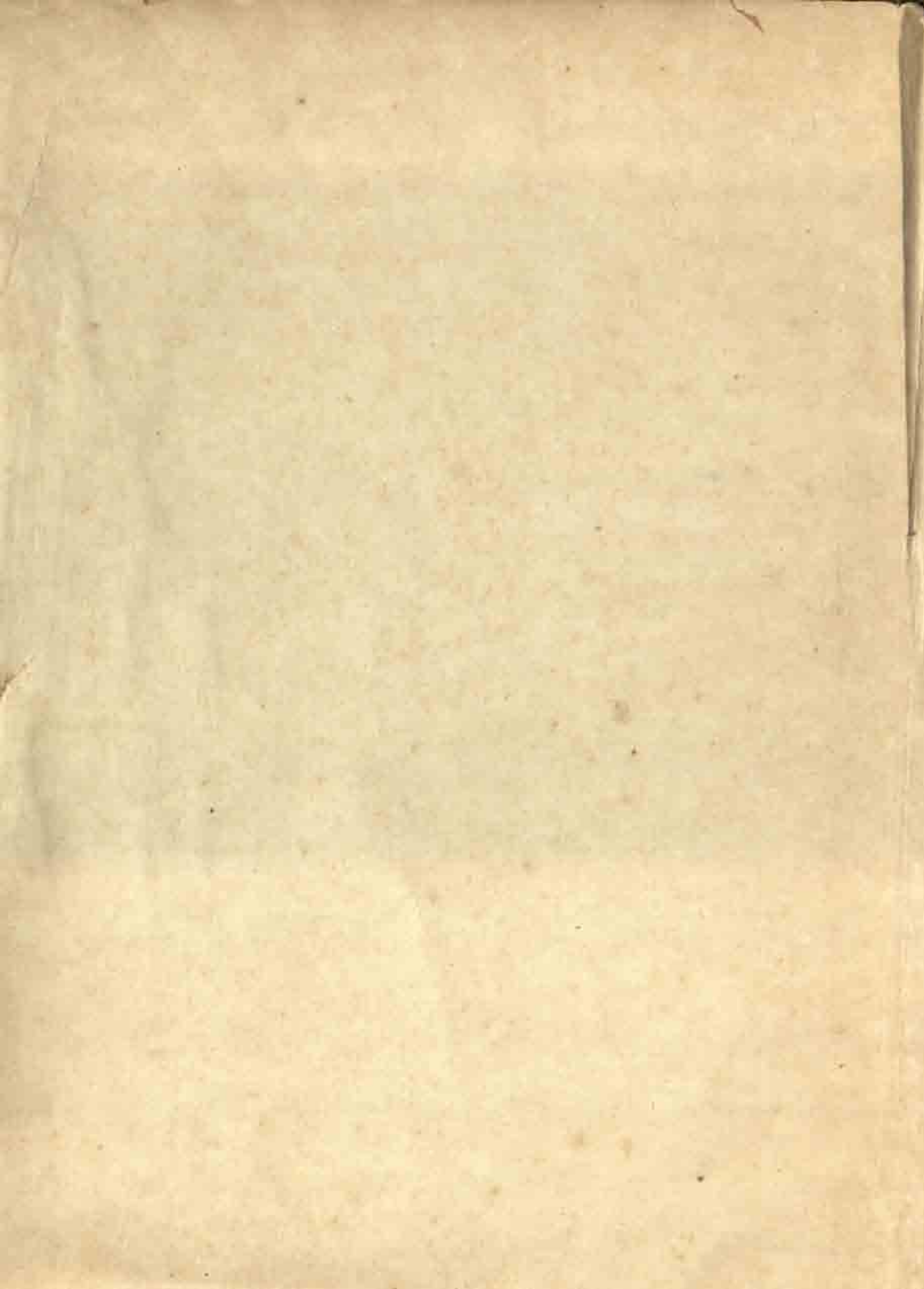
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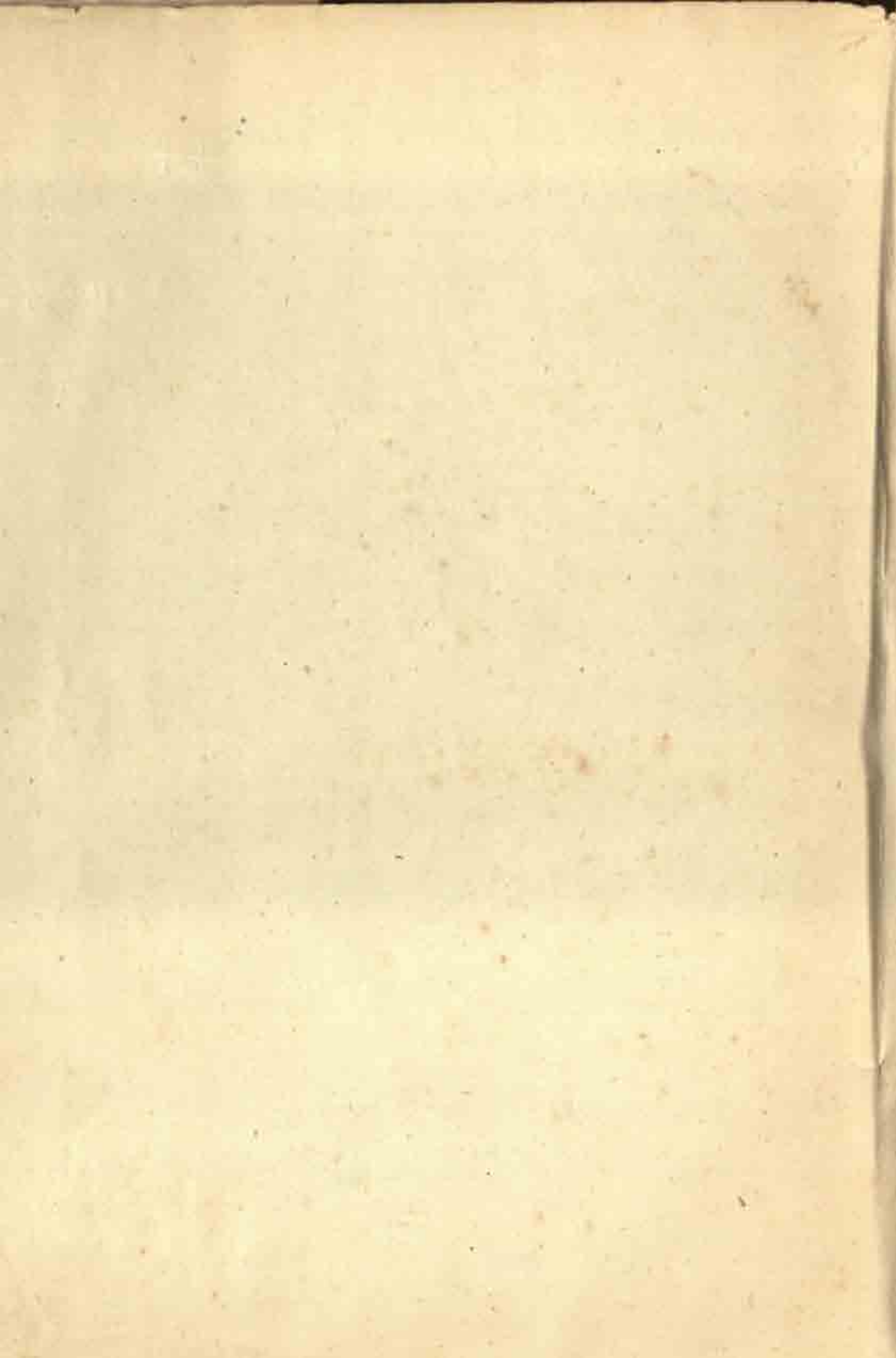


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LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART IV

SPECIMENS OF THE PAHĀRĪ LANGUAGES AND
GUJURĪ



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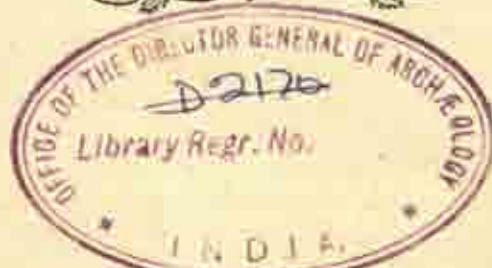
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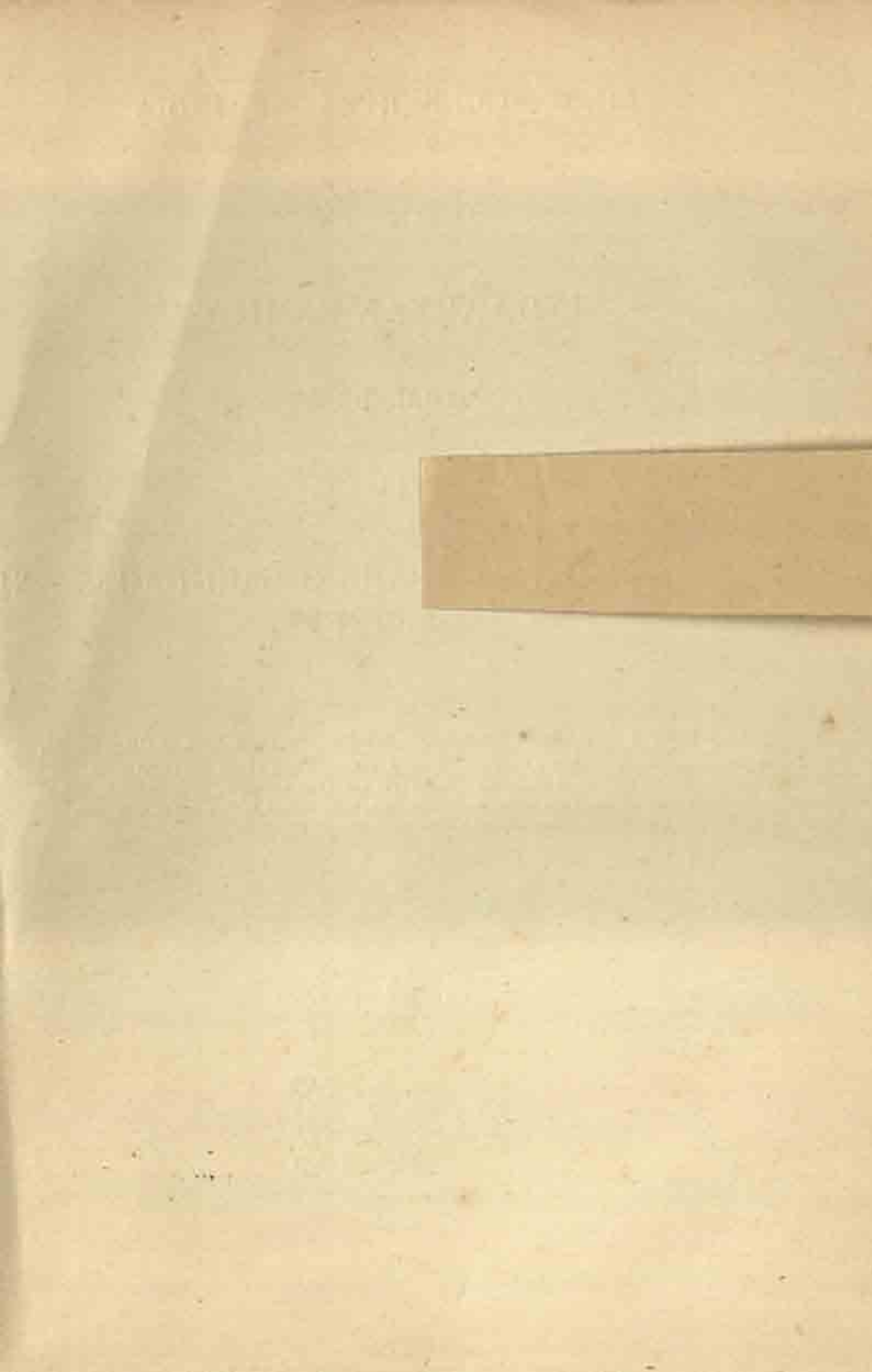
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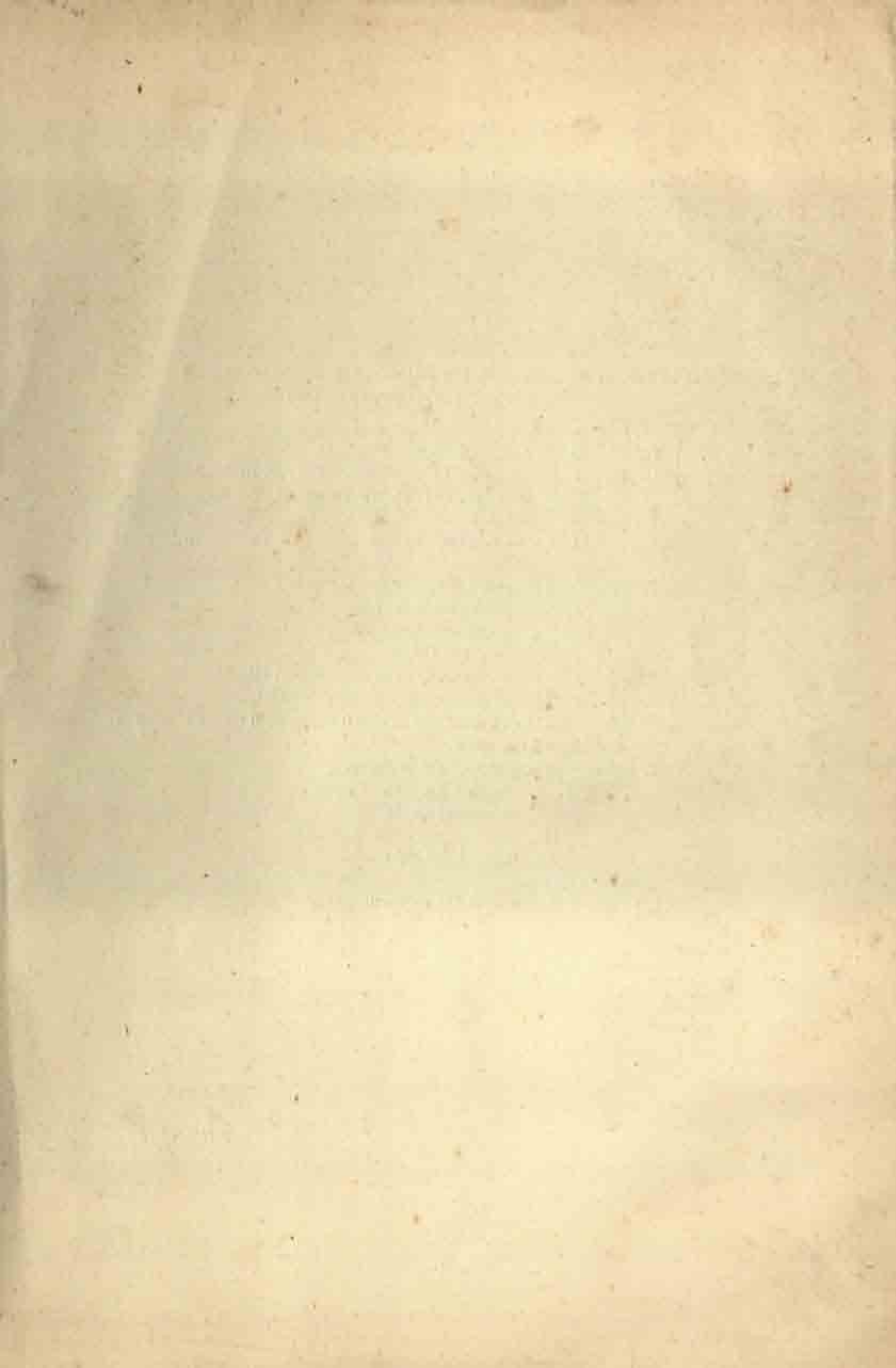
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 " II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
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- " VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
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Map illustrating the Central Pahari Languages and Dialects	To face page 101
Map illustrating the Western Pahari Languages and Dialects	To face page 273

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ē,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए ē,	ऐ ai,	ओ o,	औ ō,	यौ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña			
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na			
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va	or	śa		
श śa	ष sha	स sa	ह ha	ड ḍa	ढ ḍha	ळ ḷa	ळ ḷha					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح h	د d	ر r	س s	ع ʿ
ب b	ڄ ch	ڌ ḍ	ڙ r̥	ش sh	غ gh
پ p	ف f	ز z	ز z	ص s	ف f
ت t	خ kh		ڙ zh	ض ḍ	ق q
ث t̤				ط ṭ	ک k
ث ṭ				ظ ḍ	گ g
				ل l	
				م m	
				ن n	
				و when representing anuswārika	
				in Dēva-nāgarī, by ◌̣ over	
				nasalized vowel.	
				و w or v	
				ه h	
				ی y, etc.	

Tanwin is represented by *n*, thus فائز *fauran*. Alif-e maqṣūra is represented by *ā*;—thus دعوای *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus *tan*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāsh-mirī) चह *ch*; कह *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhath*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (ڄ), Kāshmirī (च्), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ڄ), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmirī (ञ) is represented by *ñ*.
- (d) Sindhi (ڄ), Western Panjābī (and elsewhere on the N.-W. Frontier) (ڄ), and Puṣhtō (ڄ or ڄ) are represented by *ɟ*.
- (e) The following are letters peculiar to Puṣhtō:—
 ځ *t*; ځ *ts* or *dz*, according to pronunciation; ځ *q*; ځ *r*; ځ *z* or *g*, according to pronunciation; ځ *sh* or *kh*, according to pronunciation; ځ or ځ.
- (f) The following are letters peculiar to Sindhi:—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*; ڄ *ñ*; ڄ *dh*; ڄ *q*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*; ڄ *n*; ڄ *u*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ā</i> ,	" " " <i>a</i> in <i>hat</i> .
<i>ē</i> ,	" " " <i>e</i> in <i>met</i> .
<i>ō</i> ,	" " " <i>o</i> in <i>hot</i> .
<i>é</i> ,	" " " <i>é</i> in the French <i>était</i> .
<i>o</i> ,	" " " <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	" " " <i>ō</i> in the German <i>schön</i> .
<i>ū</i> ,	" " " <i>ū</i> in the " <i>mūhe</i> .
<i>th</i> ,	" " " <i>th</i> in <i>think</i> .
<i>dh</i> ,	" " " <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *assistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

ERRATA IN VOLUME IX, PART IV.

Page 356, No. 35, Col. 2, for 'Ākhā' (corrected by hand), read 'Ākhā.'

Page 618, L. 4 from the bottom, insert a word as shown in the proof returned herewith,

35

Page 684, No. 75, Col. 2, for 'Uṭ,' read 'Ūṭ.' No. 95, Col. 2 (Col. 4 of page), the letter Ā is defaced.

Page 806, L. 3, for 𐎧 read 𐎧

Page 823, L. 17, for 'maī' (corrected by hand), read 'maī.'

Page 968, No. 54, Col. 4, for 'Nāqō,' read 'Nāqō.'

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PAHĀRĪ.

The word '*Pahārī*' means 'of or belonging to the mountains,' and is specially applied to the groups of languages spoken in the sub-Himalayan hills extending from the Bhadrawah, north of the Panjab, to the eastern parts of Nepal. To its North and East various Himalayan Tibeto-Burman languages are spoken. To its west there are Aryan languages connected with Kāshmirī and Western Pañjābī, and to its south it has the Aryan languages of the Panjab and the Gangetic plain, *viz.*:—in order from West to East, Pañjābī, Western Hindī, Eastern Hindī and Bihārī.

The Pahārī languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī, commonly called Naipālī, the Aryan language spoken in Nepal. Next, in Kumaon and Garhwal, we have the Central Pahārī languages, Kumaunī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandi and Suket, Chamba, and Western Kashmir.

As no census particulars are available for Nepal we are unable to state how many speakers of Eastern Pahārī there are in its proper home. Many persons (especially Gorkhā soldiers) speaking the language reside in British India. In 1891 the number counted in British India was 24,262, but these figures are certainly incorrect. In 1901 the number was 143,721. Although the Survey is throughout based on the Census figures of 1891, an exception will be made in the case of Eastern Pahārī, and those for 1901 will be taken, as in this case they will more nearly represent the actual state of affairs at the time of the preceding census.

Central and Western Pahārī are both spoken entirely in tracts which were subject to the Census operations of 1891, and these figures may be taken as being very fairly correct. The figures for the number of Pahārī speakers in British India are therefore as follows:—

Eastern Pahārī (1901)	143,721
Central Pahārī (1891)	1,107,612
Western Pahārī (1891)	816,181
TOTAL	2,067,514

It must be borne in mind that these figures only refer to British India, and do not include the many speakers of Eastern Pahārī who inhabit Nepal.

To these speakers of Western Pahārī must be added the language of the Gujurs who wander over the hills of Hazara, Murree, Kashmir, and Swat and its vicinity. Except in Kashmir and Hazara, these have never been counted. In Kashmir, in the year 1901, the number of speakers of Gujurī was returned at 126,849 and in Hazara, in 1891, at 83,167, and a mongrel form of the language, much mixed with Hindostānī and Pañjābī is spoken by 226,949 Gujars of the

submontane districts of the Panjab, Gujrat, Gurdaspur, Kangra, and Hoshiarpur. To make a very rough guess we may therefore estimate the total number of Gujurī speakers at, say, 600,000, or put the total number of Pahārī speakers including Gujurī at about 2,670,000.

It is a remarkable fact that, although Pahārī has little connexion with the Pañjābī,

The Language.

Western and Eastern Hindi, and Bihārī spoken immediately to its south, it shows manifold traces of intimate relationship with the languages of Rajputana. In order to explain this fact it is necessary to consider at some length the question of the population that speaks it. This naturally leads to the history of the Khasās and the Gurjaras of Sanskrit literature. The Sanskrit Khasā and Gurjara are represented in modern Indian tongues by the words Khas, and Gujar, Gujar or Gujur respectively. The mass of the Aryan-speaking population of the Himalayan tract in which Pahārī is spoken belongs, in the West, to the Kanōt and, in the East, to the Khas caste. We shall see that the Kanōts themselves are closely connected with the Khasās, and that one of their two sub-divisions bears that name. The other (the Rāo) sub-division, as we shall see below,¹ I believe to be of Gurjara descent.

Sanskrit literature contains frequent² references to a tribe whose name is usually

The Khasa Tribe.

spelt Khasā (खश), with variants such as Khasa (खस), Khasha (खष), and Khasīra (खशीर).³ The earlier we trace notices regarding them, the further north-west we find them.

Before citing the older authorities it may be well to recall a legend regarding a woman named Khasā of which the most accessible version will be found in the Vishṇu Purāṇa,⁴ but which also occurs in many other similar works. The famous Kaśyapa, to whom elsewhere is attributed the origin of the country of Kashmīr, had numerous wives. Of these Krōdhavaśā was the ancestress of the cannibal Piśitāsīs or Piśāchas and Khasā of the Yakshas and Rākshasas. These Yakshas were also cannibals,⁵ and so were the Rākshasas.

In Buddhist literature the Yakshas correspond to the Piśāchas of Hindū legend.⁶ Another legend makes the Piśāchas the children of Kapiśa, and there was an ancient town called Kāpiśa at the southern foot of the Hindū Kush.⁷ That the Piśāchas were

¹ See p. 13, note ¹.

² Authorities on Kanōt and Khas :—

CUNNINGHAM, SIR ALEXANDER.—*Archaeological Survey of India*, Vol. XIV, pp. 125 ff.

LEHMON, SIR DENNIS.—*Outlines of Panjāb Ethnography* (Calcutta, 1883), p. 268.

ATKINSON, E. T.—*The Himalayan Districts of the North-Western Provinces of India*, Vol. II (forming Vol. XI of the Gazetteer, North-Western Provinces), Allahabad, 1884, pp. 262-70, 376-81, 439-42, etc. (see Index).

STEIN, SIR AUREL.—*Translation of the Rājā-Tarāṅginī*, London, 1900, Note to I, 317; II, 430, and elsewhere (see Index).

HODGSON, B. H.—*Origin and Classification of the Military Tribes of Népāl*. *Journal of the Asiatic Society of Bengal*, II (1833), pp. 217 ff. Reprinted on pp. 37 ff. of *Part II of Essays on the Languages, Literature and Religion of Népāl and Tibet* (London, 1874).

VANMANT, E.—*The Tribes, Clans, and Castes of Nepal*. *Journal of the Asiatic Society of Bengal*, LXIII (1894), Part I, pp. 213 ff.

LÉVI, SYLVAIN.—*Le Népal*, Paris, 1905. Vol. I, pp. 357 ff., 261-267, 276 ff.; Vol. II, pp. 218 ff., etc. (see Index).

³ E.g. Mahābhārata, VI, 375 :—*Daruddh Kātmirāṣ* *Khasīrāṣ*, Dardā, Kāshmirā, and Khāṣīrāṣ. Regarding the equation of the last named with Khasā, cf. Wilson, *Vishṇu Purāṇa*, II, 186.

⁴ Wilson, II, 74 ff.

⁵ Bhāgavata Purāṇa, III, xix, 21. They wanted to eat Brahmā himself!

⁶ So Kalhaṇa, *Rājatarāṅginī*, I, 184, equates Yaksha and Piśācha. See note on the passage in Stein's translation.

⁷ Thomas in J. R. A. S., 1906, p. 461.

also said to be cannibals is well known, and the traditions about ancient cannibalism in the neighbourhood of the Hindū Kush have been described elsewhere by the present writer.¹ Here we have a series of legends connecting the name Khasā with cannibalism practised in the mountains in the extreme north-west of India, and to this we may add Pliny's remark² about the same locality,—'next the Attacori (Uttarakurus) are the nations of the Thuni and the Forcari; then come the Casiri (Khasīras), an Indian people who look towards the Scythians and feed on human flesh.'

Numerous passages in Sanskrit literature give further indications as to the locality of the Khasas. The Mahābhārata³ gives a long account of the various rarities presented to Yudhishtira by the kings of the earth. Amongst them are those that rule over the nations that dwell near the river Śailōdā where it flows between the mountains of Mēru and Mandara, i.e. in Western Tibet.⁴ These are the Khasas . . . the Pāradas (? the people beyond the Indus), the Kulindas⁵ and the Taṅganas.⁶ Especially interesting is it to note that the tribute these people brought was Tibetan gold-dust, the famous *pipilika*, or ant-gold, recorded by Herodotus⁷ and many other classical writers, as being dug out of the earth by ants.

In another passage⁸ the Khasas are mentioned together with the Kāśmīras (Kāsh-mīris), the inhabitants of Urasa (the modern Panjab district of Hazara), the Piśāchas, Kāmbōjas⁹ (a tribe of the Hindū Kush), the Daradas (or Dards) and the Śakas (Scythians), as being conquered by Kṛishṇa.

In another passage Duṣśāsana leads a forlorn hope consisting of Śakas,¹⁰ Kāmbōjas,¹¹ Bāhlikas (inhabitants of Balkh), Yavanas (Greeks), Pāradas,¹² Kulīṅgas (a tribe on the banks of the Satlaj¹³), the Taṅganas,¹⁴ Ambashthas (of the (?) middle Panjāb, probably the Ambastai of Ptolemy¹⁵), Piśāchas, Barbarians, and mountaineers.¹⁶ Amongst them,¹⁷

¹ J. R. A. S., 1903, pp. 285 ff.

² XVI, 17; McCrindle, — *Ancient India as described in Classical Literature*, p. 118. Is it possible that 'Thuni and Forcari' represent 'Hūna and Tukhāra'?

³ II, 1822 ff.

⁴ II, 1858. Cf. Pargiter, *Māhābhārata Purāṇa*, p. 351.

⁵ *Vide post.*

⁶ The *Tāγγarai* of Ptolemy. The most northern of all the tribes on the Ganges. They lived near Badrināth. Here was the district of Taṅganapura, mentioned in copper-plate grants preserved at the temple of Paṇḍukṣhvara near Badrināth (Atkinson, op. cit. p. 357).

⁷ III, 104.

⁸ VII, 399.

⁹ According to Yaska's *Nirukta* (II, i, 4), the Kāmbōjas did not speak pure Sanskrit, but a dialectic form of that language. As an example, he quotes the Kāmbōja *śaṇati*, he goes, a verb which is not used in Sanskrit. Now this verb *śaṇati*, although not Sanskrit, happens to be good Eranian, and occurs in the Avesta, with this meaning of 'to go.' We therefore from this one example learn that the Kāmbōjas of the Hindū Kush spoke an Aryan language, which was closely connected with ancient Sanskrit, but was not pure Sanskrit, and which included in its vocabulary words belonging to Eranian languages. We may further note that Yaska does not consider the Kāmbōjas to be Aryans. He says this word is used in the language of the Kāmbōjas, while only its (according to his account) derivative, *śaṇa*, a corpse, is used in the language of the Āryas.

Again in the same passage Yaska states that 'the northerners' use the word *dātra* to mean 'a sickle.' Now we shall see that in Western Pahari and in the Piśācha languages generally, *ṛ* continually becomes *cā* or *śā*. Thus the Sanskrit word *putra*, a son, becomes *pučā* or *puśā* in Shinā. We may expect a similar change to occur in regard to the word *dātra*. This word actually occurs in Persian in the form *dāe*, but the only relation of it that has been noted in the Piśācha dialects is the Kashmiri *drōt*, which is really the same word as *dātra*, with metathesis of the *r*.

¹⁰ See above.

¹¹ I.e., if they are the same as the Kulīṅgas of Mark. P., LVII, 37.

¹² VII, 1, 68.

¹³ VII, 4818.

¹⁴ VII, 4848.

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armed with swords and pikes were Daradas,¹ Taṅgaṇas,¹ Khaśas, Lampākas (now Kāfirs of the Hindū Kush),² and Pulindas.³

We have already seen that the Khaśas were liable to the imputation of cannibalism. In another passage of the Mahābhārata, where Karna describes the Bahikas in the 8th book, they are again given a bad character.⁴ Where the six rivers, the Śatadru (Satlaj), Vipāśā (Bias), Irāvati (Ravi), Chandrabhāgā (Chinab), Vitastā (Jehlum), and the Sindhu (Indus) issue from the hills, is the region of the Āratas, a land whose religion has been destroyed.⁵ There live the Bahikas (the Outsiders) who never perform sacrifices and whose religion has been utterly destroyed. They eat any kind of food from filthy vessels, drink the milk of sheep, camels, and asses, and have many bastards. They are the offspring of two Piśāchas who lived in the river Vipāśā (Bias). They are without the Vēda and without knowledge. The Prasthalas,⁶ the Madras,⁷ the Gandhāras (a people of the north-west Panjab, the classical Gandarii), the people named Āratas, the Khaśas, the Vasātis, the Sindhus and Sauvīras (two tribes dwelling on the Indus), are almost as despicable.⁸

In the supplement to the Mahābhārata, known as the Hariyamśa, we also find references to the Khaśas. Thus it is said⁹ that King Sagara conquered the whole earth, and a list is given of certain tribes. The first two are the Khaśas and the Tukhāras. The latter were Iranian inhabitants of Balkh and Badakhshan, the Tokhāristān of Muslimān writers.

In another place,¹⁰ the Hariyamśa tells how an army of Greeks (Yavanas) attacked Krishṇa when he was at Mathurā. In the army were Śakas (Scythians), Tukhāras,¹¹ Daradas (Dards), Pāradas,¹¹ Taṅgaṇas,¹¹ Khaśas, Pahlavas (Parthians), and other barbarians (Mlēcchīhas) of the Himālaya.

Many references to the Khaśas occur in the Purāṇas. The most accessible are those in the Viṣṇu and Mārkaṇḍeya Purāṇas, which have translations with good indexes. I shall rely principally upon these, but shall also note a few others that I have collected.

The Viṣṇu Purāṇa¹² tells the story of Khasā, the wife of Kaśyapa, with her sons Yaksha and Rākshasa and her Piśācha stepson already given. It also tells (IV, iii) the

¹ See above.

² Mark. P., LVII, 40, and Pargiter's note thereon.

³ There were two Pulindas, one in the south and another in the north. See Hall on Wilson, Viṣṇu P., Vol. II, p. 159.

⁴ VIII, 2032 B. A clan of the Bahikas is the Jartikas (2034), who perhaps represent the modern Jatts. If they do, the passage is the oldest mention of the Jatts in Indian literature.

⁵ Note that their religion has been destroyed. In other words they formerly followed Indo-Aryan rites, but had abandoned them. They are not represented as infidels *ab initio*. In this passage the Āratas are mentioned in verses 2056, 2061, 2064, 2068, 2069, 2070, 2081, 2100 and 2110. The name is usually interpreted as meaning 'a people without kings', but this is a doubtful explanation.

⁶ Locality not identified.

⁷ In the Panjab, close to the Amulashthas (see above). Their capital was Śakala, the Sagala of Ptolemy. In verse 2040 of the passage quoted, we have a song celebrating the luxury of Śakala.—“When shall I next sing the songs of the Bahikas in this Śakala town, after having feasted on cow's flesh, and drunk strong wine? When shall I again, dressed in fine garments, in the company of fair-complexioned large sized women, eat much mutton, pork, beef, and the flesh of fowls, asses and camels? They who eat not mutton live in vain.” So do the inhabitants, drunk with wine, sing. How can virtue be found among such a people?”

⁸ At the time that the Śatapatha Brāhmaṇa was written, the Bahikas were not altogether outside the Aryan pale. It is there (I, vii, III, 8) said that they worship Agni under the name of Bhava.

⁹ 781.

¹⁰ 6440.

¹¹ See above.

¹² I, 121.

story of Sagara, but does not mention the Khasas in this connexion, nor does the Bhāgavata Purāṇa in the corresponding passage (IX, viii). The Vayu Purāṇa, on the other hand, in telling the story mentions the Khasas, but coupling them with three other tribes. Of these three, one belongs to the north-west, and the other two to the south of India, so that we cannot glean from it anything decisive as to the locality of the Khasas.

A remarkable passage in the Bhāgavata Purāṇa (II, iv, 18) gives a list of a number of outcast tribes, which have recovered salvation by adopting the religion of Kṛishṇa. The tribes belong to various parts of India, but the last four are the Ābhīras,¹ the Kaṅkas,² the Yavanas, and the Khasas (i. l. Śakas). Here again we have the Khasas mentioned among north-western folk.

Again in the story of Bharata, the same Purāṇa tells how that monarch conquered (IX, xx, 29) a number of the barbarian (Mlēcchha) kings, who had no Brāhmanas. These were the kings of the Kirātas, Hūnas, Yavanas, Andhras, Kaṅkas, Khasas, and Śakas. The list is a mixed one, but the last three are grouped together and point to the north-west.

The Mārkaṇḍeya Purāṇa (LVII, 56) mentions the Khasas as a mountain (probably Himalayan) tribe. In three other places (LVIII, 7, 12 and 51) they have apparently, with the Śakas and other tribes, penetrated to the north-east of India. This would appear to show that by the time of the composition of this work the Khasas had already reached Nepal and Darjeeling, where they are still a numerous body.³

We may close this group of authorities by a reference to the Laws of Manu. Looking at the Khasas from the Brahmanical point of view, he says (X, 22) that Khasas are the offspring of outcast Kshatriyas, and again (X, 44), after mentioning some south Indian tribes he says that Kāmbōjas,⁴ Yavanas,⁵ Śakas,⁶ Pāṇḍas,⁷ Pahlavas,⁸ Chinas,⁹ Kirātas,¹⁰ Daradas¹¹ and Khasas are those who became outcast through having neglected their religious duties,¹² and, whether they speak a barbarous (Mlēcchha) or Aryan language, are called Dasyus. Here again we see the Khasas grouped with people of the north-west.

Two works belonging at latest to the 6th century A.D. next claim our attention. These are the *Bharata Nāṭya Śāstra* and the *Bṛihat Saṃhitā* of Varāhamihira. The former¹³ in the chapter on dialects says, 'The Bāhlikī language is the native tongue of Northerners and Khasas.' Bāhlikī, as we have seen above, is the language then spoken in what is now Balkh.¹⁴ Here again we have the Khasas referred to the north-west.

¹ On the India, the Abiria of Ptolemy.

² Kaṅkas have not been identified, but in the list of nations who brought presents to Yudhisṭhira already mentioned (Mahābhārata, II, 1850) they are mentioned together with the Śakas, Takkāras, and Rāmas (? Romans), i.e. as coming from the north-west.

³ *Fide* post.

⁴ See above.

⁵ Usually translated 'Chinese', but I would suggest that in this and similar passages, they are the great Shio race, still surviving in Gilgit and the vicinity.

⁶ At present mostly in Nepal.

⁷ So Kullika.

⁸ xvii, 52. *Bāhlikīśāstrāṅgīyāṁ Khasasāṁ cā saṁhitāṁ*. I am indebted to Prof. Kanō for this reference.

⁹ Lakṣmīdhara, a comparatively late Prakrit Grammarian, says that the language of Bāhlikā (Balkh), Kāśyā (N. W. Punjab), Nipā, Guṇḍhāra (the country round Peshawar), and Bhāṭa (for Bhāṭa, i.e. Tibet), together with certain countries in South India is said by the ancients to have been Paśāhī. See Lassen, *Institutiones Linguae Praecriticae*, p. 13, and Pischel, *Grammatik der Prakrit-Sprachen*, § 37.

Varāhamihira mentions Khasas several times. Thus in one place (X, 12) he groups them with Kulūtas (people of Kulu), Taṅgaṇas (see page 3), and Kāśmīras (Kāśmīrīs). In his famous chapter on Geography, he mentions them twice. In one place (XIV, 6) he puts them in Eastern India, and in another (XIV, 30) he puts them in the north-east. The latter is a mistake, for the other countries named at the same time are certainly north-western.¹ The mistake is a curious and unexpected one, but is there nevertheless, and moreover Varāhamihira is not alone in this. Bhaṭṭotpala, in his commentary to the *Bṛhatsamhitā*, quotes Paraśara as saying the same thing.²

In the section dealing with those men who are technically known as 'swans,'³ Varāhamihira says that they are a long-lived race ruling over the Khasas, Śūrasēnas (Eastern Punjab), Gāndhāra (Peshawar country), and the Gangetic Doāb. This passage does not give much help.

Kalhana's famous chronicle of Kashmir, the *Rājataranginī*, written in the middle of the 12th century A.D., is full of references to the Khasas, who were a veritable thorn in the side of the Kashmir rulers. Sir Aurel Stein's translation of the work, with its excellent index, renders a detailed account of these allusions unnecessary. It will be sufficient to give Sir Aurel Stein's note to his translation of verse 317 of Book I. I have taken the liberty of altering the spelling of some of the words so as to agree with the system adopted for this survey:—

It can be shown from a careful examination of all the passages that their (the Khasas') seats were restricted to a comparatively limited region, which may be roughly described as comprising the valleys lying immediately to the south and west of the Pir Pantiāl range, between the middle course of the Vītastā (or Jehlam) on the west, and Kāśhtavāṭa (Kishtwār) on the east.

In numerous passages of the *Rājataranginī* we find the rulers of Rājapuri, the modern Rajauri, described as 'lords of the Khasas', and their troops as Khasas. Proceeding from Rājapuri to the east we have the valley of the Upper Anu River, now called Panjgabbār . . . as a habitation of Khasas. Further to the east lies *Baṇāṭāla*, the modern Bān'hāl, below the pass of the same name, where the pretender Bhikshāchāra sought refuge in the castle of the 'Khasa-Lord' Bhagika . . . The passages viii, 177, I, 074 show that the whole of the valley leading from Bān'hāl to the Chandrabhāgā (Chenab), which is now called 'Bichhlāri' and which in the chronicle bears the name of *Viśhalāṭā*, was inhabited by Khasas.

Finally we have evidence of the latter's settlements in the Valley of Khasālaya . . . Khasālaya is certainly the Valley of Khaisāl (marked on the map as 'Kashar') which leads from the Marbat Pass on the south-east corner of Kashmir down to Kishtwār . . .

Turning to the west of Rājapuri, we find a Khasa from the territory of Parpōṭa or Prāṇṭa mentioned in the person of Tuṅga, who rose from the position of a cowherd to be chosen Queen Diddā's all-powerful minister. The Queen's own father, Siṃharāja, the ruler of Lohara or Loh'rin, is designated a Khasa, . . . and his descendants, who after Diddā occupied the Kashmir throne, were looked upon as Khasas.—That

¹ The whole passage (29 and 30) runs as follows:—'In North-East, Mount Mēru, the Kingdom of those who have lost caste (*masāpōṣya*), the nomads (*paṭapāṭas*,² worshippers of Paśupati), the Khas (a tribe near Kashmir, Stein, *Rāja Taranginī*, trans. II, 217), the Kāśmīras, the Abhisāras (of the lower hills between the Jehlam and the Chinab), Daradas (Dards), Taṅgaṇas, Kulūtas (Kuls), Sairindhras (not identified), Forest men, Brahmaparas (Bharmaur in Chamba), Darvas (close to Abhisāra), Dīmaras (apparently a Kashmir tribe, Stein II, 304 ff.), Foresters, Kīrāsas, Chīnas (Ships of Gilgit, see above, or Chinese), Kaṇḍas (see below), Bhūllas (not identified), Paṭōlas (not identified), Jātāsuras (P. Jāt), Kuṇāṭas (see below), Kīnasas, Gbōhas and Kuchikas (not identified). It will be seen that every one of the above names which has been identified belongs to the North-West. Regarding the Kaṇḍas or Kuṇḍas, it may be mentioned that Cunningham (*Rep. Arch. Surv. India*, XIV, 125) identified them with the Kanōts of the Simla Hill States, whose name he wrongly spells "Kunēt." The change from 'Kuṇḍa' to 'Kanōt' is violent and improbable, though not altogether impossible. It would be simpler to connect the Kanōts with Varāhamihira's Kuṇāṭas, but here again there are difficulties, for the *t* in 'Kanōt' is dental, not cerebral. Such changes are, however, not uncommon in the 'Piśācha' languages.

² A similar but fuller list is also given in Varāhamihira's *Samantasamhitā*, in which the Khasas are classed with Daradas, Abhisāras and Chīnas.

³ LXVIII, 26.

there were Khaśas also in the Vitastā valley below Varāhamūla, is proved by the reference to Virāṇaka as 'a seat of Khaśas' Of this locality it has been shown . . . that it was situated in the ancient *Dodraṇatī*, the present *Dwārhidī*, a portion of the Vitastā valley between Kathai and Muzaffarābād.

The position here indicated makes it highly probable that the Khaśas are identical with the modern *Khakha* tribe, to which most of the petty hill-chiefs and gentry in the Vitastā valley below Kashmir belong. The name *Khakha* (*Pahāri*; in Kāshmiri sing. *Khakḥ*, plur. *Khakḥ*) is the direct derivation of *Khaśa*, Sanskrit *ś* being pronounced since early times in the Panjāb and the neighbouring hill-tracts as *kh* or *h* (compare Kāshmiri *h* < Sanskrit *ś*).

The *Khakha* chiefs of the Vitastā valley retained their semi-independent position until Sikh times, and, along with their neighbours of the Bomba clan, have ever proved troublesome neighbours for Kashmir.

We have already noted that another name for the Khaśas was *Khaśīras*. The name *Kāśmīra* (Kashmir) is by popular tradition associated with the famous legendary saint *Kaśyapa*, but it has been suggested, with considerable reason, that *Khaśa* and *Khaśīra* are more probable etymologies. At the present day, the Kāshmiri word for 'Kashmir' is '*kashīr*,' a word which is strongly reminiscent of *Khaśīra*.¹

Turning now to see what information we can gain from classical writers, we may again refer to Pliny's mention of the cannibal *Casiri*, who, from the position assigned to them, must be the same as the *Khaśīras*. Atkinson in the work mentioned in the list of authorities gives an extract from Pliny's account of India (p. 354). In this are mentioned the *Oesi*, a mountain race between the Indus and the Jamna, who are evidently the Khaśas. Atkinson (l. c.) quotes Ptolemy's *Achasia regio* as indicating the same locality, and this word not impossibly also represents '*Khaśa*'. Perhaps more certain identifications from Ptolemy are the *Káσιοι* Mountains and the country of *Káσια*.²

In other places³ he tells us that the land of the *Ότοροκόρροι* (*Uttarakurus*) and the city of *Ότοροκόρρα* lay along the Emodic and Seric mountains in the north, to the east of the *Kasia* mountains. The latter therefore represent either the Hindū Kush or the mountains of Kashgar in Central Asia.⁴

To sum up the preceding information. We gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindū Kush and the mountainous tracts to the south, and in the Western Panjāb there was a group of tribes, one of which was called *Khaśa*, which were looked upon as *Kshatriyas* of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become *Mlêchchhas*, or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśas were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmir, Kashgar in Central Asia, and the Kashgar

¹ The change of initial *kh* to *k* is not uncommon in Piśācha languages. Thus, the Sanskrit *khāra*, an ass, is *kur* in Boshgall *Kāfir*, and in Shina, a language very closely connected with Kāshmiri, the root of the verb meaning 'to eat' is *kā*, not *khā*.

² *Serica* VI, 15, 16, in Lassen I.A., I², 28.

³ VI, 16, 2; 3, 5, 8; VIII, 24, 7, in Lassen I.A., I², 1018.

⁴ According to Lassen, p. 1020, the *Káσια* 'opp of Ptolemy are the mountains of Kashgar, i.e. '*Khaśa-gairi*', the mountain of the Khaśas. See, however, Stein, *Ancient Khotan*, pp. 50 f. The same name re-appears in Chitral, south of the Hindū Kush, where the river *Khōnar* is also called the *Khashgat*. For further speculations on the subject the reader is referred to St. Martin, *Mém. de l'Acad. des Inscri. Sav. Étrang.* I série vi, i. pp. 284 ff., and to Atkinson (*op. cit.*), p. 377.

of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'Piśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The Khakhas of the Jehlam valley are Khasās, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Panjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khasās, they claim to be of impure Rājput (i.e. Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man; the Rāo that prescribed for an outcast. The Khasiā wears the sacred thread, while the Rāo does not.¹ There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to be Khasās by descent. In fact, as we shall see, the principal dialect of Kumaon is known as Khasparjiyā, or the speech of Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman population. But that there is a leaven of pure Khas descent also in the tribe is not denied.²

In this way we see that the great mass of the Aryan-speaking population of the Lower Himālaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasās of the Mahābhārata.

While Sanskrit literature³ commencing with the Mahābhārata contains many references to the Khasās, until quite late times it is silent about the Gurjaras. They are not mentioned in the Mahābhārata or in the Vishṇu, Bhāgavata, or Mārkaṇḍeya Purāṇa. In fact the earliest known reference to them occurs in the Śrīharshacharita, a work of the early part of the 7th century of our era.

¹ Tibbetson, op. cit., § 497. Regarding the Rāos, see p. 13, note ², post.

² Regarding the origin of the Nepal Khas, see Hodgson and Sylvain Lévi, op. cit.

³ Authorities on the connexion of Rājputs and Gurjaras or Gūjars:—

TOB, J.,—*Annals and Antiquities of Rajasthan*, London, 1829-32. Introduction.

ELLIOT, SIR H. M., K.C.B.,—*Memoirs on the History, Folklore and Distribution of the Races of the North-Western Provinces of India*. Edited, etc., by John Beames. London, 1859. I. 99 ff., etc. (see Index).

IMMETSON, SIR DWIGHT, K.C.S.I.,—*Outline of Panjab Ethnography*. Calcutta, 1882, pp. 262 ff.

[JACKSON, A. M. T.],—*Gazetteer of the Bombay Presidency*, Vol. I, Pt. I, App. III. (by A. M. T. J.), Account of Bhinmal, esp. pp. 463 ff.

SMITH, VINCENT A.,—*The Gurjars of Rajasthan and Kanauj*, J. R. A. S., 1909, pp. 53 ff.

BHANDARKAR, D. B.,—*Foreign elements in the Hindu Population*, *Indian Antiquary*, XI (1911), pp. 7 ff. esp. pp. 21 ff.

According to the most modern theory, which has not yet been seriously disputed but which has nevertheless not been accepted by all scholars, the Gurjaras entered India, together with the Hūṇas and other marauding tribes, about the sixth century A.D. They rapidly rose to great power, and founded the Rājput tribes of Rajputana.¹ The Gurjaras were in the main a pastoral people, but had their chiefs and fighting men. When the tribe rose to power in India, the latter were treated by the Brāhmanas as equivalent to Kshatriyas and were called Rājputas, and some were even admitted to the equality with Brāhmanas themselves, while the bulk of the people who still followed their pastoral avocations remained as a subordinate caste under the title of Gurjaras, or, in modern language, Gūjars, or, in the Panjab, Gujars.

So powerful did these Gurjaras or Gūjars become that no less than four tracts of India received their name. In modern geography we have the Gujrat and Gujranwala districts of the Panjab, and the Province of Gujarat in the Bombay Presidency. The Gujrat District is a Sub-Himalayan tract with a large proportion of Gujars. It is separated by the river Chinab from the Gujranwala District, in which Gujars are more few. In the Province of Gujarat there are now no members of the Gūjar caste, as a caste, but, as we shall see later on, there is evidence that Gūjars have become absorbed into the general population, and have been distributed amongst various occupational castes. In addition to these three tracts Al-Birūnī (A.D. 971-1039) mentions a Guzarat situated somewhere in Northern Rajputana.²

In ancient times, the Gurjara kingdom of the Panjab comprised territory on both sides of the Chinab, more or less accurately corresponding with the existing Districts of Gujrat and Gujranwala. It was conquered temporarily by Śaṅkaravarman of Kashmir in the ninth century.³ The powerful Gurjara kingdom in South-Western Rajputana, as described by the Chinese pilgrim Hsuen Tsiang in the seventh century, had its capital at Bhinmāl or Śrīmāl, to the North-West of Mount Abu, now in the Jodhpur State, and comprised a considerable amount of territory at present reckoned to be part of Gujarat, the modern frontier between that Province and Rajputana being purely artificial. In addition to this kingdom of Bhinmāl, a southern and smaller Gurjara kingdom existed in what is now Gujarat from A.D. 589 to 735. Its capital was probably at or near Bharōch. Between these two Gurjara States intervened the kingdom of the princes of Valabhi, and these princes also seem to have belonged either to the Gurjaras or to a closely allied tribe.⁴

The Gurjaras who established the kingdoms at Bhinmāl and Bharōch probably came from the West, as Mr. Bhandarkar suggests. The founders of the Panjab Gurjara kingdom which existed in the ninth century presumably reached the Indian plains by a different route. There is no indication of any connexion between the Gurjara kingdom of the Panjab and the two kingdoms of the widely separated Province of Gujarat.⁵

¹ See Mr. V. Smith's note below.

² *India* (Sachau's translation, I, 203). Mr. Bhandarkar (l.c., p. 21) locates it in the north-eastern part of the Jaipur territory and the south of the Alwar State. The Gujari dialect spoken in the hills of the North-West Frontier Province is closely connected with the Māwātī spoken in Alwar at the present day. On the other hand, as stated in a private communication, Mr. Vincent Smith considers that it must have been at or near Ajmer, about 180 miles to the North-East of the old capital Bhinmāl.

³ *Rājatarāṅginī*, v. 145-150, and Stein's translation, I, 29.

⁴ *Bombay Gazetteer* (1896), Vol. I, Part I, pp. 3, 4.

⁵ The above account of the early history of the Gurjaras is based on information kindly placed at my disposal by Mr. V. Smith.

As may be expected, the Gūjar herdsmen (as distinct from the fighting Gurjaras who became Rājput̃s) are found in greatest numbers in the north-west of India from the Indus to the Ganges. In the Panjab they are mainly settled in the lower ranges and submontane tracts, though they are spread along the Jamna in considerable numbers. Gujrat District is still their stronghold, and here they form 13½ per cent. of the total population. In the higher mountains they are almost unknown.

In the plains tracts of the Panjab they are called 'Gujars' or 'Gujjars' (not Gūjars), and they have nearly all abandoned their original language and speak the ordinary Paḍjābī of their neighbours.

On the other hand, in the mountains to the north-west of the Panjab, i.e. throughout the hill country of Murree, Jammu, Chibal, Hazara, in the wild territory lying to the north of Peshawar as far as the Swat river, and also in the hills of Kashmir, there are numerous descendants of the Gurjaras still following their pastoral avocations. Here they are called 'Gujurs' (not 'Gujar' or 'Gūjar') and tend cows. Closely allied to them, and speaking the same language, is the tribe of Ajars who tend sheep.

The ordinary language of the countries over which these last mentioned people roam is generally Pushtō or Kāshmīrī, though there are also spoken various Pisācha dialects of the Swat and neighbouring territories. In fact, in the latter tract, there are numerous tribes, each with a Pisācha dialect of its own, but employing Pushtō as a *lingua franca*. The Gujurs are no exception to the rule. While generally able to speak the language, or the *lingua franca*, of the country they occupy, they have a distinct language of their own, called Gujurī, varying but little from place to place, and closely connected with the Mēwātī dialect of Rājasthānī, described on pp. 44 ff. of Vol. IX, Pt. II of this Survey. Of course their vocabulary is freely interlarded with words borrowed from Pushtō, Kāshmīrī, and what not; but the grammar is practically identical with that of Mēwātī, and closely allied to that of Mēwārī.

The existence of a form of Mēwātī or Mēwārī in the distant country of Swat is a fact which has given rise to some speculation. One sept of the Gujurs of Swat is known as 'Chauhān,' and it is known that the dominant race in Mewar belongs to the Chauhān sept of Rājput̃s. Two explanations are possible. One is that the Gujurs of this tract are immigrants from Mewat (or Alwar) and Mewar. The other is that the Gurjaras in their advance with the Hānas into India, left some of their number in the Swat country, who still retain their ancient language, and that this same language was also carried by other members of the same tribe into Rajputana.

The former explanation is that adopted by Mr. Vincent Smith, who has kindly supplied the following note on the point:—

The surprising fact that the pastoral, semi-nomad Gūjar graziers and Ajar shepherds, who roam over the lower Himalayan ranges from the Afghan frontier to Kumāon and Garhwāl, speak a dialect of 'Hindi,' quite distinct from the Pushtō and other languages spoken by their neighbours, has been long familiar to officers serving in the Panjab and on the North-Western Frontier.¹ In 1908 the Linguistic Survey made public the more precise information that the grammar of the speech of the still more remote Gujurs of the Swāt Valley is almost identical with that of the Rājput̃s of Mēwāt and Mēwār in Rājputānā, distant some 600 miles in a direct line.² In the intervening space totally different languages are spoken. Why, then, do the

¹ Tibbetson, *Outline of Panjab Ethnography* (1883), p. 265.

² *Linguistic Survey*, Vol. IX, Part II (1908), p. 323. [In the passage quoted from Vol. IX of this Survey, the particular Rājasthānī dialect was Jaipurī. But further enquiry has shown me that Mēwātī and Mēwārī are more akin to Gujurī than is Jaipurī. This is a matter of small importance. Jaipur lies between Mewat and Mewar.—G. A. G.]

Muhammādan Gujjar herdsmen of Swāt use a speech essentially the same as that of the aristocratic Hindī Rājputs of Mēwār? The question is put concerning the Gujars of Swāt, because they are the most remote tribe at present known to speak a tongue closely allied to the Mēwātī and Mēwārī varieties of Eastern Rājasthānī.

But dialects, which may be described as corrupt forms of Eastern Rājasthānī, extend along the lower hills from about the longitude of Chamhā through Garhwāl and Kumāon into Western Nepāl, so that the problem may be stated in wider terms, as:— 'Why do certain tribes of the lower Himalaya, in Swāt, and also from Chamhā to Western Nepāl, speak dialects allied to Eastern Rājasthānī, and especially to Mēwātī, although they are divided from Eastern Rājputānā by hundreds of miles in which distinct languages are spoken?'*

It is not possible to give a fully satisfactory solution of the problem, but recent historical and archaeological researches throw some light upon it. All observers are agreed that no distinction of race can be drawn between the Gujars or Gujars and the Jāta or Jatts, two castes which occupy a very prominent position in North-Western India. It is also agreed that several other castes in the same region, such as Ajars, Ahīrs and many more, are racially indistinguishable from the Jatts and Gujars. The name Gūjar appears in Sanskrit inscriptions as Gurjara, and nobody can doubt that the modern Gujars represent the ancient Gurjara. Long ago the late Sir Denzil Ibbetson recognized the fact that in the Panjāb it is impossible to draw distinctions in blood between Gūjars and many clans of Rājputs, or, in other words, local enquiry proves that persons now known as Rājputs may be descended from the same ancestors as are other persons known as Gūjars.¹ Mr. Baden Powell observed that 'there is no doubt that a great majority of the clan-names in the Panjāb belong both to the "Rājput" and the "Jat" sections. And this indicates that when the numerous Bāla, Indo-Scythian, Gūjar and Hūna tribes settled, the leading military and princely houses were accepted as "Rājput," while those who took frankly to cultivation, became "Jat".'² Mr. D. R. Bhandarkar has demonstrated recently that the ancestors of the Rājās of Udaipur (Mēwār) were originally classed as Brāhmanas, and were not recognised as Rājputs until they became established as a ruling family.³ In fact, there is abundant evidence to prove that the term 'Rājput' signifies an occupational group of castes, which made it their principal business to rule and fight. That being the traditional business of the ancient Kshatriyas, castes known as Rājput were treated by the Brāhmanas as equivalent to Kshatriyas, and superior in rank and purity to castes engaged in agriculture. We may take it as proved that there is nothing to prevent a Rājput being descended from a Brāhman, a Gūjar, a Jatt, or in fact from a man of any decent caste. Consequently the Gujjar herdsmen and Ajar shepherds of Swāt may well be the poor relations of the Rājput chivalry of Mēwār, and the present divergence in social status may be the result of the difference of the occupations to which their respective ancestors were called by Providence.

If the Swāt Gujars and the Mēwāt and Mēwār Rājputs come of one stock, it is not so wonderful that they should speak a language essentially one. Certainly there is no difficulty in believing that all the Himalayan tribes, both in Swāt and east of Chamhā, who speak forms of Rājasthānī, may be largely of the same blood as the Rājputs of Eastern Rājputānā. Of course, I do not mean that a pure race is to be found anywhere in India—almost every caste is of very much mixed blood.

Not only are the Jatts, Gūjars, Ajars, etc., related in blood to the Rājputs, but we may also affirm with confidence, that that blood is in large measure foreign, introduced by swarms of immigrants who poured into India across the north-western passes for about a century, both before and after 500 A.D. The Gurjaras are not heard of until the sixth century, but from that time on they are closely associated with the Hūnas (Huns) and other foreign tribes, which then settled in India and were swallowed up by the octopus of Hinduism—tribes insensibly, but quickly, being transformed into castes. It is now certain, as demonstrated by epigraphical evidence, that the famous Parihāra (Pratihāra) Rājputs were originally Gurjaras or Gūjars; or, if we prefer, we may say that certain Gurjaras were originally Pratihāras; and it is practically certain that the three other 'fire-born' Rājput clans—Pawar (Prāmār), Solanki (Chaulukya), and Chaulān (Chāhamāna)—were descended like the Parihāra, from ancestors belonging to a Gurjara or cognate foreign tribe.

We are not able to identify the locality beyond the passes from which these ancestors came, nor do we know what tribal names they bore before they entered India, or what language they then spoke.⁴ Further, it is not possible at present to be certain concerning the road by which the Gurjaras, Hūnas, etc., entered India. Probably they came by many roads. But the legend locating the origin of the fire-born clans at Mount Ābū

¹ Ibbetson, *op. cit.*, p. 265.

² 'Notes on . . . the Rājput Clans' (*J. R. A. S.*, 1899, p. 534).

³ 'Gahilots' (*J. Proc. A. S. B., New Ser.*, Vol. V. (1909), pp. 167-187); 'Ātpur Inscription of Śaktikumāra' *Ind. Ant.*, Vol. XXXIX (1910, p. 186). [So, in *Mahābhārata* VIII. 2076, a Bahika Brāhmana may, if he choose, become a Kshatriya.—G. A. G.]

⁴ I have a suspicion that they may have been Iranians, perhaps from Sistan, but I cannot profess to prove that hypothesis.

and much evidence of other kinds indicate that the principal settlements of the foreigners were in Rājputānā, which became the great centre of dispersion.

We know that as early as the first half of the seventh century, Bhīmāl (Śrīmāla) to the north-west of Mount Abū, was the capital of a kingdom ruled by Vyāghramukha Chāpa. The Chāpas were a subdivision of the Gurjara. A coin of Vyāghramukha was found associated with numerous slightly earlier Hūṇa coins of the sixth and seventh centuries on the Manaswāl Plateau in the outer Siwalik Hills, Hoshiyārpur District, Panjāb, which at that period undoubtedly was under Hūṇa-Gurjara rule. Early in the eighth century, Nāgabhata I, a Gurjara, who had then become a Hindū, established a strong monarchy at Bhīmāl, where Vyāghramukha had ruled a hundred years earlier. Nāgabhata's son, Vatsarāja, greatly extended the dominions of his house, defeating even the king of Eastern Bengal. In or about 810 A.D., Nāgabhata II, son and successor of Vatsarāja, deposed the king of Kanauj and removed the seat of his own government to that Imperial city. For more than a century, and especially during the reigns of Mihira-Bhoja and his son (840-908 A.D.), the Gurjara-Pratihāra kingdom of Kanauj was the paramount power of Northern India, and included Surāshtra (Kāthiāwār) within its limits, as well as Kārnāl now under the Government of the Panjāb.

I take it that the Gurjara and other foreign tribes settled in Rājputānā, from the sixth century onwards adopted the local language, an early form of Rājasthānī, with great rapidity. They brought, I imagine, few women with them, and when they formed unions with Hindū women, they quickly learned the religion, customs, and language of their wives. I am inclined to believe that during the period of Gurjara rule, and especially during the ninth and tenth centuries, the Rājasthānī language must have been carried over a wide territory far more extensive than that now occupied by it. It seems to me that the Gujurs and Ajars of Swāt, and the similar tribes in the lower Himalayas to the east of Chāmbā, should be regarded as survivals of a much larger population which once spoke Rājasthānī, the language of the court and capital. For one reason or other the neighbours of those northern Gujurs and Ajars took up various languages, Paṣtō, Lahndā, or whatever it might be, while the graziers and shepherds clung to the ancient tongue which their ancestors had brought from Rājputānā, and which probably was spoken for a long time in much of the country intervening between the hills and Mēwāt. If this theory be sound, the forms of the Himalayan Rājasthānī should be more archaic than those of modern Mēwātī or the other dialects of Rājputānā, just as in Quebec French is more archaic than current Parisian.¹ I do not see any other way of explaining the existence of the Rājasthānī 'outliers,' if I may borrow a convenient term from the geologists. The historical indications do not favour the notion that the Gurjara, etc., came via Kābul and thence moved southwards, dropping settlements in the Lower Himalayas; they rather suggest immigration from the west by the Quetta and Kandahār routes or lines of march still further south. Settlements dropped among the Himalayan Hills by invaders speaking a Central Asian language could not possibly have picked up the tongue of eastern Rājputānā. The ancestors of the Swāt Gujurs must have spoken Rājasthānī and have learned it in a region where it was the mother tongue. The far northern extensions of that form of speech must apparently be attributed to the time when the Gurjara kingdom attained its greatest expansion. We know from inscriptions that the dominions of both Mihira-Bhoja and his son, Mahēndrapāla (cir. 840-908 A.D.), included the Kārnāl district to the north-west of Delhi.

My answer to the problem proposed at the beginning of this note, therefore, is that the Gujurs, etc., of the lower Himalayas who now speak forms of Rājasthānī are in large measure of the same stock as many Rājput clans in Rājputānā, the Panjāb, and the United Provinces; that their ancestors emigrated from Rājputānā after they had acquired the Rājasthānī speech; and that the most likely time for such emigration is the ninth century, when the Gurjara-Rājput power dominated all northern and north-western India, with its capital at Kanauj.²

Turning now to the other explanation, we may premise by stating that the Gurjara may possibly have entered Rājputana from two directions. They invaded the Sindh Valley, where they have practically disappeared as a distinct caste, the Gakkhars,

¹ [As a matter of fact Gujari is more archaic in its forms than its nearest congenet, modern Mēwātī. See the Gujari section in this volume, below.—G. A. G.]

² For historical, epigraphical, and numismatic details, see V. A. Smith—

"The Gurjara of Rājputānā and Kanauj" (*J. R. A. S.*, Jan., April, 1909);

"White Hun Coins from the Panjāb" (*Ibid.*, Jan. 1907);

"White Hun Coins of Vyāghramukha" (*Ibid.*, Oct. 1907);

"The History of the City of Kanauj, etc." (*Ibid.*, July 1908).

D. R. Bhandarkar—

"Foreign elements in the Hindu Population" (*Ind. Ant.*, 1911, pp. 7-37). Mr. Bhandarkar (p. 30) thinks that Eastern Rājasthānī is derived from Pahārī Hindī; but I do not think he can be right.

Janjūās, and Pathāns being too strong for them.¹ But their progress was not stopped, and they probably have entered the Gujarat Province and Western Rajputana by this route. In Gujarat they became merged into the general population, and there is now in that province no Gūjar caste, but there are Gūjar and simple Vāniās (traders), Gūjar and simple Sūtārs (carpenters), Gūjar and simple Sonārs (goldsmiths), Gūjar and simple Kumbhārs (potters), and Gūjar and simple Salāts (masons).²

Gūjars, as distinct from Rājputās, are strong in Eastern Rajputana, their greatest numbers being in Alwar, Jaipur, Mewar, and the neighbourhood. Here they are a distinct and recognised class, claiming to be descended from Rājputās.³ These must have come from Sindu along the other supposed line of advance by a more northern route. Several Gūjar-Rājput tribes, such as the Chālukyas, Chāhamānas (Chauhāns), and Sindas, came to Rajputana from a mountainous country called Sapādalaksha.

Mr. Bhandarkar⁴ has shown that this Sapādalaksha included the hill-country from Chamba on the west, to Western Nepal on the east, thus almost exactly corresponding with the area in which Western and Central Pahārī are now spoken. Now, in this tract at the present day it may be said that while there are plenty of Rājputās there are no Gūjars. The main population is, as we have seen, Khaśa, in which the non-military Gūjars must have been merged.⁵ The Sapādalaksha Gūjar-Rājputās, on the other hand, have provided Mewar with its Chauhāns. We have seen that one of the Swat Gujur septs is also called Chauhān, and the second of the two explanations for the presence of the Gujurs in their present seats is that they are not a backwash of immigration from Rajputana, but are the representatives of Gurjaras who were there left behind while the main body advanced and settled in Sapādalaksha. Instead of taking to agriculture and becoming merged in the population, they retained their ancestral pastoral habits and their tribal individuality.⁶

We have seen that there were originally many Rājputās in Sapādalaksha. In the times of the Musalmān rule of India many more Rājputās from the plains of India took refuge amongst their Sapādalaksha kin and there founded dynasties which still survive. Particulars regarding these will be found in the Introduction to the three Pahārī languages and need not be repeated here. Suffice it to say that it is plain that down even to the days of late Musalmān dominion the tie between Sapādalaksha and Rajputana was never broken. And this, in my opinion, satisfactorily explains the fact of the close connexion between the Pahārī languages and Rājasthānī.

¹ Ibbetson, l.c., p. 263. Mr. Vincent Smith is of opinion that the position of their principal settlement, that at Bhinmāl, North-West of Mount Abū, indicates that the Gurjaras came from the West, across Sindh, and not from the North down the Indus Valley. They could have entered Sindh either *via* Makrān, as the Arabs did later in the end of the seventh century, or through Balūchistān by roads further north. If they came from Sietān and spoke an Iranian language, they would soon have picked up an Indian tongue. On this theory, the Gujars of the Panjab would have entered that province from the south, proceeding up the Indus Valley. Mr. Smith points out that the Panjab Gurjaras probably are a later settlement. We hear of them first in the Kashmir chronicles in the ninth century.

² Bhandarkar, l.c., p. 22.

³ In 1901, the total number of Gūjars in Rajputana was 462,739. Of these, 46,016 were enumerated in Alwar, 184,494 in Jaipur, and 50,574 in Mewar. Bharatpur, adjoining Alwar, had 44,875.

⁴ l.c., pp. 28 ff. *Sapādalaksha* becomes in modern speech *said-lākā*, and means one hundred and twenty-five thousand, a reference to the supposed number of hills in the tract. At the present day the name is confined to the 'Sindilā' hills.

⁵ We see traces of this merging in the great Kanēt caste of the Simla Hills. It has two divisions, one called Khaśa and the other Rāo (Ibbetson, l.c., p. 268). The former represent the Khaśas, and it is difficult to avoid the conclusion that the Rāos are Gūjars who have become merged into the general population and who have adopted a name Rāo, indicating their closer connexion with the Rājputās.

⁶ The writer's personal opinion upon this disputed point is given at length on p. 15, below.

We thus arrive at the following general results regarding the Aryan-speaking population of the Pahārī tract.

General results

The earliest immigrants of whom we have any historical information were the Khasās, a race probably hailing from Central Asia and originally speaking an Aryan, but not necessarily an Indo-Aryan, language. They were followed by the Gurjaras, a tribe who invaded India about the sixth century A.D. and occupied the same tract, then known as Sapādalaksha. At that time, they also spoke an Aryan, but not necessarily an Indo-Aryan, language.¹ Of these Gurjaras the bulk followed pastoral pursuits and became merged in and identified with the preceding Khasā population. Others were fighting men, and were identified by the Brāhmanas with Kshatriyas. In this guise they invaded Eastern Rajputana from Sapādalaksha, and, possibly, Western Rajputana from Sindh, and founded, as Rājputas, the great Rājput states of Rajputana.²

The Khasās were, we have seen, closely connected with the tribes nicknamed 'Piśāchas' or cannibals, of North-Western India. I have elsewhere contended, and I believe proved, that the wild

Results on the language.

tribes of the extreme North-West, immediately to the South of the Hindū Kush, are modern representatives of these ancient 'Piśāchas,' and I have classed the languages now spoken by them and also Kāshmīrī, as belonging to the 'Piśācha Group.' This Piśācha Group of languages possesses many marked peculiarities strange to the Aryan languages of the Indian Plains, and several of these are clearly observable in the various forms of Western and Central Pahārī,—strong in the extreme west, but becoming weaker and weaker as we go eastwards. It is reasonable to infer that in this we have traces of the old language of the Khasās, whom Sanskrit tradition makes to be related to the Piśāchas.³ But the Pahārī languages, although with this Khasā basis, are much more closely related to Rājasthānī. This must be mainly due to the Gūjar influence. We have seen that the Gūjars occupied the country, and became absorbed in the general population, but at the same time they must have given it their language. Then there was a constant reflux of emigration on the part of the Gūjar-Rājputas from Rajputana and the neighbouring parts of India. These re-immigrants became, as befitted their Kshatriya station, the rulers of the country and to-day most of the chiefs and princes of the old Sapādalaksha trace their descent from Rājputas of the plains. The re-immigration was increased by the oppression of the Mughul rule in India proper, and there are historical notices of tribe after tribe, and leader after leader, abandoning their

¹ It is possible that the Gurjaras, at the time that they first entered the hills, did not speak an Indo-Aryan language. We are quite ignorant on the point. But this must not be taken as suggesting that the languages of their descendants, the Rājputas and the Gūjars, is not Indo-Aryan. It is now-a-days certainly Indo-Aryan, and belongs to the Inner Group of these languages.

² It is interesting, on this point, to note that the Central Pahārī of Kumaon and Garhwal (i.e. of Eastern Sapādalaksha) agree with Eastern Rājasthānī in having the genitive postposition *ki* and the verb substantive derived from the \sqrt{ach} , while in the Western Pahārī of the Simla Hills (i.e. Western Sapādalaksha) the termination of the genitive is the Western Rājasthānī *o*, while one of the verb substantives (*ā*, *ie*) is probably of the same origin as the Western Rājasthānī *ādi*. As for Gujarātī, the genitive ends in *o*, and the verb substantive belongs to the \sqrt{ach} group. West of Western Pahārī we have the Pothwari dialect of Lahnda. Here also the genitive termination is *o*, but the verb substantive differs from that of Gujarātī. On the other hand Gujarātī agrees with all the Lahnda dialects in one very remarkable point, viz. the formation of the future by means of a sibilant. We thus see that right along the lower Himalaya, from the Indus to Nepal, there are three groups of dialects agreeing in striking points with, in order, Gujarātī, Western Rājasthānī and Eastern Rājasthānī.

* Attention will frequently be called to these Khasā traces in dealing with each language in the following pages. See especially the section devoted to Western Pahārī.

established seats in Rajputana, and seeking refuge from Musalmān oppression in the hills from which they had originally issued to conquer the Gangetic Valley.¹

In Sapādalaksha proper (the hill-tract with Chamba for its western and Kumaon for its eastern extremity) the Khasās and the Gūjars have kept themselves comparatively pure from admixture with the Tibeto-Burmans who overflowed from beyond the Himālaya and also occupied the southern slope of the range. Here the Aryans succeeded in arresting their Tibeto-Burman competitors in the race for possession. On the other hand, in the east, in Nepal, the Tibeto-Burmans forestalled the Khasā-Gūjars, and when the latter entered the country they found the others already in possession of the chief valleys. The bulk of the population of Nepal is Tibeto-Burman, and the Khas conquerors have ever been in a minority. The result has been a considerable racial mixture, which is well described by Hodgson and Professor Sylvain Lévi in the works mentioned on p. 2. Most of the Khasās of Nepal are of mixed descent. Here it is unnecessary to do more than record the fact, and to refer the ethnologist to the works above mentioned for particulars. What concerns us now is the language, and that has followed the fate of the Khas-Gūjar tribe. While still distinctly allied to Rājasthānī, the Aryan language of Nepal presents a mixed character. Not only many words, but even special phases of the Grammar, such as the use of the Agent case before *all* tenses of the transitive verb, and the employment of a complete honorific conjugation, are plainly borrowed from the speech of the surrounding Tibeto-Burmans. These changes in the speech are increasing with every decade, and certain Tibeto-Burman peculiarities have come into the language within the memory of men alive at the present day.²

The question of the language spoken by the Gūjars of Swat is different and more difficult. Two opposing theories have been given in the preceding pages, and the present writer will now attempt to give his own views on the subject. It must, however, be observed that these views are founded on imperfect materials, and are only put forward as what seems to him to be the best explanation till further materials become available.

We do not know what language was spoken by the Gurjaras of Sapādalaksha. It has been stated that it was not necessarily Indo-Aryan. This is true merely as a confession of ignorance. We simply do not know. All that we can say is that in some respects (such as the use of *handō* as a postposition of the genitive, the form *chhañ*, for the verb substantive, and the use of *lō* to form the future tense) its modern descendant, Rājasthānī, shows points of agreement with the Piśācha languages of the north-west.

These Sapādalaksha Gurjaras came into Eastern Rajputana, and their language there developed into Modern Rājasthānī. But as has been shown in the part of the Survey dealing with Rājasthānī, this is not a pure language. The Gurjaras settled among a people speaking an Indo-Aryan language of the Inner Group akin to Western Hindī. They adopted this language, retaining at the same time many forms of their own speech. The result was Rājasthānī, a mixed language in which, as has been shown elsewhere, the influence of the Inner Group of Indo-Aryan languages weakens as we go westwards. In the north-east of Rajputana, in Alwar and Mewat, the influence of the Inner Group is strongest.

¹ For details, see the Introductions to each of the three Pāhāḡ Groups.

² See p. 20.

Now the Gujurs of Swat speak this mixed Mēwātī Rājasthānī, and not the language of the Sapādalaksha Gurjaras, whatever that was. Of this there can be no doubt. Swat Gujuri therefore must be a form of Mēwātī Rājasthānī, and we cannot describe the latter as a form of Swat Gujuri, for we know that it originally came from Sapādalaksha, not from Swat.

Mr. Smith has described how the Gūjars of Rajputana can have entered the Panjab, and, whether the details of his theory are correct or not (and the present writer, for one, sees no reason for doubting them), we may take it, that the main point,—their entry from Rajputana,—is proved.

We are thus able to conceive the following course of events. The Mewat Gūjars went up the Jamna Valley, and settled in the Panjab plains. There they amalgamated with the rest of the population and lost their distinctive language. Some of them settled in the submontane districts of Gujrat, Gujranwala, Kangra, and the neighbourhood. Here they partially retained their old language, and now speak a broken mixture of it, Pañjābī, and Hindōstānī.¹ The use of Hindōstānī forms in this mongrel submontane Gujari, far from the River Jamna on the banks of which Hindōstānī has its proper home, is most suggestive.

Finally, other Gūjars, more enterprising than their fellows, went on further into the mountains, beyond the submontane tract, and are now-a-days represented by the Gujurs of Swat, Kashmir, and the neighbourhood.

These last wander free over the mountains of their new home, and have little intercourse with the other inhabitants of the locality. They have hence retained the original language which they brought with them from Mewat. But even here we shall see in the specimens sporadic waifs picked up on their journey—stray Hindōstānī and Pañjābī forms, retained like solitary flies in amber, within the body of the Gujur speech.

¹ See the section on Gujari, below.

KHAS-KURĀ OR NAIPĀLĪ.

Khas-kurā, to mention one of the names by which it is called, is the Aryan language spoken in the State of Nepal. It is not the vernacular of

Where spoken.

any part of British India, but is spoken by many coolies employed in the tea-gardens of Darjeeling, as well as by our Gorkhā soldiers. As will be seen later on, it was imported into Nepal from India, and is primarily the language of the Gorkhā rulers of the country, while the mass of the population still uses the various indigenous Tibeto-Burman tongues.¹ We have no accurate knowledge as to the extent of the area in which it is spoken. According to Hodgson, who wrote in 1828, it was then 'so generally diffused that, in the provinces west of the Kali river it has nearly eradicated the vernacular tongues, and, though less prevalent in the provinces east of that river it has, even in them, as far as the Trisul Ganga, divided the empire of speech almost equally with the local mother tongues.' No further information has been published since these words were written more than eighty years ago.

Before the conquest of Nepal by immigrants from Rājputana, there was already an Aryan colony dwelling amongst the Tibeto-Burman population. This was the tribe of the Khasas, the *Káorioi* of the Greek geographers. Who they originally were, and how they entered India is a question which has been more than once discussed without arriving at any definite answer, and the subject need not detain us here.² For our present purposes it suffices to note that they have occupied the Lower Himalaya from the Jehlam to Nepal for many centuries. They are mentioned in Puranic literature, and Kalhana's *Rājatarāṅgiṇī* frequently refers to the Western Khasas as a thorn in the side of the rulers of Kaśmīr. Nothing particular is known about their language, and it appears that even about the year 1650 (*i.e.*, a century before the Gorkhās conquered Nepal) the court language of Pātan, near Kāthmāndū, was not Khasa, but was closely allied to the Maithilī dialect of Bihārī spoken immediately to its south.³ Specimens of it show that it was not the same as the modern Aryan language of Nepal. At any rate, whatever was the original language of the Khasas, they have long abandoned it, and have even given their name to 'Khas-kurā,' the modern representative of the language of their Rājput conquerors.⁴

The account of this Rājput invasion is fully given in Dr. Wright's *History of Nepal*. Briefly it is this:—Certain Rājputs of Udaipur, being oppressed by the Musalmāns, fled to the north, and in the early part of the 16th century settled in the country of the Lower Himalayas, including Garhwal, Kumaun, and Western Nepal. In 1559 A.D. a party of these conquered the town of Gorkhā (say 70 miles to the north-west of Kāthmāndū). In 1768 Prithvi Nārāyaṇa Shāh of Gorkhā made himself

¹ These are described in Volume III, Part I.

² For a summing up of the evidence on this subject, the reader is referred to the Introduction to this Part, pp. 2 ff. See also Chapter IV of Volume II of *The Himalayan Districts of the North-Western Provinces of India*, forming Volume XI of the Gazetteer of the North-Western Provinces, by E. T. Atkinson; Allahabad, 1894.

³ A drama in the language of those days called the *Harīṣhchandraśatī* is still in existence, and has been edited by Professor A. Conrady, Leipzig, 1891.

⁴ According to tradition the Khasas came into Nepal with Rājā Makunda Sēna in the early part of the twelfth century. See Wright, *History of Nepal*, p. 171, and Sylvain Lévi, *Le Népal*, Vol. I, pp. 261 ff. Vol. II, pp. 216 ff.

master of the whole of Nepal and founded the present Gorkhālī dynasty. It will thus be seen that the ruling classes of Nepal maintain that they are of Rājput origin, and their language which is the *lingua franca* of the country, is still closely connected with the Māwārī-Mārwarī dialect of Rājasthānī spoken in the Udaipur which they claim as their original home.

The language passes under various names. Europeans call it 'Nēpālī,' or 'Naipālī,' *i.e.*, the language of Nepal. This is a misnomer, for it is not the language of Nepal, but only that of the Aryan rulers of the country. The inhabitants of Nepal itself give this name (in a slightly corrupted form) to the principal Tibeto-Burman language of the country, Newārī, and call the Aryan language 'Khas-kurā,' or 'Khaśa-speech.' In other words, the Khaśas, who have abandoned their own Aryan language, and adopted that of their Rajput conquerors, have given the adopted language their own name. It is also called 'Gorkhālī,' *i.e.*, the language of the Gorkhās, owing to the fact that the Rajput rulers of Nepal came immediately from the town of Gorkhā, as already stated. Another name is Pārbatiyā, or the language of the Mountaineers, which is much used in Nepal itself by those who speak the language. The term 'Khas,' as descriptive of the Nepalese Hill races, is at the present day only used by the British, in distinguishing the Gorkhā Chhattis and Khattris from the other fighting classes, such as Māgars, Gurungs, Raisā and Limbus. Another name, Pahārī, also meaning 'Mountaineers' language,' was given by Mr. Baines to the whole group of Aryan languages spoken in the Lower Himālaya from Nepal to Chamba. He divided these Pahārī languages into three sub-groups, Western Pahārī of the Punjāb Himālaya, Central Pahārī of Garhwal and Kumaon, and Eastern Pahārī of Nepal. Eastern Pahārī is therefore another title of the language now dealt with, and its names are, in order, Khas-kurā, Naipālī, Gorkhālī, Pārbatiyā, and Eastern Pahārī. I shall as a rule myself employ the name Khas-kurā in the following pages, this being the name employed in British India by the people who speak it.

No information is available as to whether Khas-kurā possesses any local dialects or not. The probability is that, in such a mountainous country there are many, and that the language gradually shades off into the Kumaunī spoken immediately to the West of Nepal. In the year 1827 the Serampore Missionaries published a version of the New Testament in the 'Pālpā' language. Pālpā is a town in Nepal about a hundred miles west of Kāthmāndū, and the language of the translation is, as might be expected, a form of Khas-kurā, with a tendency here and there to agree with Kumaunī. There are important differences between the literary and the colloquial forms of Khas-kurā. The latter borrows idioms from the Tibeto-Burman languages spoken in the neighbourhood, which materially affect both declension and conjugation. For instance, in the colloquial (and to a less extent in the literary) language, the direct and oblique forms of the noun are confused, and in the colloquial (but not in the literary) form of speech, the agent case is employed before all tenses of a transitive verb, and not merely before those derived from the past participle.

Certain broken tribes of the Central Himālaya speak a corrupt Khas-kurā. In each case it can hardly be said that they employ a genuine dialect. All that they do is

to speak had Khas-kurā. Other broken tribes retain their Tibeto-Burman speech in greater purity, and the dialects spoken by them will be found fully described in Volume III, Part I, of this survey. The tribes which have adopted this incorrect Khas-kurā are three in number, *viz.* :—Dahī, Daḍhī, or Daḥī; Dēnwār or Dōnwār; and Kuswār. In the case of the last named, while the vocabulary is almost entirely Khas-kurā, the grammar is still Tibeto-Burman. In the case of the other two the whole language is much more Aryan in its character. Our only authority on these three dialects is Hodgson's Essay on the subject, in Volume XXVI of the Journal of the Asiatic Society of Bengal, which is quoted in the list of Authorities on page 20 below. In this essay he gives vocabularies of each of them.

In the list of Khas-kurā words and sentences appended to this section of the survey, I have added, as far as was possible, the corresponding words in these dialects, taken in each case from Hodgson's Vocabularies.

Khas-kurā is a language spoken in Nepal, of which country we have no census. We are, therefore, quite unable to state how many persons speak it in its proper home.¹ The following Table shows the number of speakers recorded in British India in 1891 and 1901 :—

	1891.	1901.
Andamans and Nicobars	95	2
Assam	23	20,196
Baluchistan . . . . .	.....	14
Bengal (and States)	5,037	81,313
Bombay (and States) . . . . .	.....	2
Burma . . . . .	.....	5,463
Madras . . . . .	.....	4
North-West Frontier Province . . . . .	.....	3,983
Punjab (and States) . . . . .	.....	7,641
United Provinces of Agra and Oudh (and States)	19,107	24,149
Central India Agency . . . . .	.....	75
Kashmir . . . . .	.....	856
Rajputana Agency . . . . .	.....	23
Total	24,262	1,43,721

The 1891 figures are certainly incorrect, but are given here, as the survey is throughout based on the census of that year, corrections being applied where possible. All these people are immigrants from Nepal or children of immigrants. Many of them, of course, are Gorkhā soldiers.

¹ In the Eastern Parganas of the Almora District of the United Provinces, there are reported to be 12,185 domailed Naipallis, who speak a corrupt form of their native language mixed with Kumaoni, the language of the district. It is locally called 'Sōriyālī Gorkhālī' from 'Sōr,' the name of the pargana in which they chiefly reside. *Vide p. 238.*

I am not aware of the existence of any old Khas-kurā literature. Professor Conrady has published the *Hariśchandranṛitya*, a drama written in the Aryan language of Nepal in the middle of the 17th century; but, as explained above (page 17) the language is not Khas-kurā. Of late years a number of works in Khas-kurā have been published in Benares by the *Gorkhā Bhāratjñāna Pustakālaya*. The most important of these is a version of the *Rāmāyana* by Bhānu Bhakta, who was born in the year 1812. Amongst books which I have seen may be mentioned the *Birsikkā* (an anonymous collection of stories), Gopināth Lohani's translation of the story of Nala, Mōtirām Bhaṭṭa's translation of the Aphorisms of Chāṇakya, an abridged version of the well-known *Baitāl Pachisi*, and a translation of the tenth book of the *Bhāgavata Purāṇa* called the *Bhagavadbhakti Vilāsinī*. The last two, so far as the copies in my possession go, are anonymous. They are excellent examples of Khas-kurā, and I have employed them freely in drawing up the grammar in the following pages. Mention has already been made of the Serampore Missionaries' version of the New Testament in the *Pālpā* dialect. Since then the British and Foreign Bible Society has issued the complete Bible in standard Khas-kurā.

AUTHORITIES.

The earliest mention of Khas-kurā (if it is Khas-kurā, and not the old language of the Khasas) which I have come across is in Amaduzzi's Preface to Beligatti's *Alphabetum Brammanicum seu Indostanum Universitatis Kasi* (Rome, 1771). Amaduzzi gives a list of those vernaculars of India of which the names were known to him. This list runs as follows:—"Bengalensis, Tourutiana (i.e. Maithilī), Nepalensis, Marathica, Peguana, Singalaea, Telugica, Tamulica." Roman Catholic Missions had connexion with Nepal from a very early date. The Jesuits Grüber and Donville visited Kāthmāndū in 1661 and obtained liberty to preach. Regular Missions of the Capuchins began in 1707, and soon established hospices and churches in Kāthmāndū and the neighbourhood. When the Gorkhās conquered Nepal, they expelled these missionaries, who then settled in Bettiah and Patna, where there were already branches of their community. These Missionaries busied themselves both in translating from Sanskrit and into the then language of Nepal. Some of their writings still exist in MS. in the Library of the Propaganda in Rome. It would be an interesting task for some Italian scholar to examine these manuscripts (which are said to be in 'Nepalī') so as to ascertain definitely in what language they were composed.

The following is a list of all the works which I have come across that deal with Khas-kurā as a language. Ayton's *Grammar* is very rarely met with, and I have myself never seen a copy.

ADELUNG, JOHANN CHRISTOPH, *Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten*. Berlin, 1806-1817. Vol. I, p. 205; Vol. iv, pp. 66, 466.

AYTON, J. A.,—*A Grammar of the Nepalese Language*. Calcutta, 1820.

HOBHOUSE, B. H.,—*Ethnology and Geography of the sub-Himalayas*. *Journal of the Asiatic Society of Bengal*, Vol. xvii (1848), Pt. I, p. 544. [Khas-kurā Vocabulary].

HOBHOUSE, B. H.,—*On the Mongolian Affinities of the Caucasians*. *Journal of the Asiatic Society of Bengal*, Vol. xxii (1853). Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, Sec. 7. London, 1880 [Khas-kurā Vocabulary].

- HODGSON, B. H.—*Comparative Vocabulary of the Languages of the Broken Tribes of Nepal*. *Journal of the Asiatic Society of Bengal*, Vol. xvi (1857), pp. 317 ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. i, pp. 161 ff. London, 1880. [Vocabularies of Dahi, Dadhi, or Darhi, of Denwar, and of Kuswar].
- CAMPBELL, [SIR] G.—*The Ethnology of India*. *Journal of the Asiatic Society of Bengal*, Vol. xiv (1866), Pt. II, Special No. Appendix C. is a Comparative Table of Northern and Aryan Words (including) Khas of Nepal.
- CAMPBELL, [SIR] G.—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. (Nepalese Vocabulary, pp. 150 ff.)
- WRIGHT, DANIEL.—*History of Nepal, translated from the Parbatīyā by Munshi Shew Shunker Singh and Pandit Shri Gunānand : with an Introductory Sketch of the Country and People of Nepal by the Editor*. Cambridge, London, 1877. [P. 300 n. 'Parbatīyā' Vocabulary.]
- TURNBULL, A.—*A Nepālī Grammar and English-Nepālī and Nepālī-English Vocabulary* designed for the use of Missionaries, Tea-planters, and Military Officers. Darjeeling, 1887. Second edition, 1904. The second edition is practically a new work.
- KELLOGG, S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi* etc., with copious Philological Notes. 2d edn. Revised and enlarged. London, 1893. [Contains a Khas-kurā Grammar under the title of Naipālī].
- DOPPING-HEFENSTAL AND KUSHAL SING BURATHOKI.—*Khas Gurkhālī Grammar and Vocabulary*. Calcutta, 1899.

No Khas-kurā works have been edited by Europeans. A number of texts (including those mentioned above on page 20) have been printed in Benares, and can be bought in most large bazaars of Northern India.

The following account of Khas-kurā Grammar is mainly based on my own reading, and represents the language of the *Bhagavadbhakti Vilāsinī*, and of the translation of the *Baitāl Puchisi*, which are the two books that I have studied with most care. I have also compared everything that I have written with the second edition of Mr. Turnbull's *Grammar*, and have filled up *lacunæ* from that work. For further particulars, the student is referred to that excellent work. It should, however, be borne in mind that the language described in it is rather the form of Khas-kurā spoken in the neighbourhood of Darjeeling, than that of Kāthmāndū.

The alphabet employed is the well-known Nāgarī. The only peculiarity which occurs is the occasional use of two dots, thus " instead of ", as the sign of *Anunāsika* or nasalization. Thus, *hāmī* is sometimes written हामि, not हामि. In printing the specimens, I have followed the usual Indian custom and have given ", not ".

The phonetic system of Khas-kurā is the same as in other Indo-Aryan languages. Its sounds are, as a rule, well represented by the ordinary Nāgarī alphabet. In most of the modern Indian vernaculars a final *a* is silent. Thus the word भाग *bhāga*, a share, is pronounced *bhāg*. This is not the case in Khas-kurā, in which this final short *a* is pronounced, and भाग would be pronounced *bhāga*. If a word ends in a silent consonant the fact must, in the Nāgarī character, be indicated by the sign , or *virāma*. Thus, *bhāg* (sing.), a share, must be written भाग्, and *mānīs*, a man, must be written मानिस. If the *virāma* were omitted मानिस would have to be pronounced *mānisa*. It is, however, fair to point out that just as we are careless in dotting our *i*'s and crossing our *t*'s, so Naipālīs are very careless in the use of this *virāma*, and frequently omit it when it should be written.

Naipālis, like other Indians, are very careless in distinguishing in writing between long and short *e*, and between long and short *u*, long *i* being quite commonly written instead of short *i* and short *u* instead of long *ū*. Thus they generally write गरी instead of गरि for *gari*, having done, and घुस् instead of घुस् for *ghūs*, a bribe.

As in many other Indian vernaculars there is a short *e*, sounded like the *e* in 'net,' as well as the long *ē*; and a short *o* (like the first *o* in 'promote') beside the long *ō*. Natives make no distinction between these short and these long letters. As has been done in the case of Bihārī,¹ the following characters will be employed in this work :—

Initial.	Non-initial.	
ए	~	ē
ए	~	ē
ओ	१	o
ओ	१	ō

At the same time the reader must be warned that my knowledge of Khas-kurā is derived from native books in which this distinction is not made, and that I have only written the short *e* when I have been quite certain of its existence. Hence many *e*'s which I have written long are possibly short.

In pronouncing the letters *e* and *ē*, a *y* is often put before them. When they follow a vowel the *y* must be inserted, but after a consonant it is optional. Thus, *bhaē*, they became, always becomes *bhayē*, while *garē*, they did, may optionally become *garyē*. There is a tendency for the short *e* to become *a*, so that *tes-kō*, of him, may be pronounced *tes-kō*, *tyes-kō*, *tas-kō*, or *tyas-kō*. All these forms occur in writing, *tyes-kō* being probably the most usual pronunciation. Similarly, *yak* or *ek*, one; *yas-kō* or *yes-kō*, of this; *yeotā* or *yōtā*, one; while the plural termination हरु *haru*, is often written हेरु for हेरु *heru*.

Just as we have seen that the short *e* of *tes-kō*, sometimes appears as *ya* in *tyas-kō*, so the long *ē*, especially when final, very often appears in writing as *yā*. Thus, *garē* or *garyē*, they did, is often written *garyā*. So absolutely interchangeable are these two spellings that in a copy of the Parable received from the Nepal Darbār, the word for 'dead' is once written *maryā-kō*, and once written *marē-kō*, while in a duplicate copy written by the same scribe, the former is written *marē-kō*, and the second *maryā-kō*. Similarly *thiyā*, or *thiyē*, they were; *sāryā* or *sāryē*, bulls; and *gayā* or *gayē*, they went. The explanation of these variations is that in former times the pronunciation was *garyā*, *maryā*, *thayā*, *sāryā*, *gayā*, and so on; but this pronunciation is now obsolete, *yē* or *ē* being sounded instead of *yā*. The spellings with *yā* are therefore survivals from the obsolete pronunciation. In the following pages the modern spelling with *ē* will be adopted as much as possible.

The short *o* is very similarly often represented by *wa*, as in होस् *hos* or हवस् *hawas*, thou art.

¹ See Vol. V, Part II, p. 22.

Nouns which in Hindī end in a long *i*, often shorten it in Khas-kurā. Thus the Khas-kurā word corresponding to the Hindī नारी *nāri* is नारि *nāri* or नारी *nāri*. The shortening of a final *i* is especially common in poetry.

Vowels are very frequently nasalized by the addition of *anunāsika*. This, again, is quite optional. Thus, *mā* or *mā̃*, in; *hāmi* or *hāmī*, we; *chhu* or *chhū*, I am. When a word ends in a nasalized short *i*, it is usually written *ñi*. Thus, *tapāi*, Your Honour, is written तपाञ्चि *tapāñi*. Similarly, a *g* preceded by *anunāsika* is often written ङ *ṅ*. Thus, संग *sāga* or सङ *saṅa*, with. Lastly, a nasalized final vowel is often incorrectly indicated by ङ *ṅ*, instead of by *anunāsika*. Thus, *hōū*, I may be, is written either होउ *hōū* or (incorrectly) होउङ *hōūṅ*.

Article.—The numeral *ek*, or *yak*, one, is commonly employed as an indefinite article. Thus, *yak janā saharbāsi mānis sāga*, literally, with one person city-dwelling man, *i.e.*, with a citizen. Mr. Turnbull mentions the word *tyō*, that, as being employed in the sense of a definite article. The word *chāi*, *chāhi* or *chāhī* appended to a word has the same force. Thus, the Nepal Darbar version of the Parable has *tī madhyē kāñchhā-chāhi-lē bābu sāga bhandā*, on the younger of them saying to his father; *tes-kō jēthā-chāhi chhōrā* (Bible Society's version, —*tyes-kō jēthō chāi chhōrō*), the elder son of him (was in the field); *bābu-chāhi-lē bhanyō*, the father said.

Declension: Gender.—There are two genders, masculine and feminine. Nouns indicating females, and these only, are feminine. All others are masculine. It thus follows that the distinction of gender is purely sexual. The so-called grammatical gender does not occur, and hence many nouns which are feminine in Hindī are masculine in Khas-kurā. For instance 'your order' would be *tumhārī āgyā* in Hindī, but is *timrō* (not *timri*) *āgyā* in Khas-kurā. This method of expressing gender is no doubt due to the influence of the surrounding Tibeto-Burman languages of Nepal.

Number.—There are two numbers, singular and plural. The plural is formed by adding *haru* (sometimes written *heru*) before which nouns ending in *ō*, change *ō* to *ā*. Thus, *chākar-haru*, servants; *kēfō*, a boy; *kēfā-haru*, boys. This *haru* is not usually employed with nouns signifying inanimate things. Thus, in the Parable, we have *gōṛā-mā̃*, not *gōṛā-haru-mā̃*, on the feet. The termination *haru* is the same as the Mālvī Rājasthānī plural termination *hōr*, *hōrō*, or *hōnō*, and as the *hwār* which was employed with a similar force in the Kanaujī dialect of Western Hindī at the beginning of the last century.¹ It is also connected with the termination *har*, used in the Chhattisgarhī dialect of Eastern Hindī to give definiteness to a noun.² The plural is also sometimes formed by doubling the word, as in *ghar ghar*, houses; *sahar sahar-mā̃*, in cities.

Case.—As in other Indo-Aryan languages, cases are generally formed by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of nouns in *ō* and *u*, the oblique form singular ends optionally in *ā*, and the oblique form plural is the same as the nominative plural. Thus, *chhōrō*, a son; obl. sing. *chhōrō* or *chhōrā*; nom. and obl. plur. *chhōrā-haru*. Nouns ending in consonants remain unchanged in the singular, but optionally take *a* in the oblique plural. Thus,

¹ See Vol. IX, Part I, p. 83, and Part II, p. 55.

² See Vol. VI, p. 28.

hāt, a hand; obl. sing. and nom. plur. *hāt*; obl. plur. *hāt* or *hāta*. Nouns ending in *u* preceded by a vowel, change *u* to *ua* in the oblique plural. Thus, *nāu*, a name; obl. plur. *nāua*. This *ā*-termination of the oblique singular is undoubtedly the original one, having been brought from Rajputana; and the oblique form in *ō* or *u* (i.e., the same as the nominative) is due to the influence of the surrounding Tibeto-Burman languages which do not employ an oblique form. Indeed, the influence of Tibeto-Burman languages has resulted in the complete confusion of the oblique and of the direct form, the direct form being often used for the oblique, and, *vice versa*, the oblique form being continually employed for the nominative. Thus, the regular oblique form of *chhōrō*, a son, is *chhōrā*, as in *chhōrā-kō*, of a son, but *chhōrō* may be used instead, as in *chhōrō-kō*, of a son. On the other hand, the proper direct form is *chhōrō* as in (Bible Society version) *tyes-kō jēthō chāi chhōrō khēt-mā thiyō*, his elder son was in the field, while the Nepal Darbār version has *tes-kō jēthā-chāhi chhōrā khēt-mā thiyō*. In fact the Bible Society and Mr. Turnbull employ *chhōrō* throughout; while the Nepal Darbār always has *chhōrā*. If it is suggested that this is because the former two are mistaken, it can be shown that this is not the fact, for other Nepal writers employ *chhōrō*. Thus the seventeenth story of the Khas-kurā version of the *Baitāl Pachisi* commences *ēkā Ujjayant nivāsi deij-kō chhōrō Guṇākar thiyō*, Guṇākar was the son of a Brāhman who dwelt in Ujjain. There is just the same confusion with words ending in *u*. Take, for instance, the word *bābu*, a father. In the third specimen, taken from the Khas-kurā version of the 10th book of the *Bhāgavata purāṇa*, we have the following instances of its oblique form, some ending in *u* and some in *ā* occurring within a few lines of each other:—

Bhagawān-lē āmā-bābu-lāi gyān-prāpta bhoyēkō jāni, Bhagawān, knowing that his mother and his father had attained to knowledge, (determined that, etc.).

bābu-kā ghar, in the house of a father.

jō putra dhan-lē karīr-lē samartha bhai āmā-bābā-lāi ānanda dīdai-na, the son who, being capable, does not give joy to his mother and his father with his wealth and with his body.

In the case of other nouns, the difficulty does not arise, as in their case the oblique form is usually the same as the nominative.

The oblique form, without any postposition may be used for any oblique case especially for the genitive and for the locative. This most usually occurs in the case of verbal nouns (or infinitives) and participles, but we have just seen *ghar* (the oblique form of *ghar*, a house) employed to mean 'in the house.' The following examples occur in Specimens II and III: *bhondā* (nom. *bhandō*), on saying; *farhā* (nom. *farhō*) *pardēs gai*, having gone to a far country; *pardā*, in (i.e. while) happening; *pugdā*, on arriving; *sōdhā*, on asking; (Specimen III) *chhādā*, on (i.e. while) being, while Specimen II has *chhādā-mā* in exactly the same sense. Very often, when an oblique form is employed in this way it ends in *ē* or *ai* instead of in *ā*, and this *ē* or *ai*, as explained above under the head of pronunciation, is frequently written *yā*. Thus we have (Specimen I) *suṅgur-haru-lē khādai garyēkā kōsā-lē*, by the husks (which were) made in-eating by the swine, i.e. which were being eaten by them; (Specimen II) *farakai*, at a distance, far; (Specimen II) *anē* (nom. *ānu*), on coming. So (Luke ii, 33) *na rōṭi khādai na dākh-ras piūdai ayō*, he came neither eating bread nor

drinking wine (here *khāḍai* is literally 'on-eating,' or 'an-eating,' so *piḍai*, a-drinking); (Luke xvii, 14) *tin-heru jāḍai*, as they were going, literally, they on going.

The above oblique terminations in *ai* must be distinguished from the emphatic particle *ai* in words like *sab-ai*, quite all; *dhēr-ai*, very; *kas-ai-lē*, anyone; *jast-ai*, exactly like; *sadh-ai*, even always; *tēr-ai*, certainly thine; all of which occur in the second specimen. I have given a full account of the formation of these oblique forms because I have ventured to differ considerably, on essential points, from Mr. Turabull's grammar. According to that gentleman nouns in *ō* and *u* do not form a singular oblique form in *ā*. Thus, according to him the oblique form singular of *kēḷō*, a servant-boy, is always *kēḷō*, and never *kēḷā*. I cannot find that this statement is borne out by my reading. In further proof of this question, I give, in an appendix to this grammatical sketch, a list of all the oblique forms in *ō* and *ā* occurring in the second and third specimens, both of which are written by natives of Nepal.

We may enumerate the cases as follows:—Nominative, Agent, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative; and taking *chhōrō* (or *chhōrā*), a son, we may give the declension as follows:—

Sing.	Plur.
Nom. <i>chhōrō</i> (<i>chhōrā</i>), a son.	Nom. <i>chhōrā-haru</i> , sons.
Ag. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), a son.	Ag. <i>chhōrā-haru-lē</i> , sons.
Acc. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), a son.	Acc. <i>chhōrā-haru-lāi</i> , sons.
Inst. <i>chhōrā-lē</i> (<i>chhōrō-lē</i>), by a son.	Inst. <i>chhōrā-haru-lē</i> , by sons.
Dat. <i>chhōrā-lāi</i> (<i>chhōrō-lāi</i>), to a son.	Dat. <i>chhōrā-haru-lāi</i> , to sons.
Abl. <i>chhōrā-bāḷa</i> (<i>chhōrō-bāḷa</i>), from a son.	Abl. <i>chhōrā-haru-bāḷa</i> , from sons.
Gen. <i>chhōrā-kō</i> (<i>chhōrō-kō</i>), of a son.	Gen. <i>chhōrā-haru-kō</i> , of sons.
Loc. <i>chhōrā-mā</i> (<i>chhōrō-mā</i>), in a son.	Loc. <i>chhōrā-haru-mā</i> , in sons.
Voc. <i>hē chhōrā hō</i> (<i>hē chhōrō hō</i>), O son.	Voc. <i>hē chhōrā-haru hō</i> , O sons.

Similarly may be declined any other noun in *ō* or *u*. Thus, *bābā-kō* (*bābu-kō*), of a father.

In the case of other nouns, the oblique form is usually the same as the nominative; thus, *chhōrī*, a daughter; *chhōrī-kō*, of a daughter; *chhōrī-haru*, daughters; *ghar*, a house, *ghar-kō*, of a house.

Nouns ending in a consonant may take the termination *a* in the oblique plural. Thus, *ghara-mā*, in houses; *khēt-mā*, in the field; *khēta-mā*, in the fields.

It will be remembered that nouns signifying inanimate things usually drop the termination *haru* in the plural. Hence we have *ghar*, not *ghar-haru*. Moreover these nouns usually drop the termination *lāi* of the accusative (but not the *lāi* of the dative). Thus, *ansa* (not *ansa-lāi*) *diyō*, he gave the share; *dhan baḷulī*, having collected wealth. On the other hand, *lāi* is always used with animate nouns, as in *āmā-bābu-lāi jānī*, knowing the mother and the father. When there can be no mistake about the number *haru* is dropped even in the case of animate nouns, as in *dui chhōrā thiyē*, there were two sons.

The **Nominative** is the case used for the subject of all intransitive verbs; as in (Luke xvii, 20) *Iṣwar-kō rāj kailē āṇḍa chha? Iṣwar-kō rāj rūp dēkhīnē garī āṇḍai-na,*

when will the Kingdom of God come? The Kingdom of God cometh not by its form being seen; *kati chākar-haru thiyē*, how many servants were there?

The **Agent** case is employed, as in Hindōstānī, for the subject of transitive verbs in a tense formed from the past participle. There is, however, this difference that the verb does not agree with the object, as in that language. It agrees in gender, number and person with the subject. Thus, *bābu-lē ansa diyō*, the father gave the share; *bābu-lē, dēkhī, dayā gari, dāurī gai, tes-kō gardan-mā ankamāl gari, mēāi khāyō*, the father, seeing, making compassion, going running, making an embrace on his neck, ate a kiss; *timrā bābu-lē yak bhōj garē*, your father made a feast (here *garē* is plural, in an honorific sense); (Luke viii, 43) *yeuṣi strī-lē pachhāri-bāṣō chhēu āyē-ra a-kō bastra-kō jhumkā chhōi*, a woman, having come towards behind Him, touched the hem of His garment. On the other hand, when the tense of a finite verb is not formed from the past participle, *lē* is not used. Thus (from the Specimen IV) *tyō rakh-wālā rājya-kō khabardārī gar-thyō*, that watcher was guarding the city. So, for the future, *mā, uṣhī āphnā bābu chhēu gai bhanūlā*, I, arising, going near my father will say, and for the present, *mā timi-lāi kāl-dēkhī bachhūchhu*, I am saving you from death (Specimen IV). When the present participle of a transitive verb is used absolutely in the oblique form its subject is also put into the agent case, as in *chākar-lē bhandā tyō risāi bhītra gaye-na*, on the servant saying (lit. on the saying by the servant) (this), being angry he did not go inside. So, also, it is used before the Gerundive, or Future Passive participle of transitive verbs, which has a passive signification, as in *mai-lē pāunē ansa-bhāg*, by-me the-to-be-got share, i.e., the share which I shall get; *sugur-lē khānē dhufō*, the husks which the swine did eat, lit. by-the-swine to-be-eaten husk.

The above is the construction which I have gathered from a somewhat minute analysis of books written by natives of Nepal, and may be accepted as the idiom of the literary language. In the fact that the verb is not changed by the object, we see the influence of Tibeto-Burman languages. The influence is still plainer in the colloquial language, which in this respect differs markedly from the literary style. In the colloquial language, the agent case may optionally be employed before any tense of a transitive verb whether derived from the past participle or not, in fact it is more customary to employ it than to employ the nominative. My authority on this point is Captain Austaman Singh, orderly officer to the Resident in Nepal. The point was specially referred to him, and he has been kind enough to explain that for 'he will strike' both *tyō* (nominative) *kuṭ-lā* and *tes-lē* (agent) *kuṭ-lā* are correct. He adds that *tyō kuṭ-lā*, though correct, is out of use, and that '*tes-lē kuṭ-lā* is more idiomatic and emphatic.' The same idiom is, he says, used in the present, the past, and in the future tenses.

The above is very nearly the same as what Mr. Turnbull says on page 98 of the second edition of his grammar. Mr. Turnbull, however, excepts the pronoun of the first person, which he says is not used in the agent case before the present and future tenses, but only before the past tenses. In this he is not borne out by Captain Austaman Singh, who distinctly says that *mā* (nominative) *kuṭ-lā* and *mai-lē* (agent) *kuṭ-lā* are both in use for 'I shall strike.'

This idiom of using the agent case before all tenses of a transitive verb is exactly the same as that of Tibeto-Burman languages, and the fact that it has not yet become customary in the literary form of speech shows that its adoption into the colloquial language must be of recent origin. The following examples of this idiom are taken from the Naipālī New Testament, the language of which follows Mr. Turnbull's rule. As already explained, I have not come across any in books formally written by natives.

Present tense,—*us-lē kas-kō bikhay-mā bhandā-chha*, about whom is this (person) speaking (John xiii, 22) ?

Future tense,—*timiharu-mā-kō ek-janā-lē mā-lāi pakarāi dīnehha*, one of among you will betray me (John xiii, 21). With regard to this passage Captain Austaman Singh remarks that the *kō* is superfluous. If it remains, it should be separated from *timiharu-mā*, and the whole sentence would mean ' (I do not know) which one of you will betray me.'

The most common **Ablative** postposition is *bāṭa* or *bāṭō*, from. Others are *dēkhi*, from; *sē*, *sita*, *sāga*, or *saṇa*, with, from. Examples are *rin bāṭa*, from the debt; *yatikā-barkha-dēkhi*, from so many years; *Bachan Isṭwar-sita thiyō*, the Word was with God (John i, 1); *yak-janā saharbāsi-mānis sāga*, with a citizen (but this is hardly an ablative). *Dēkhi*, it may be observed, is employed in the same sense in Bhil dialects.¹

The **Genitive** postposition is *kō*, which, as in Hindōstānī, is an adjective. Agreeing with a feminine noun it becomes *kī*, but it must be remembered that only animate beings can be feminine in Khas-kurā; when agreeing with a masculine noun in the nominative singular it is *kō*, but when the noun is in any other singular case or in the plural, it becomes *kā*, for which, as in the case of nouns in *ō*, *kō* is often substituted. When governed by another postposition it is, in the same way, sometimes *kā* and sometimes *kō*. Examples are *bhāy-kō sampatī*, the goods of the share; *brāhman-kī kanyā*, the daughter of the Brāhman; *bābu-kā ghar*, in the house of the father; *skēwā bhanānē ek janā yahudī-kā sāt bhāi chhōrāharu thiyē*, there were seven brothers, sons of one Sceva, a Jew (Acts xix, 14); *tes-dēs-kā manis sāga*, with a man of that country; *tapāñī-haru-kā najik*, near Your Honours; *mātā-pitā-kō najik*, near the mother and the father.

The genitive postposition is often added to an adjective without affecting its meaning. It is, in this way, very frequently added to the past participle, which, as should, properly be the case, is then put into the oblique form. Thus, *bhayō*, *bhayē-kō* (or *bhayā-kō*), been, become; *garyō*, *garyē-kō* (or *garē-kō*, *garyā-kō*), done; *Dhārānagar nām garē-kō yek sahar*, a city Dhārānagar name-made, i.e., named Dhārānagar; *Saṅkha nām garē-kā* (plural of respect) *rājā*, a king named Saṅkha; *jōgī rukh-mā jhūṇḍiyē-kō*, an ascetic suspended on a tree. It will be observed that when *kō* is thus added to a participle, it generally gives the force of an adjective.

This genitive suffix *kō* must be distinguished from another *kō* meaning 'at all,' and used in negative sentences. This is a pure Rājasthānī form which has survived in Nepal. Examples are *ma timrō chhōrā bhannu yōgya kō aba bhāi-na*, now I became not at all fit to be called your son; similarly, *lāyak kō chhāi-na*, a little lower down in the Parable.

¹ See Vol. IX, Part III, p. 110.

The usual postposition of the **Locative** is *mā*, *mā* or *mā̃*, in. Others are *māthi*, upon; *samma*, up to. *Mā* means not only 'in,' but also 'on,' as in *khet-mā*, in the field; *gardan-mā*, on the neck.

There are numerous interjections employed to form the **Vocative**, which are prefixed or suffixed to the oblique form.

Adjectives.—Most adjectives are immutable, the only ones which change are those that end in *ō* or in *u*. These change the termination to *i* or *ī* when agreeing with a feminine noun, and to *ā* when agreeing with a masculine noun in the oblique case singular or in the plural. As in the case of nouns in *ō* and in *u*, the oblique form singular as often as not ends in *ō* instead of *ā*. Thus, *rāmro chhōrō*, a beautiful son, *rāmri chhōri*, a beautiful daughter, *ramrā* (or *rāmro*) *chhōrā-kō* (or *chhōrō-kō*), of a beautiful son; *rāmri chhōrā-haru*, beautiful sons; *rāmri chhōri-haru*, beautiful daughters. So, *kānchhā chhōrā-lē*, (by) the younger son; *fāphā pardēs gai*, going to a distant land; *āphnā bhāg-kō*, of his own share; *ekā drīj-kō*, of a Brāhmaṇ; but also, *āphnu khēla-mā*, (he put him) in his fields; *baṛō namratāi-lē*, with great humility.

The comparative is formed by adding *bhandā*, than (lit. in saying) to the noun compared, as in *kēṭō bhandā kēṭi rāmri*, the girl is more beautiful than the boy, literally, in mentioning the boy, the girl is beautiful.

The superlative is formed with *sab bhandā*, than all, or *sabai bhandā*, than even all, as in *sabai kēṭā-haru bhandā Rāmlāl rāmro*, Rām Lāl is the most beautiful boy, literally, in mentioning even all boys, Rām Lāl is beautiful; so, *u sabai bhandā sūnō chha*, he is shortest of even all. *Dēkhī* may be used instead of *bhandā*.

The earlier numerals are given in the list of words. It is usual (as in Tibeto-Burman languages) to add a defining word to a numeral. In the case of men this is *janās*, a person, as in *yak-janā mānis-kō*, of one-person man, i.e., of a certain man. For things the suffix is *waṭā* or *oṭā*, which with *ek*, one, becomes *ek-waṭā*, *yeoṭā*, *yōṭā*, or *yeuṭā*. Similarly, *kati-waṭā*, how many (things)? *Yeuṭā* is also used for persons; an example will be found in Specimen I.

Pronouns.—In the pronouns, the plural is commonly used instead of the singular. In this respect, the singular is familiar or disrespectful, while the plural is formal or respectful.

The first two personal pronouns are declined as follows:—

Sing. Nom.	<i>mā</i> , I	<i>ta</i> , thou.
Ag.	<i>mai-lē</i> , I	<i>taī-lē</i> , thou.
Obl.	<i>mā</i> , <i>mai</i> , me.	<i>ta</i> , <i>taī</i> , thee.
Gen.	<i>mērō</i> , my.	<i>tērō</i> , thy.
Plur. Nom.	<i>hāmī</i> , we.	<i>timī</i> , ye.
Ag.	<i>hāmī-lē</i> , we.	<i>timī-lē</i> , ye.
Obl.	<i>hāmī</i> , us.	<i>timī</i> , you.
Gen.	<i>hāmro</i> , our.	<i>timro</i> , your.

There are several varieties of these forms. In the first place, all, except those of the plural of the second person, are very commonly nasalized. So that we have *mā̃*, *maĩ-lē̃*, *mērō̃* *hāmī̃*, *hāmrõ*, *tā̃*, *taī̃*, *tērō̃*.

Mr. Turnbull gives *mō* for 'I,' which is used colloquially in Darjeeling. It is evidently a by-form of *mā*.

In the plural *haru* is often added, as *hāmi-haru*, *timi-haru*.

After the oblique forms the usual postpositions are employed, as in *ma-lāi*, me, to me; *timi-bāfa*, from you. The genitives are treated exactly like a substantive genitive in *kō*. Thus, *mērō bābu*, my father; *mērā bābu-kō*, of my father; *timrō āgyā*, your command; *timrā bābu-lē yak bhōj garē*, your father made a feast; *hāmra nimitta*, for our sake.

The respectful pronouns of the second person are *āphu*, Your Honour, and *tapāi* or *tapāñi*, Your Honour. Both are declined regularly like substantives. They are construed with the impersonal honorific forms of the verb (see page 41) as in *āphu hūnu hunchha*, Your Honour is; *tapāñi-lē rākhnu bhō*, Your Honour kept (us). *Tapāñi* may also be followed by the second person plural, as in *tapāñi chhau*, Your Honour is.

The Demonstrative Pronouns *tyō* and *u* are employed as pronouns of the third person.

In order to emphasize personal pronouns, the syllable *nai* is suffixed, as in *ma-nai*, I; *ta-nai*, thou; *hāmi-nai*, we; *u-nai*, he; *hāmi-haru-nai*, we, and so on. Other emphatic forms of the singular are *mai*, I; *tañ* or *tañi*, thou; and *uñ*, he. The oblique form of *u* is *us*, and its emphatic form is *us-ai*, not *us nai*. So also in the case of other similar forms ending in *s*. The oblique plural is *una*, and its emphatic forms *unī*. So also with other similar forms in *n*.

The Reflexive pronoun is *āphu* or (emphatic) *āphai*, which is declined regularly like a noun, except that its genitive singular is *āphnu* (obl. sing. *āphnā*, or *aphnu*, plur. *āphnā*). Equivalent to Hindi *āpas-mē*, we have *āpasta-mā*, or *āpus-mā*, amongst themselves, mutually. Equivalent to Hindi *apnē ap*, of one's own accord, is *āphu āphai*. An emphatic form of *āphnu* is *āphnai*, as in *āphnai māsu*, his very own flesh. It corresponds to the English "my own," "your own," "his own," etc., while *āphnu*, as in Hindi, is rather equivalent to the possessive case of the subject of the sentence, "my," "your," "his," etc. *Āphnu* is not so strictly used as in Hindi, sometimes referring to the object, instead of the subject of the verb, as in *Krishna-lē āphnā ghara-mā sabai-lāi basānu-bhō*, Krishna settled them all in their own houses.

The regular Demonstrative pronouns are *yō*, this, and *u*, that, or he. They are thus declined:—

Sing. Nom.	<i>yō</i> , this	<i>u</i> , that, he
Obl.	<i>yes</i> or <i>yas</i>	<i>us</i>
Plur. Nom.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>
Obl.	<i>ina</i> , <i>inī</i> , <i>in</i>	<i>una</i> , <i>unī</i> , <i>un</i>

In the plural we often meet *yina*, *yini*; *inuna*, *inuni*; and *haru* may be added.

Examples in the specimens are *yō mērō chhōrā*, this my son; *yas-lāi dē*, give to this one; *yō timrō chhōrā*, this thy son; *yō tērō bhāi*, this thy brother; *yō gyān dīna thik chhai-na*, it is not right to permit this knowledge.

In the version of the Parable received from the Nepal Darbār we have *nij* used as a demonstrative pronoun, as in *nij kāñchhā chhōrā-lē*, that younger son; *nij-lāi pāyē-kō-lē*, because he had got him. So (in the translation of the *Bhāgavata Purāṇa*) *nij daitya-kō pēṭ chiri hānu bhō*, (Krishna), splitting open the belly of that demon, looked (inside).

The Relative pronoun is *jō*, who, its correlative demonstrative being *tyō* or *sō*, which is also employed as an ordinary demonstrative and as a pronoun of the third person. They are thus declined :—

Sing. Nom.	<i>jō, jun</i>	<i>tyō, sō</i>
Obl.	<i>jes, jas, jun</i>	<i>tes, tas</i>
Plur. Nom.	<i>jun</i>	<i>tā, tī, tīni-haru</i>
Obl.	<i>jun</i>	<i>tī, tī, tīni, tīne, tina, tin</i>

Examples of the use of these pronouns are :—

jas-lē ...karir utpanna garyō, who produced a body ; *jō sukh bālakh-lāi hunchha, sō hāmi-lē pāye-nañ*, what happiness becomes to (i.e. is obtained by) a child, that we did not obtain ; *tyō amrit phal rājā-lē rānt-lāi diyē*, that ambrosia-fruit the king gave to the queen ; *tyō risāi bhitra gayena*, he, being angry, went not inside ; *tes-lē bābu-lāi jābāb diyō*, he gave answer to his father ; *tes (hāu-mā)*, in that place ; but (Specimen IV) *jō tyō jōpt-lāi nāhā lāulā*, he who will bring here that ascetic ; *tī brāhman-lāi dhan-daulath dī*, having given wealth and riches to that Brāhman (here *tī* is used honorifically in the plural ; so in *tina-kā chār rānt chha chhōrā bhaē*, of him there were four queens and six sons). Proper plurals are *tī-madhyē*, among them (the younger said to his father) ; *tīni-haru-lē ānanda mānyē*, they experienced rejoicing. The agent singular of *jō* is sometimes *jallē*. I have not come across any corresponding form such as *tallē*, but from *kō*, we have *kallē*.

The Interrogative Pronouns are *kō*, who ? and *kē*, what ? (neuter).

Sing. Nom.	<i>kō</i>	<i>kē</i>
Obl.	<i>kas</i>	<i>kas, kē, kun</i>
Plur. Nom.	<i>kun</i>	
Obl.	<i>kun</i>	

The plural of *kē* is the same as the singular.

As usual, *kē* is often written *kyē* or *kyā*. Examples of the use of these pronouns are :—*kas-kō kēfō*, whose servant-boy ? *tyō tīni-lē kas-saṇa kinyau*, from whom did you buy that ? *tīmrō nāu kē* (or *kyā*) *hō*, what is your name ? *kyā hō ?* what is it ? *tīni kun paltan-ma chhau*, what regiment are you in ? The Agent singular of *kō* is *kas-lē* or *kallē*.

Kōi, kōhi or *kōhī*, is 'any one, some one' ; with an oblique form singular *kasai*. *Kēi, kyē, kēhi, kāhi, kaihi*, or *kōhi*, is 'anything, something,' its oblique form being the same as the nominative. Examples of the use of these pronouns are :—*kasai-lē kēhi diyena*, anyone did not give him anything ; *kēhi dīn pachhi*, after some days ; (Specimen IV) *kōhi bakhat-mā*, at a certain time ; *aru kaihi hōina* (Bhāgavata Purāṇa, X, page 153), it is not anything else ; *kaihē kāhi Kṛishṇa hāmīlāi tā sañjhanchhan*, does Kṛishṇa ever remember us at all (ib. page 155).

Yati (plur.) means 'these many,' and *kati*, 'how many ?'

With *kā* suffixed, we have *kati-kā*, meaning 'many.'

A. General.

Conjugation.—The Khas-kurā verb has borrowed some of its formations from the surrounding Tibeto-Burman languages, amongst which the most noteworthy are the Aorist tense, and the impersonal honorific conjugation.

The honorific conjugation will be dealt with subsequently. The simple conjugation may be either positive or negative. The negative conjugation is confined to

certain tenses. Note that throughout the simple positive conjugation, the 1st person plural always ends either in *aũ* or in *ũ*. The rule is that after a vowel or *y* we have *ũ*, but after a consonant *aũ*. Thus, *thiyũ*, we were; *chhaũ*, we are.

Before coming to the simple conjugation, we shall first consider the Verbs Substantive, which are also employed as Auxiliary verbs.

B. Auxiliary Verbs and Verbs Substantive.

There are two verbs substantive in the present tense, one formed from the base *chha* and the other from the base *hō*. The former base is treated as a participle, and, hence, in some persons it has special forms for the feminine. When such forms are not given in the paradigms it is to be assumed that the feminine is the same as the masculine.¹ The present is thus conjugated:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhu, chhũ</i> , I am	.....	<i>chhuũ</i>	.....
2	<i>chhas</i>	<i>chhes</i>	<i>chhan</i>	<i>chhen</i>
3	<i>chha</i>	<i>chhe</i>	<i>chhan</i>	<i>chhin</i>

The negative conjugation is:—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>chhaina, chhuina, chhuina, I am not</i> or	.....	<i>chhainũ, chhaina</i>	.....
2	<i>chhainas</i>	<i>chhinas</i>	<i>chhainau, chhauna</i>	<i>chheuna</i>
3	<i>chhaina</i>	<i>chhina</i>	<i>chhainan</i>	<i>chhinan</i>

Emphatic forms are *rhechhu*, I am indeed, and *rahenachhu*, I am not indeed, both being conjugated like *chhu*, above. In Darjeeling the corresponding forms are, according to Mr. Turnbull, *rāchhu* and *rainachhu*.

The second form of the present tense of the verb substantive is principally employed in asking questions. It is thus conjugated:—

Person.	Singular.	Plural.
1	<i>hũ</i> , I am	<i>haũ</i>
2	<i>has, hasas</i>	<i>han</i>
3	<i>hō</i>	<i>hun</i>

¹ Philologists should note that this verb is also treated as a participle in Kāśmīrī, and also in Kumaonī and Garhwālī.

The Negative form is :—

Person.	Singular.	Plural.
1	<i>hōina</i> or <i>hūina</i> , I am not	<i>hōinaū</i> , <i>hūina</i> , <i>hūna</i>
2	<i>hōinaimaz</i> , <i>hōinas</i>	<i>hōinau</i> , <i>hōuna</i>
3	<i>hōina</i>	<i>hōinan</i>

The Past Tense of the Verb Substantive is thus conjugated. Like *ohha*, the tense is treated participially, and there are feminine forms.

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyē</i> or <i>thiyē</i>	.....	<i>thiyē</i>	.....
2	<i>thiis</i>	.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thit</i>	<i>thiyō</i> , <i>thiyō</i>	<i>thitn</i>

This is often contracted, so that we also have :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thē</i> , <i>thiyē</i> , <i>thiyē</i>	.....	<i>thiyē</i>	.....
2	<i>thiis</i>	.....	<i>thiyau</i>	.....
3	<i>thiyō</i>	<i>thit</i>	<i>thē</i> , <i>thiyō</i> , <i>thiyō</i>	<i>thitn</i>

The Negative forms are :—

Person.	Singular.		Plural.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thiyana</i> , <i>thiyena</i> , <i>thiina</i>	.....	<i>thiyanaū</i> , <i>thiyenaū</i> , <i>thi- auna</i>	.....
2	<i>thinas</i> , <i>thitnas</i>	.....	<i>thiyanau</i> , <i>thiyenau</i> , <i>thi- auna</i>	.....
3	<i>thiyana</i> , <i>thiyena</i>	<i>thitna</i>	<i>thiyanan</i> , <i>thiyenan</i>	<i>thitnan</i>

Examples of the use of these forms occurring in the specimens are :—

ma marda chhu, I am a-dying.

ma timrô chhōrā bhannā lāyak kô chhaina, I am not at all worthy to be called your son.

tā sadhai mai-sāga chhas, thou art always with me.

mērō jô chha, (that) which is mine.

yô gyân dīna thik chhaina, it is not proper to allow this knowledge.

kyā hō, what is it?

tērai hō, it is even thine (here the verb is not employed interrogatively).

jēthā-chāhi chhōrā khēt-mā thiyō, the elder son was in the field.

dui chhōrā thiyō, there were two sons.

tahā-kā rājā Gandharva-sēn thiyē, of there the king was (plural of respect) Gandharva-sēns.

yō rājya-mā Chandramān rājā thiyē, in this kingdom Chandrabhānu was (plural of respect) king.

yek sē yek jānkār thiyē, each was (plural of respect) more learned than the other.

Chhu, I am, has a present participle *chhādō*, being. Its locative *chhādā-mā* or *chhādai*, or its oblique form *chhādā* or *chhāda*, in being, is very often used as an adverb meaning 'while.' Thus :—*ti-chhōrā dhērai farāka chhādā-mā*, while that son was a long way off; *barō namratāi-lē prasanna garāunō bhayē-kā chhādā*, while, with great humility, they became contented-makers, i.e. while with great humility they made them content.

C. The Simple Positive Verb.

(a) Roots ending in a consonant.

The conjugation of these verbs is carried out as follows :—

The **Infinitive** and the **Future Passive Participle** are the same in form, both being made by suffixing *nu* to the root. Thus, *garnu*, to do, or it is to be done. When the root ends in a vowel it may optionally be nasalized, as in *dīnu*, or *dīnu*, to give; *khānu* or *khānu*, to eat. The infinitive is properly a verbal noun with the sense of the action of the verb. Thus, *garnu* (infinitive) is literally 'the act of doing.' The Infinitive and Future Passive Participle have an oblique form ending in *na* or *nā*, which is more commonly employed in the sense of the infinitive, but the direct and oblique forms are frequently confused. Thus in Specimen II we have both :—

Ma timrô chhōrā bhannu yōgya kô aba bhaina, I became not at all worthy to-be-said your son, and

Ma timrô chhōrā bhanna lāyak kô chhaina, I am not at all worthy to-be-said thy son, in which both *bhannu* and *bhanna* represent direct forms of the future passive participle. The state of affairs is, in fact, exactly the same as in the case of nouns in *ō* and *u* (see page 24 ante).

As example of the proper direct infinitive or verbal noun, we have :—

hāmī-lē harkha garnu' munāsib chha, by us joy to make is proper.

ānanda hāmī-bāṭa pānu bhayena, the getting of joy from us did not occur.

¹ This may also be construed as a Future Passive Participle 'by us joy to be made is proper.'

On the other hand, we have the direct form in *na* in :—

yō gyān dīna thik chhaina, to allow this knowledge is not right. Here, according to Captain Austaman Singh, *dīnu* would be equally correct.

When the sense is oblique, as in an infinitive of purpose, I have only met the infinitive in *na* or *nā* in literature, but Mr. Turnbull's grammar gives only the direct infinitive in *nu*, and the Bible Society's version of the New Testament follows his authority. Thus :—

majā garna-lāi yōṭā pāṭhā diyenau, you did not give one kid to make rejoicing. *tirtha-jātrā garna gayē*, he (plural of respect) went to make pilgrimage.

Bhagawān-kō darśan garna-lē, from seeing Bhagawān (*Bhāgavata Purāna*, X, page 150).

darśan garna āulā, I will come to see (infinitive of purpose) (ib.)

u baptismā hūnu-lāi āyō, he came to be baptized (*Matt. iii, 13.*)

In compound verbs, such as potentials, inceptives, permissives, or acquisitives, the termination *na* is usually employed in literature, but Mr. Turnbull (p. 91) always gives the direct infinitive in *nu*. Thus :—

prasasta rōṭi khāna na sakī, not being able to eat ample bread.

ra-chukṭi hūna saktaina, there cannot be payment of the debt.

chētiyē-pachhi bhanna lāgyo, after coming to his senses, he began to say.

āphnu pēt bharna payena, he did not get (permission) to fill his own belly.

ubarna panī pāunē, getters (of permission), on the other hand, to leave over and above.

tapāni-haru-kā najik basna payenaū, we did not get (permission) to dwell near Your Honours.

We sometimes come across the locative of the infinitive, in *nē*, as in :—

yō timrō chhōrā āunē, on this your son coming.

Bhagawān-kā yustā bachan sunnē, bittikai 'jō āgyā' bhanī, *Jamarāj-lē bālakh hājir gar-diye*, on hearing such words of Bhagawān, Yamarāja, saying at once 'that which is your order (shall be obeyed)', produced the lad (translation of *Bhāgavata Purāna*, X, page 153).

prān jānē bēlā-mā, at the time of one's life departing (ib., page 156).

Sometimes this infinitive in *ē* is employed even as an ordinary oblique infinitive, before a postposition, as in *Basudēv gāi dīnē-kō ichohhā garyē-kō thiyē*, Vasudēva had made a wish (i.e. an intention) of giving cows (*Bhāgavata Purāna*, X, page 150), in which, according to Captain Austaman Singh, *dīnā-kō* would be more correct.

The future passive participle is frequently employed in the sense of a respectful imperative. Thus, *garau*, it is to be done, means 'please do'. In this sense it is the basis of the whole respectful conjugation which will be described later on. A good example of this use of the participle is in Specimen IV.

Hajur-lē tyai jōgi-lāi mārnu, by Your Honour with regard to that very ascetic he is to be killed, i.e., Your Honour, please kill that ascetic.

In the *Bhāgavata Purāna*, X, page 151, we have :— *i dui bhāi-lāi parhau kē thiyō? khālī sunnu thiyō*, what was necessary for these two brothers to be studied? It was only necessary to be heard (once).

When the Future Passive Participle is employed as an adjective, it often takes the termination *nē* (or *nyā*), probably a confusion with the noun of agency. (See below.) Examples are :—

mai-lē pāunē ansa-bhāg, the share to be got by me.

sugur-lē khānē dhuṭō-lē, with the husk to be eaten by the swine.

The same in form as this locative of the Infinitive or Future Passive Participle in *nē* or *nyā* is the **Noun of Agency**, which is very common, as in *garnē*, *garnyē*, or *garnyā*, a doer, or one who is about to do. Examples are :—

sugur charāunē kām-mā, in the business (of) a feeder (of) swine.

abarna paṇi pāunē, getters (of permission), on the other hand, to leave over and above.

timrō sampatī khāi dinē, one who has eaten up your property.

prasanna garāunē, (men) who caused them to become satisfied.

chārai purushārtha dinē, givers of the four objects of human (desire).

The **Present Participle** is formed by adding *dō* to the root. Thus, *gardō*, doing. If the root ends in a vowel, it is nasalized before the *dō*; e.g. from the root *dī*, give, we have, *dīdō*, and from the root *hu*, become, *hūdō*. So also the root *rah*, remain, takes a nasal in this participle. Thus, *rāhdō*. After a hard consonant the termination is *tō*, not *dō*; thus, *saktō*, being able. This participle is an adjective. Its oblique form ends in *ā* (thus, *gardā*). As usual its feminine is *gardī*, and the masculine plural *gardā*. A locative in *a*, *ai* or *ē* is also not uncommon. Thus, *garda*, *gardai* or *gardē*, in doing. We can also, of course, have *gardā-mā*.

I have not come across any instances in the specimens of the direct form singular of this participle. For the direct plural we have (Specimen IV) *rājādhirāj Bīkramājit rāhdā bhayē*, he became remaining (plural of respect) (i.e. he became and remained) Vikramāditya, the king of kings.

Several examples of the oblique form of this participle have been given above on page 24. It will be sufficient to give a list of them here :—

bhandā, on saying.

pardā, on happening.

pugdā, on arriving.

sōdhā, on asking.

chhādā, *chhādā-mā*, while being.

khādai, on eating, an-eating.

piūdai, on drinking, a-drinking.

jādai, *jādā*, while going.

As will be seen from the above, this method of employing the oblique or locative form of the present participle is very common.

To this oblique present participle *khēri* (which seems to mean 'while' or 'during') is often added, as in *garda khēri* or *gardai khēri*, while doing. This group of forms is so important that we may conveniently give it a name of its own and call *garda*, *gardā*, *gardā-mā*, *gardai*, *garda khēri* or *gardai khēri*, the **Adverbial Participle**.

The **Past Participle** is formed by adding *yō* to the root. Thus, *garyō*, did. In Khas-kurā the past participles of transitive verbs have lost their original passive meaning.

Thus, *garyō* does not mean 'done' but 'one who has done.' 'Done' would be expressed by the past-participle of the passive voice, *garīyō*, which will be dealt with further on.

This participle is an adjective and has a feminine *garī*, and a masculine singular oblique form and a masculine plural form, both of which are *garē*. As explained above on page 22 wherever *garē* occurs, we may have *garyē* or *garyā* instead. Thus:—

kharcha garī sakē pachhi, after having completed doing expenditure.

When employed as an adjective this participle is usually put into the oblique form and *kō* is added, so that we have *garē-kō*, which looks like a genitive. This *garē-kō* is itself liable, as usual, to be declined. Thus, fem. *garē-kī*, obl. masc. sing. *garē-kā*, and so on. Of course *garē-kō* most often appears as *garyē-kō* or *garyā-kō*. Examples are:—

maryā-kō thiyō, he was dead.

harōiyē-kō thiyō, he was lost.

kuśalānanda-sahit nij-lāi payē-kō-lē, by having got him safe and sound (i.e. because he had got).

marē-kō thiyō, he was dead.

Specimen III:—

āmā-bābu-lāi gyān prāpta bhayē-kō (for *bhayē-kā*) *jāni*, knowing the father and mother (were) become knowledge-obtainers. Here *kō* is, as explained on page 27, used for the plural *kā*.

bābu-kā ghara basē-kō, one who has dwelt in the house of his father.

Specimen IV:—

Dhārānagar nāma garē-kō yek sahar, a city (which) made the name Dhārānagar, i.e., which was named Dhārānagar.

Saṅkha nām garē-kā rājā, a king named Śaṅkha (plural of respect).

yek jōgī rukh-mā jhūṇḍiyē-kō, an ascetic hanged on a tree. Here *jhūṇḍiyē-kō* is the past participle of the passive of the root *jhūṇḍ*. The active past participle would be *jhūṇḍē-kō*.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *garī*, having done; *baṭulī*, having collected; *dēkhī*, having seen; *khāi*, having eaten; *basī*, having dwelt, and many others in the specimens. To this *kana* is often added as in *garī kana*, having done. Often the oblique or plural form of the past participle *garē*, *garyē*, or *garyā* with *ra*, and, added, thus, *garē-ra*, is employed instead. *Garē-ra* means they (or he) 'did and,' equivalent to 'having done.' Thus in the fourth specimen, we have *muni-lē chhōrā kādh-mā bōkē-ra tirtha-jātrā garna gayē*, the saint put the son on (his) shoulder and went to make a pilgrimage; which may also be translated 'putting the son on his shoulder, he went, etc.'

The **Old Present**, now generally employed as a **Present Subjunctive** or as an **Imperative**, occurs in all Indo-Aryan languages in much the same form. It is made by adding the personal terminations to the root direct. Thus, *garū*, I do, I may do.

Examples of the use of this tense are *dhērai kahā-tak binti garū*, how far may (i.e. need) I make a long representation; *hāmī khāi pii majā garaū*, let us, having eaten and drunk make rejoicing; *yek kathā sun*, hear a story; *tes-lē bābu-lāi jabāb diyō*, 'hēra,' he answered his father (saying), 'see' (plural of respect); *say barkha-samma sēwā garē*, if he do service for a hundred years.

The **Future** is formed by adding the syllable *lā* to the Old Present, as in Rājasthānī (Mārwarī), and somewhat as in Bihārī (Bhojpuri). As in the latter there are some irregularities owing to certain of the terminations being added to the *lā*, instead of to the root. In the third person plural *lan* becomes *nan*. The only example of this tense occurring with a consonantal verb in the specimens is *bhanūlā*, I will say (to my father). It will be seen below that the Aorist tense is quite commonly employed as a future.

The **Past** tense is formed by adding the personal terminations to the past participle. In the third person singular masculine and feminine, and in the third person plural masculine no terminations are added. Thus, *garyō*, he did; *garē* (*garyē*, or *garyā*, see page 22), I did. The past tense of a neuter verb is exactly the same as that of a transitive verb, and both agree with the subject, and not with the object as in the case of Hindi transitive verbs. The only difference in idiom is that the subject of transitive verbs in the past tenses is put in the case of the agent, as explained on page 26. This does not affect the form of the verb in any way. Thus:—

mai-lē pāp garē, I did sin.
dhērai sukḥ-bhōg garyau, you made much pleasure (and) happiness.
chhōrā-lē bābu-lāi bhanyō, the son said to the father.
kumālē-lē tēli-lāi mārō, the potter killed the oilman.
yek din bēsyā-lē bhani, one day the courtesan said.
timrā bābu-lē yak bhōj garē, your father made (plural of respect) a feast.
tinī-haru-lē ānanda mānē, they celebrated rejoicing.
Bikramājīt-lē rājya garē, Vikramāditya did (plural of respect) ruling, i.e. he ruled.
Rājā-lē tī brāhmaṇ-lāi bidā garē, the king made (plural of respect) leave to depart to the Brāhmaṇ (i.e. dismissed him).
yak-janā saharbāsi mānis-sāga gai basyō, going with a citizen, he dwelt.
mērō chhōrā maryā-kō thiyō phēri bāchyō, my son was dead, again escaped (i.e. came to life).

The **Aorist** tense is formed by suffixing the present tense of the auxiliary verb to the root. The latter remains unchanged, but the former is conjugated throughout, and any optional form may be used. Thus, *gar-chhu*, I do. This tense is formed on the analogy of the Present tense of the adjoining Tibeto-Burman languages spoken in Nepal. Thus in Māgarī¹ the present tense is formed in the same way, and a slightly different form is used for an aorist tense, used indifferently for present, past, or future time. It may be noticed that the same indefiniteness is observable in other Tibeto-Burman languages of Nepal, such as Newārī or Sunwārī. Mr. Beames, in his Māgarī grammar calls this tense the aorist. In Khas-kurā Mr. Turnbull treats it as a future indefinite, and Mr. Dopping-Hepenstal calls it the present. I prefer to follow Mr. Beames' nomenclature, and to call it the aorist, as this well illustrates the indefinite nature of the tense, for in Khas-kurā also it may be used as a past, or as a present, or as a future.

In the translation of the 10th book of the *Bhāgavata-Purāṇa* it is regularly used as the past tense of narration, as in (Specimen III) *Śrī Śukadēv āgyā garau hunchha*

¹See Vol. III, Part I, p. 200.

the Holy Śukadeva said (this is an instance of the impersonal honorific conjugation which will be explained later on). As a present, we have in the same specimen *jō sukh bālakh-lāi hunchha*, the happiness which becomes to a child (i.e., which a child obtains); and in the Baitāl Pachisi (Specimen IV) *sō hajur-lāi mārna khōjchha*, he is seeking to kill Your Honour. As a future we have (Specimen IV) *dui-lāi jō mārchha sō chakra batī hunchha*, he who will kill the two will become a universal king. The future sense is very common.

It may here be added that all verbs, the roots of which end in a vowel, add *n* to the root before the auxiliary, so that from the root *hu*, become, we get *hunchha* (as above), and from the root *jā*, go, we get *jāchhu*, I go. Some write this as *anunāsika*. Thus, *jāchhu*, I go, or *khwāūchhan*, they cause to eat. Now and then the *n* is also employed with verbs whose roots end in a consonant as in (translation of the 10th book of the *Bhāgavata-Purāṇa*, page 155) *Kṛishṇa hāmi-lāi sañjhanchhan* (for *sañjchhan*), does Kṛishṇa (ever) think of us? *mā sabai kām birsanchhu* (from *bīrasnu*, to forget), I forget all (my) business.

What may be called a **Past Aorist** is made in a similar way by suffixing the past tense of the Auxiliary verb to the root. This tense seems to imply continuous action. Two specimens of it occur in Specimen IV, viz., *tyō rakh-wālā rājya-kō khabardāri garthyō*, that guardian kept watch over the kingdom; *Bhartṛihari nīti-pūrbak rājya garthē*, Bhartṛihari continued to rule with prudence. So, *gōpini-haru asal lugā-ra gahanā lāi Kṛishṇa-kō charitra gāūthē*, while the herd maidens, wearing beautiful clothes and ornaments, kept singing Kṛishṇa's deeds (*Bhāgavata Purāṇa*, X, page 154). Here, however, *thē* (or *thiyē*) is not a finite tense but is an oblique past participle. The whole is thus thrown into a kind of continuative past participle.

This tense is used much like the Hindi *kartā*, which means 'he used to do,' and also '(if) he had done.' Similarly, according to Mr. Dopping-Hepenstal, *garthē* means '(if) I did.'

The **Present Definite** is formed by conjugating the present tense of the auxiliary verb with the locative of the present participle. Thus, *garda-chhu*, or *gardai-chhu*, I am doing, literally, 'I am on doing,' like the old English 'I am a-doing.' Examples of the use of this tense are:—

bhōk-lē marda-chhu, I am dying.

timrō fahal garda-chhu, I am doing thy service.

ma kuḍdai-chhu, I am beating.

Sometimes the oblique form in *dā* of the participle is used, as in (both on page 155 of the translation of the *Bhāgavata Purāṇa*, X) *Kṛishṇa-kō darśan pāūdā-hū*, we are obtaining a sight of Kṛishṇa; *in-lāi kasari mārda-hun*, he (honorific) is killing these easily.

The **Imperfect** is similarly formed with the past tense of the auxiliary. Thus, *garda-thiyē* (or *thē*, etc.), I was making. No examples of this tense occur in the specimens. In Luke ii, 48, we have *tērō bābu-ra mā bilāpī bhai tā-lāi khōjda-thiyū*, we, thy father and I, were seeking Thee sorrowing. In the List of Words (No. 192) we have *ma kuḍdai-thiyē*, I was striking. In the translation of the *Bhāgavata Purāṇa*, we have *Bhagawān-kā mukh-kamat-kō amṛit-pān garda-thē*, they were drinking the nectar of the lotus-face of Bhagawān.

The **Perfect** is formed by conjugating the past participle with the present tense of the auxiliary verb. Usually the long form of the participle (*garē-kō*) is employed. In

three instances, however, in the specimens the oblique form (*rahē* for *rahyā*, obl. of *rahyō*) without *kō* is employed. The long form of the participle (*garē-kō*) agrees with the subject in gender and number, as well as in person. The examples are:—

(List No. 228) *tes-kō chhōrā-lāi mai-lē kuṭēkō-chhu*, I have beaten his son.

(*Bhāgavata-Purāṇa*, page 153, *kō* instead of *chha*):—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

So (Luke vi, 3) *timi-haru-lē yēi paṇi paryē-kā chhau-na*, but have ye not read this?

Specimen IV:—

parikṣā garē-kō rahē-chha, she has remained, having made a test. Here *garē-kō* is an ordinary past participle, used as an adjective. The perfect is *rahē-chhaō*. *tīn-janā-kō janma bhāi rahē-chha*, the birth of three persons having occurred has remained; i.e. has taken place.

jōgi-kō rūp li rahē-chha, having taken the form of an ascetic, he has remained; he has assumed the form of an ascetic.

The **Pluperfect** is formed exactly like the perfect, the past tense of the auxiliary verb being substituted for the present. Thus, *garyā-kō thiyē* (*thyē, thiyā, thyā, thē*), I had done. This tense is often employed to indicate something which has occurred a long time ago, as in (Luke vi, 3) *Dāūd-lē jaba tyō-ra tyes-kā sāthi-haru-lē bhōkāyē-kā thiyē*, (what did) David and they that were with him when (a long time ago) they were hungered. More properly a pluperfect is (*Bhāgavata Purāṇa*, p. 150) *Basudēo-lē gāi dinē-kō ichchhā garē-kō thiyē*, Vasudāva had made the wish of giving cows.

Sometimes the past tense itself is employed instead of the past participle, as in ' *paṇi ma āulā, bhānī, paṭhāyē thyē*, I sent (long ago), saying, 'I will come again.' (*Bhāgavata Purāṇa*, page 154).

The **Future Perfect** is formed in the same way, substituting *hūlā*, the future of the auxiliary verb *hū*. Thus, *garē-kō hūlā*, I shall have done.

A periphrastic **Present Subjunctive** is formed by conjugating the auxiliary verb, *hū*, I am, with the oblique present participle. Thus, *garda-hū*, (if) I do.

Other rarer tenses will be found in Mr. Turnbull's Grammar.

(b) Roots ending in a vowel.

All verbs whose roots end in a vowel may optionally nasalize that vowel before any consonant except *y*. In the Aorist tense, before *chhu*, etc., the nasal becomes *n*. Thus, from the root *dā*, give, we have the following forms (see also page 44).

Infinitive, *dānu* or *dānu*, to give.

Present Participle, *didō* or *dīdō*, giving.

Past Participle, *diyē-kō*, one who gave.

Conjunctive Participle, *dā*, *dū* or *diyī* (*y* inserted for the sake of euphony), having given.

Aorist, *dānchhu*, I give, I shall give, I gave.

Similarly the root *lā*, take; *khā*, eat, and others, including all Passives. The root, *rah*, remain, is similarly treated. Thus, Infin. *raṇnu* or *rāṇnu*; Pres. Part. *rahdō* or *rāhdō*; Aorist 1 sing. *rahnchhu*, and so on.

Many verbs have bases ending in *āu*. Most of them are causals. These verbs drop the *a* before *y* and *i*,¹ and generally have *anunāsika* (◌̃), not *u* in the aorist. Thus:—

Infinitive, *garāuna* or *garāūnu*, to cause to do.

Pres. Participle, *garāudō* or *garāūdō*, causing to do.

Past Participle, *garāyē-kō*, one who caused to do.

Conjunctive Part., *garāi*, having caused to do.

Aorist, *garāūchhu* (not *garāunchhu*), I cause, shall cause, or caused to make.

An example in Specimen III is *tēs-lāi paralōk-mā āphnai māsu khwāūchhan*, they will cause him to eat his very own flesh in the other world.

D. Simple Negative Conjugation.

When the negative is employed with a verb it is sometimes prefixed as a separate word, as is the case in Hindi, and sometimes suffixed to the verb as an enclitic, in some instances even coming between the stem and the personal termination. This gives rise to various irregularities.

The Infinitive and Participles present no difficulties, the negative being simply prefixed. As regards the various tenses:—

In the **Old Present**, **Present Subjunctive**, and **Imperative**, *na* is simply prefixed, as in *na garā*, let me not do; *na gar*, do not do.

For the **Future** there are no negative forms. The corresponding forms of the Present Definite are employed instead. Thus, *gardāna* or *garana*, I shall not do.

The **Past** tense has a regular negative conjugation. In most persons the negative comes between the participle and the termination.

The **Aorist** tense is not employed in the negative form, the Present Definite being substituted for it.

The **Present Definite** has a regular negative conjugation, agreeing in principle with that of the Past. In the negative conjugation this tense is also employed for the Future and for the Aorist. A few verbs, such as *garau*, to do, and every verb whose root ends in a vowel, have an optional contracted form for this tense, as follows:—

	Sing.	Plur.
1	<i>garana</i>	<i>garanaū</i>
2	<i>garanas</i>	<i>garanau</i>
3	<i>garana</i>	<i>garana-</i>

The **Imperfect** is formed by taking the third person singular of the negative Present Definite (*gardāna*), and suffixing to it the various persons of the positive form of the past tense of the Auxiliary verb (*thiyē*). In the first person singular there is an optional form, based on the first person singular of the negative Present Definite (*gardāna thiyē*).

The **Perfect** is made by conjugating the negative form of the present tense of the Auxiliary verb with the Past Participle.

The **Pluperfect** and the **Future Perfect** are similarly made with the negative forms of the Past and the Future of the Auxiliary Verb.

¹ They also drop the *a* before the *i* or *ī* of the passive voice. See p. 45 post.

The **Periphrastic Present Subjunctive** does not change. The negative is simply prefixed.

As examples of the negative conjugation occurring in the specimens, we may quote:—

- timró āgyā nāghā-na*, I do not disobey your orders.
yōtā pāthā diyenau, you did not give a kid.
kaasāi-lē kēhi diyena, no one gave anything.
āphnu pēt bharna pāyena, he did not get (permission) to fill his own belly.
bhītra gayena, he went not inside.
hāmi-bāsa pāunu bhayena, the getting from us did not take place.
ma timró chhōrā bhannu yōgya kō aba bhāna, now I did not become at all worthy to be called your son.
hāmi abhāgi-lē tapāni-haru-kā najik basna pāyenaū, we unfortunate ones did not get (permission) to dwell near Your Honours.
rin-chukti hūna saktaina, there cannot be payment of the debt.
jō putra āmā-bābā-lāi ānanda dīdaina, the son who does not give joy to his mother.

E. The Impersonal Honorific Conjugation.

All Indo-Aryan languages have honorific forms of the verb, but Khas-kurā (in this again copying Tibeto-Burman languages) has an entire honorific conjugation. When a person speaking Khas-kurā wishes to say politely 'he did' he says *tes-lē garnu bhō*, lit., 'by him doing became.' Similarly 'you did' would be *tapāni-lē garnu bhō*, by Your Honour doing became. It will thus be seen that *whatever the subject is (first, second or third, singular or plural, masculine or feminine) the verb itself, in the form of the honorific conjugation, is always in the third person singular masculine.*

This form of the honorific conjugation is made by conjugating the direct infinitive with the appropriate tense of the verb *hūnu*, to become. This verb will be found fully dealt with on page 44 post.

According to the explanation given above we should expect the subject to be always in the Agent case, but this is not the fact. All memory of the real origin of the form is lost, and the honorific conjugation is now treated like an ordinary verb. In the literary language¹ the subject is in the nominative except when it is the subject of a transitive verb in a tense formed with the past participle of the auxiliary. The following examples of the honorific conjugation have been mostly taken from the translation of the 10th book of the *Bhāgavata Purāna*. Only a few, which will be readily recognised, occur in the specimens.

We shall first take the **Noun of Agency**, *garnu-hunē*, doer, one who is about to do.

Bhagawān āhā āi, tapāni-haru-lāi prasanna garnu-hunē chha, (the revered)

Bhagawān, having come here, is about to (i.e., will) make Your Honours pleased.
pārva garnu-hunē chha, (the revered Krishna) will fulfil his promise.

tapāni Kṛishṇa-lāi chārai dēkhnu-hunē chha, Your Honours will quickly see Krishna. Note here that, as pointed out, the auxiliary verb *chha* is in the third person, although the subject is in the second person.

¹ Vide ante, pp. 18 and 26.

It may be noted that this formation, with the noun of agency, is the usual method of making the honorific future.

Imperative.—*ansa-bhōg ma-lāi dinu-hos*, please give the share to me.

āphnā darmāhādār nōkar jastai garnu-hawas, please make me like one of your own wage-earning servants.

hāmi-lāi āgyā garnu-hawas, please give the order to us.

hajūr rāj garnu-hos, let Your Honour do ruling.

aba Braj-mā pānu-hawas, now please proceed to Braj.

guru-dakṣiṇā māgnu-hos, please ask for a teacher's fee.

sō bālakh dinu-hos, please give that boy.

tapāñi Braj-mā jānu-hos, Your Honour, please go to Braj.

lī-haru-lāi sañjhāi dinu-hawas, please console them.

tapāñi surtā na garnu-hawas, let not Your Honour do grieving.

Note, as before, that *hawas* or *hos* is in the third person singular.

I have not come across any instances of the **Old Present** in this honorific form. The honorific future, as explained above, is made from the honorific verbal noun. The following examples occur of the **Past Tense**. The contracted form *bhō* is generally employed for *bhagō*, the past tense of *hūau*.

Paramēśvar-Bhagawān-lē tyō gyān bīrsāi-dinu bhō, Paramēśvar-Bhagawān caused (them) to forget that knowledge.

dui bhāi bhanna lāgnu bhō, the two brothers began to say.

ānanda hāmi-bāṭa pānu bhayena, (Your Honours) from us did not obtain pleasure.

Kṛishṇa-lē Ugrasēna-lāi Mathurā-kō rājya dinu bhō, Krishna gave the kingdom of Mathurā to Ugrasēna.

āphnā ghara-mā basānu bhō, (Krishna) settled them in their own houses.

tapāñi-lē anēh-kā sūtha rākṣnu bhō, Your Honour has kept (us) with affection.

Śrī-Kṛishṇa-lē Nanda-kō satkār garnu bhō, the revered Krishna treated Nanda with consideration.

dui bhāi brāhman-sita paṛhna jānu bhō, the two brothers went to learn from a Brāhman.

sēwā garua lāgnu bhō, they began to do service.

chousaffhi kalā siknu bhō, they learnt the sixty-four arts.

guru-sita prārthanā garnu bhō, they made supplication to (lit. from) their preceptor.

Prabhās-mā gai kṣaṇ-bhar basnu bhō, having gone to Prabhāsa, they sat there for a few moments.

Bhagawān-lē bhannu bhō, Bhagawān said.

nij daitya-kō pēt chiri hēnu bhō, splitting open the belly of that demon, he looked (inside).

Yamarāj-kā lahar-mā jānu bhō, he went into the city of Yamarāja.

rath-mā basi Mathurā ānu bhō, having sat down in a chariot, they came to Mathurā.

Nanda-jī sudhyānu lāgnu bhō, Nanda-jī began to ask.

Aorist.—In the translation of the *Bhāgavata Purāṇa* this tense, in the honorific form, is continually employed in the sense of a historical past, as in the first and last of the following examples :—

Śrī-Śukadēva āgyā garu hunchha, the revered Śukadēva made the order, *i.e.*, said (Hindostānī *farmāyā*).

sō kshamā-garu yōgya hunu hunchha, (that) fact that Your Honours were not served by us (is worthy of pardoning).

tapāñī-haru sarhāuna yōgya hunu hunchha, Your Honours are worthy of praise.

rachnā garu, pānu, sambhār garu, ityādī garu hunchha, He creates, protects, destroys, etc.

jē jē tapāñī, sānu thulō, dēkhnu hunchha, sunnu hunchha, whatever, be it small or great, Your Honours see or hear.

Śrī Śukadēva bhannu hunchha, the revered Śukadēva says (*i.e.* said).

Past Aorist.—*tapāñī hāmrā-nimitta sārhai khēd-mā hunu hunthō*, Your Honours were, for our sakes, in hard affliction.

I have not come across instances of the **Definite Present**¹ or **Imperfect**—the Aorist and Past Aorist, respectively, being used for these tenses as in the above examples. For the **Perfect**, we have :—

tapāñī-lē āhā lyāunu bhayē-kō chha, Your Honour has brought (the preceptor's son) here.

sabai-kā hriday-mā rahnu bhayē-kō chha, he (Krishna) has remained in the hearts of all.

Pluperfect.—*jē pratigyā garu bhayē-kō thyō*, the promise which they had made.

F. Personal Honorific Conjugation.

Another form of the honorific conjugation is more Aryan in its construction. Instead of saying 'by him doing became,' they sometimes employ the noun of agency with the verb *hūnu*, to become, conjugated as a personal verb. Thus, *tyō garnē bhayō*, he became a doer.

Thus, *āsu-kā dhārā-lē abhishēk garnē bhayē-kā*, (Vasudēva and Dēvakī having) become doers of sprinkling with a stream of tears, *i.e.*, having sprinkled him with their tears.

prasanna garāunē bhayē-kā chhādā, while being become satisfied-makers, *i.e.*, while they made (them) satisfied.

G. Irregular Verbs.

The following verbs are irregular :—

hūnu, to become.

jānu, to go.

ānu, to come.

dānu, to give.

lānu, to take.

rānu, to weep.

chhūnu, to touch.

lai jānu, to take away.

In all the above the nasal in the first syllable is optional before a consonant (which is not *y*), and is not used before a vowel, as explained on page 39 *ante*.

All these verbs can employ the optional contracted form of the negative present definite (including future and aorist) described on p. 40 *ante*. Thus, *hūna*, I do not become, I shall not become, etc. ; *jāna*, *āna*, *dāna*, and so on.

¹ On p. 14 of Mr. Turnbull's Grammar, there is, however, *āpha ānu hūda chha*, thou art.

Hūnu, to become, is irregular in its past participle, which is *bhayō* or *bhō*. Similarly, *jānu*, to go, has *gayō* or *gyō* for its past participle. We thus get the following forms:—

Infinitive.	<i>hūnu</i>	<i>jānu</i>
Pres. Part.	<i>hūdō</i>	<i>jādō</i>
Past Part.	<i>bhayō, bhō</i>	<i>gayō</i>
Fut. Pass. Part.	<i>hūnu</i>	<i>jānu</i>
Adverbial Part.	<i>hūdā, etc.</i>	<i>jādā, etc.</i>
Conjunctive Part.	<i>hoi or bhai</i>	<i>gai</i>
1 Sing. Old Present.	<i>hōū</i>	<i>jāū or jā</i>
1 Sing. Future.	<i>hōūlā</i>	<i>jāūlā</i>
1 Sing. Past.	<i>bhayē, etc.</i>	<i>gayē, etc.</i>
1 Sing. Aorist.	<i>hunchhu</i>	<i>jānchhu</i>

The other tenses offer no difficulty. The conjugation of the Old Present and Imperative is irregular, and is as following:—

Sing. 1.	<i>hōū</i>	<i>jāū, jā</i>
2.	<i>hō</i>	<i>jā</i>
3.	<i>hawās, hos</i>	<i>jāwas</i>
Plur. 1.	<i>hōū</i>	<i>jāū</i>
2.	<i>hawā, hau</i>	<i>jāwā, jau</i>
3.	<i>hōun</i>	<i>jāun</i>
Neg. 1 Sing.	<i>hūnna</i>	<i>jānna</i>

In the above, *hau* and *jān* are employed in addressing one person respectfully in the plural, while *hawā* and *jāwā* are employed in addressing more than one.

The verb *hūnu* has a rare stronger form *hōknu*. Thus we have *hōkos* for *hos*, in the following passage from the translation of the Bhāgavata Purāna, page 153; *ghar jānu hōkos*, please go home (honorific impersonal imperative).

The verb *āūnu*, to come, is conjugated nearly like *jānu*, except that its past participle is regular. Thus:—

Pres. Part.	<i>āūdō</i>
Past Part.	<i>āyō</i>
Conj. Part.	<i>ai</i>
1. Old Pres. and Imper.	<i>āū</i>
2. Sing. "	<i>ā</i>
2. Plur. "	<i>āwā, āu</i> (as above)

The conjunctive participle of this verb is often compounded with *jānu*. Thus, *ai jānu*, to arrive.

The conjugation of *dīnu* and *līnu* has been already referred to on page 39. In addition we may note that the Old Present and Imperative is slightly irregular.

Thus, from *dīnu*, to give—

Sing.	Plur.
1. <i>dīū</i>	<i>dīū</i>
2. <i>dē</i>	<i>dēwā, dēu</i> (as above)
3. <i>dēwas</i>	<i>dīun</i>

Similarly, *līnu*, to take. The conjunctive participles of these verbs are usually *dī* or *dai*, and *lī* or *lai*. Thus:—

(Specimen IV) *rājya dī āphu jaṅgal-mā gayē*, having given the kingdom, he himself went into the forest.

tyō phal lī āphai khāyē, taking that fruit, he ate it himself. Compare *lai jānu*, having taken to go, to take away, below.

Rānu, to weep, *dhānu*, to wash, and *chhānu*, to touch, change *u* to *ō* in the Simple Present and Imperative. Thus :—

Sing.	Plur.
1. <i>rōū</i>	<i>rōū</i>
2. <i>rō</i>	<i>rōwa, rōu</i> (as above)
3. <i>rōas, rōwas</i>	<i>rōun</i>

similarly, *dhānu* and *chhānu*. We also sometimes have *ō* in the past, as in *chhōi*, she touched.

The compound verb *lai jānu*, to take away, has, for its past participle, *lagyō* (to be distinguished from *lāgyō*, begun). Thus (Bhāgavata Purāṇa, page 153):—*tesai-lē lagyō-hō*, he verily has taken (the child) away.

H. Passive Voice.

As in Mārwarī Rājasthānī, Khas-kurā has a regular passive voice. In Mārwarī it is formed by adding *īj* to the root, and in Khas-kurā by adding *ī* (often written *i* or *iy*).¹ Thus from the root *gar*, make, we have the passive root *garī*, be made, which is conjugated like any other verb ending in a vowel. The only irregularity is that the 2nd person plural of the Old Present and Imperative is *garīyau* not *garīa* as we might expect. The following are examples of the use of the passive voice.

Past Participle:—*Krishṇa-kā bāhu-lē rakshā-garīyē-kā Yādav-haru*, the Yādavas who had been protected (lit. protection-made) by the arm of Kṛishṇa.

snēh-lē bharīyē-kā bandhuvarg-kō charaṇ-kā darśan garna āulā, I will come to see (lit. to make the sight of) the feet of the relations who are filled with affection.

āphnā karma bandha-lē bādhtīyē-kā guru-putra-lāi tapāñī-lē āhāñī tyānu bhayē-kō chha, Your Honour has brought (impersonal honorific perfect) here the preceptor's son bound by the bonds of his own fate.

yek jōgī rukh-mā jhūñḍīyē-kō, an ascetic hanged on a tree.

Old Present and Imperative: *tapāñī-haru-kō kīrti chārai tarpha phailīyos*, may Your Honour's glory be spread in the four (i.e. in all) directions.

Past:—*hārāyē-kō thiyō, phērī pāyō*, he was lost (and) again was (or is) found.

dhulā-lē Uddhav-jī-kō rath bīkul dhākīyō, Uddhava-jī's chariot was entirely hidden by the dust.

sādhē-kā dakrāhaḥ-lē rath-kō śabda pañi suniyenā, moreover, owing to the bel-
lowing of the bulls, the sound of the chariot was not heard (negative past).

Aorist:—*jō āphu-lāi pālchha-pōschha, uhi bābu kahinchha*, the man who cherishes and nourishes his own children (lit. himself), he it is who is called a father.

anēk tarah-kā dēh-mā prabēs garī bhīnna dēkhinchha, making entrance into bodies of various kinds, (God) appears (lit. is seen) in various forms.

Present Definite:—*aru kēhī bar chāhīdaina*, no other boon is wished for (negative present definite passive).

It will be remembered that verbs whose roots end in *āu* (see page 40), including causals, drop the *u* before *i*. This applies to the *i* or *ī* of the passive, so that the passive of *garānu*, to cause to make, is *garānu* or *garāñu*, to be caused to make.

¹ So also the Passive was formed in Māhārāṣṭrī Prakṛit by adding *īj* and in Saurasēnī and Māgadhī Prakṛit by adding *īa*.

KHAS-KURĀ OR NAIPĀLĪ SKELETON GRAMMAR.

The following is therefore a complete conspectus of the conjugation of the Finite Verb in Khas-kurā :—

ACTIVE VOICE.

A. Positive Conjugation.

Infinitive, *garu* ; obl. *garu* ; loc. *garuṣṣ*, *garuṣ*, *garuṣṣ* ; the act of doing.

Present Participle, *garāṣ* ; obl. *garāṣ* ; loc. *garāṣai*, *garāṣ* ; doing.

Past Participle, *garṣṣ*, *garṣ-kṣ*, *garṣṣṣ*, *garṣṣ-kṣ* ; obl. *garṣ*, *garṣ-kṣ*, etc. ; one who did.

Future Passive Participle, *garu*, etc., as Infinitive ; about to be done, necessary to be done.

Adverbial Participle, *garāṣ*, *garāṣ*, *garāṣ-mā*, *garāṣai*, *garāṣ kṣṣṣ*, or *garāṣai kṣṣṣ* ; while doing.

Conjunctive Participle, *garṣ*, *garṣ kṣṣ*, (*garṣ-ra*, etc.) ; having done.

Noun of Agency, *garuṣ*, *garuṣṣ*, *garuṣṣ* ; a doer, one who is about to do ; Impersonal honorific form *garu kṣṣ*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.		PAST.	
I do, I may do, let me do.			I shall do.		I did.	
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1.	garū	garuū	garūlā	garuūlā	garū, garyū, garyā	garyū
2.	gar, gari	gara	garēlā, garlā	garuulā	gari	garyau
3.	garo, garē	garan	garēlā, garlā	garlau, garan	garyō (fem. garyi, garī)	garē, garyē, garyā, (fem. garyin, garin)
Impersonal Honorific. garu hu.			Impersonal Honorific. garu huū chā.		Impersonal Honorific. garan hā.	

AORIST.		PAST AORIST.		PRESENT DEFINITE.		IMPERFECT.		
I do, I shall do, I did.		I did (continuously).		I am doing.		I was doing.		
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1.	gar-chū ¹	gar-chuū	gar-thyū ¹	gar-thyū	garu-chū ¹ , ²	garu-chuū	garu-thyū ¹ , ²	garu-thyū
2.	gar-chā	gar-chau	gar-thi	gar-thau	garu-chā	garu-chau	garu-thi	garu-thau
3.	gar-chā	gar-chau	gar-thyō	gar-thyō	garu-chā.	garu-chau	garu-thyō	garu-thyō
Impersonal Honorific. garan huchā.		Impersonal Honorific. garan huthyō.		Impersonal Honorific. garan hūda-chā.		Impersonal Honorific. garan hūda-thyō.		

PERFECT.		PLUPERFECT.		FUTURE PERFECT.		
I have done.		I had done, I did.		I shall have done.		
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.
1.	garē-kō chū ¹	garē-kō chuū	garē-kō thyō ¹	garē-kō thyō	garē-kō hūlā	garē-kō huūlā
2.	garē-kō chā	garē-kō chau	garē-kō thi	garē-kō thau	garē-kō hūlā	garē-kō huūlā
3.	garē-kō chū	garē-kō chau	garē-kō thyō	garē-kō thyō	garē-kō hūlā	garē-kō huanan
Impersonal Honorific. garan bhayō-kō chā.		Impersonal Honorific. garan bhayō-kō thyō.		Impersonal Honorific. garan bhayō-kō hūlā.		

¹ Any optional form of the auxiliary may be employed. With feminine subjects feminine forms of the auxiliary are used.

² *Gardai* may be substituted for *garu* throughout.

³ Any optional forms of the auxiliary may be employed. In all the above, feminine forms are used with feminine subjects.

PRESENT SUBJUNCTIVE PERIPHRASTIC.		
(If) I do.		
	Singular.	Plural.
1.	<i>garda-kū</i>	<i>garda-kū</i>
2.	<i>garda-kas</i>	<i>garda-kau</i>
3.	<i>garda-kō</i>	<i>garda-kun</i>
Impersonal Honorific. <i>garau kūda-kō.</i>		

Verbs with roots ending in vowels vary slightly from the above, see page 39.
For irregular verbs, see page 43.

B. Negative Conjugation.Infinitive, *na garau*, etc., not to do.Present Participle, *na gardō*, etc., not doing.Past Participle, *na garyō*, *na garē-kō*, etc., one who did not.Future Passive Participle, *na garau*, etc., not about to do.Adverbial Participle, *na garāi*, *na gardai*, etc., while not doing.Conjunctive Participle, *na gari* (*na garē-ra*), etc., not having done.Noun of Agency, *na garna*, etc., not a doer. Honorific Form, *na garau kunē*.

OLD PRESENT, PRESENT SUBJUNCTIVE, AND IMPERATIVE.			FUTURE.	PAST.	
I do not, I may not do, let me not do.			I shall not do. Not used. The Present Definite is employed instead.	I did not.	
	Singular.	Plural.		Singular.	Plural.
1.	<i>na garē</i>	<i>na garau</i>		<i>garēna</i>	<i>garyaūna, gar(y)enaū¹</i>
2.	<i>na gar, na gares</i>	<i>na gara</i>		<i>garīnas</i>	<i>garyauna, gar(y)enaū²</i>
3.	<i>na gares, na garē</i>	<i>na garau, na garau</i>		<i>gar(y)ena, garyana</i>	<i>gar(y)enan, garyanan</i>
Impersonal Honorific. <i>na garau kas.</i>			Impersonal Honorific. <i>na garau kunē chā.</i>	Impersonal Honorific. <i>garau blayena.</i>	

¹ Or *garyūna, gar(y)enau*.² Or *garyana*.

AORIST.		PRESENT DEFINITE.		IMPERFECT.	
I do not, etc.		I do not, I shall not do.		I was not doing.	
		Singular.	Plural.	Singular.	Plural.
1.	} Not used. The Present Definite is employed instead.	<i>gardāna, gardaina¹</i>	<i>gardaūna, gardainaū²</i>	<i>gardāna² thyē³</i>	<i>gardaina thyū</i>
2.		<i>gardainas</i>	<i>gardauna, gardainau</i>	<i>gardaina this</i>	<i>gardaina thyau</i>
3.		<i>gardaina</i>	<i>gardainau</i>	<i>gardaina thyō</i>	<i>gardaina thyē</i>
		Impersonal Honorific. <i>garau kūdaina.</i>		Impersonal Honorific. <i>garau kūdaina thyō</i>	

¹ Or *gardāna, gardainaū*.² Or *gardaina*.³ Any optional form of the auxiliary may be used. With feminine subjects, feminine forms of the auxiliary are used.⁴ This particular verb and a few others, including all those whose roots end in vowels, may also have the contracted form of this tense (*garana*, etc.) as described on p. 40.

PERFECT.			PLUPERFECT.	
I have not done.			I had not done, I did not.	
	Singular.	Plural.	Singular.	Plural.
1.	<i>garē-kō chāuina¹</i>	<i>garē-kā chāuina</i>	<i>garē-kō thiyena¹</i>	<i>garē-kā thiyena</i>
2.	<i>garē-kō chāuina</i>	<i>garē-kā chāuina</i>	<i>garē-kō thiyena</i>	<i>garē-kā thiyena</i>
3.	<i>garē-kō chāuina</i>	<i>garē-kā chāuina</i>	<i>garē-kō thiyena</i>	<i>garē-kā thiyena</i>
Impersonal Honorific.			Impersonal Honorific.	
<i>garu hāyē-kō chāuina.</i>			<i>garu hāyē-kō thiyena.</i>	
FUTURE PERFECT.			The Impersonal Honorific Future Perfect is <i>garu hāyē-kō hūdaia.</i>	
I shall not have done.				
	Singular.	Plural.		
1.	<i>garē-kō hūdaia²</i>	<i>garē-kā hūdaia</i>		
2.	<i>garē-kō hūdaia</i>	<i>garē-kā hūdaia</i>		
3.	<i>garē-kō hūdaia</i>	<i>garē-kā hūdaia</i>		

PASSIVE VOICE.³

C. Positive Conjugation.

Infinitive, *garīnu*, etc., to be done.Present Participle, *garīdō*, etc., being done.Past Participle, *garīdō*, *garīdō-kō*, etc., been done.Adverbial Participle, *garīdō*, etc., while being done.Conjunctive Participle, *garīdō*, etc., having been done.Noun of Agency, *garīnā*, etc., one who is done.Old Present, Present Subjunctive, and Imperative, *garīdō*, I am done. I may be done, let me be done, etc. Second person plural *garīnu*.Future, *garīdō*, I shall be done.Past, *garīdō*, I was done.Aorist, *garīdō* (see pp. 38, 39), I am being done, I shall be done, I was done.Past Aorist, *garīdō*, I was done (continuously).Present Definite, *garīdō-chāu*, I am being done.Imperfect, *garīdō-thyē*, I was being done.Perfect, *garīdō-kō chāu*, I have been done.Pluperfect, *garīdō-kō thyē*, I had been done, I was done (a long time ago).Future Perfect, *garīdō-kō hūdaia*, I shall have been done.Present Subjunctive (Periphrastic), *garīdō-kō*, (if) I be done.

D. Negative Conjugation.

The Passive Negative Conjugation presents no difficulties, being formed on the model of the Active Negative Conjugation. Thus, *an garīnu*, not to be done; *garīnā*, let me not be done; *garīnā*, I was not done; *garīdō*, I am not being done, and so on for the other forms.

¹ In both the Perfect and the Pluperfect any optional forms of the participle or of the Auxiliary Verb may be used throughout. With feminine subjects, feminine forms of the participle and of the Auxiliary Verb are used.

² Any optional forms of the Participle and of the Auxiliary may be used throughout. With feminine subjects, feminine forms of the Participle are used.

³ Throughout the Passive Voice, the typical *i* is often written *ī* or, before vowels, *ī*. Thus, *garīnu* or *garīnu*, to be done; *garīdō* or *garīdō*, I shall be done. As explained on page 33, under the head of Vowel Roots, the *i* or *ī* may be, and usually is, nasalized before any consonant except *y*.

I. Causal Verbs.

Khas-kurā usually forms its causal verbs by the addition of *āu* to the root, which is then conjugated as shown on page 40. There do not seem to be any examples of the double causals, made with *ioāu*, with which we are familiar in other Indian languages. Examples of the formation of Causal verbs are :—

- garuu*, to do, *garāūnu*, to cause to be done.
- bannu*, to become, *banāūnu*, to cause to become.
- chaṛhnu*, to ascend, *chaṛhāūnu*, to cause to ascend.
- lāgnu*, to be applied, *lāgāūnu*, to cause to be applied.

It will be observed from the last example that the root vowel, when long, is liable to be shortened as in other Indian languages.

Note that the causal of a transitive verb has the meaning of the causal of the passive; *garāūnu* does not mean 'to cause to do,' but 'to cause to be done.' If we wish to make a causal of the active we must use a periphrasis.

Mr. Turnbull gives the following examples :—

- garuu*, to do, *garuu lāūnu* or *garuē garāūnu*, to cause to make. So, from intransitive verbs.
- bannu*, to become, *bannu lāūnu*, or *bannē garāūnu*, to cause to make.
- chaṛhnu*, to ascend, *chaṛhnu lāūnu* or *chaṛhne garāūnu*, to cause to send up.
- lāgnu*, to be applied, *lāgnu lāūnu* or *lāgne garāūnu*, to cause to apply.

The verb *lāūnu* in the above means 'to apply,' and is a contracted form of *lāgāūnu*. It should be distinguished from *lāūnu* (Hindī *lē-ānā*), to bring.

There are no doubt several irregular causals. I have noted *khwāūnu*, to give to eat, from *khānu*, to eat, and *basāūnu*, to seat, from *basnu*, to sit.

J. Compound Verbs.

There are the usual classes of compound verbs.

(1) Formed with the Conjunctive Participle in *ē* are :—

- (a) *Intensives*, as in *birsāūnu* or *birsāi dīnu*, to cause to forget: *lāūnu* or *lāi dīnu*, to put on (clothes). Judging from the specimens and the literature which I have read, these are not so common as in Hindī.
- (b) *Completives*. These are formed with the verb *saknu*, which with the conjunctive participle indicates completion, but with the infinitive (see below) indicates potentiality. Examples of Completive compounds are :—
mā khāi sakē-kō ohu, I have finished eating.
mā dīi sakchhu, I shall finish giving.

Similarly in Specimen II we have :—

sampatī kharcha garī sakē pachhī, after having completely expended his fortune.

(2) With the direct or oblique infinitive :—

- (a) *Potentials*, made either with the direct (so Mr. Turnbull) or with the oblique infinitive (so my examples). Thus :—
mā dīnu sakchhu, I will be able to give (Turnbull).
prasasta rōṭī khāna na-sakī, not being able to eat ample bread (Specimen II).
rin chukṭī hūna saktānu, there cannot be payment of the debt (Specimen III).

(b) *Inceptives*, with the oblique infinitive and *lāgnu*, to be applied. Thus:—

chōṭiyē (obl. past part. pass.) *pachhi bhanna lāgyō*, after coming to his senses, he began to say (Specimen II).

bhanna lāgnu bhō, they began to say (Specimen III).

rājā āphnā darbār-mā āyē-ra bhanna lāgē, the king came into his court and began to say (Specimen IV).

jōgī-lāi haluwā chaḥḥana lāgi, she began to cause the sweetmeat to be tasted by the ascetic (*ib.*).

jōgī chain garna lāgē, the ascetic began to make himself at ease (*ib.*).

Mr. Turnbull says that the direct infinitive (*bhannu lāgyō*) is used in this idiom, but I have not found it in any of my authorities.

(c) *Permissives* (with *dinu*) and *Acquisitives* (with *pānu*), are similarly found with the oblique infinitive.

Mr. Turnbull gives the direct infinitive, but I have not come across any instances of this:—

us-lāi jāna dēu, let him go.

āphnu pēḥ bharna pāyena, he did not get leave to fill his belly (Specimen II).

lapāni-haru-kā najik basua payenaū, we did not get permission to dwell near Your Honours.

(d) *Desideratives*. Mr. Turnbull gives *maī-lē garnu khōjyē*, I wished to do. In Specimen I we have *bhitra jāna mānena*, he did not wish to go inside. I have not noted any other examples. Equivalent to the Hindi *chāhiyē*, it is necessary, we have *chāhiyē chha*, *chāhiyō*, or *chāhinchha*, and to *chāhiyē thā*, *chāhī thyō* and *chāhīdai thyō*. It will be observed that all these are passives. Mr. Dopping-Hepenstal gives the following examples:—

ma-lāi pāni chāhinchha, I want some water.

timi-lāi bhōlī bhyāna jānu chāhinchha, you must go to-morrow morning.

A more idiomatic form of the second sentence would be *timi-lāi bhōlī byāhāna jānu parnē-chha*.

(e) *Frequentatives* are made, according to Mr. Turnbull, with a form which appears to be the locative of the infinitive. Thus:—

garnē garnu, to do habitually.

maīlē jānē garē, I went habitually.

From Nepal, itself, we have:—

jāndai garnu, to be in the habit of going.

ma us-lāi khānē garchhū, I am in the habit of eating that.

(3) With the *Adverbial Participle*.

These are *Statics* and *Continuatives*. Examples of each are:—

mā rūdai gayē, I went away crying.

mā gardai rahē chhū, I continue doing.

I have not noted any other examples of these compounds.

Indeclinables.

Conjunctive participles in *i* are often employed as adverbs or prepositions. Thus, *phēri*, having turned, again; *lāgi*, for (lit. having been applied); *dēkhi*, from (lit. having seen).

Bhani, having said or 'saying,' the conjunctive participle of *bhannu*, to say, is regularly employed after quoting the words of a person, exactly like the Sanskrit word, *iti*. Thus, '*kyā hai*' *bhani sōdhā*, 'what is it?' having said, on asking, i.e., on his asking 'what is it?' It will be seen that the *bhani* has to be left untranslated in English. So, again, '*mai-lē pāunē ansa-bhāg ma-lāi dinu-hos*' *bhani, bhandā*, on saying (*bhandā*) 'please give to me the share to be got by me' saying. In the following example we have two quotations, one inside the other, each with *bhani* :—

'*ma uñhi āphnā-bābu chheū gai, "hē bābā, Iścar-ra tapāñi-māthi mai-lē pāp garē, ma tapāñi-kō chhōrā bhannu yōgya kō āba bhāñi; ma-lāi āphnā-durmāhādār-nōkar-jastai garnu-hawas," bhani* (1) *bhanū-lā,* *bhani* (2), *uñhi āphnā-bābu-chheū gayō*; 'arising, going near my father, I shall say, "O father, I have sinned against heaven and thee, I am not at all now worthy to be called thy son; please make me as one of thy hired servants," saying (1), saying (2), arising, he went near his father.

Another form of the verb *bhannu*, viz., *bhanē* or *bhanyē*, which is probably the locative of the past participle, *bhanyō*, having said, or else its oblique form, is employed in various manners.

Thus, *bhanē*, on having said, or *bhanē dēkhi*, from having said, is the regular formula for 'if.' It may be explained that 'if' does not occur so often as in English, the idea being usually represented by a periphrasis. Thus, *jō putra dhan-lē, śarir-lē, samartha bhai, āmā-bābā-lāi ānanda dīdāina*, the son who, if he is able (lit. being able), does not give joy to his parents with his wealth and with his body. If, however, 'if' must be used, it is represented by *bhanē* or *bhanē dēkhi* placed at the end of the sentence to which it refers. Thus, *dēvatā-haru pañi āphai-āphu najrānā arpan garnē chhan bhanē, aru rājā-kā tā kē kurā*, if (lit. on having said) the gods, also, of themselves will offer tribute, then (*tā*) what talk we of other kings (doing so) (*Bhāgavata Purāna*, p. 150): *manushya-lē prāñ jānē bēlā-mā, śuddha-man-lē kṣaṇ-mātrā in-mā man lāyō bhanē, param-gati-mā prāpta hunchha*, if (*bhanē*), at the hour of (his) breath departing, a man with pure heart, even for a moment placed his heart (or mind) on them, he will reach salvation (*ib.*, p. 156). As an example of *bhanē* (or *bhanyē*) *dēkhi*, we have (Luke x, 6) *tyahā milāp-kō santān ra-chha bhanyē dēkhi*, if the son of peace be there.

Very similarly *kina bhanē*, i.e., on saying "why," is used to mean 'because.' Thus, *nitya Bhagawān-kō darśan garnā-lē, buḥā-haru pañi taruñ bhayē, kina bhanē bārambār nētra-kā dwārā Bhagawān-kā mukh-kamal-kō amṛit pān garda-thē*, from continually seeing Bhagawān old men again became young, because (lit. on having said, or if they said, 'why') by means of their eyes they were continually drinking the water of life of the lotus-face of Bhagawān (*Bhāgavata Purāna*, p. 150). Mr. Turnbull gives as an example, *u bhāgyō kina bhanyē qarāyō*, he fled because he feared.

The usual words for 'and' are *ani* (cf. Marāṭhi *āni*), and *-ra*. The word *-ra* is an enclitic, but (unlike the Latin *que*) is usually added to the first of the things coupled together.

Thus, *bājā-ra nāch-kō sōr*, the noise of music and dancing; *Bikramājīt-lē tes-jagā-kō rājya liyē-ra rājya garē*, Vikramāditya took the kingdom of that place, and ruled (it). In the latter example *liyē-ra* is practically equivalent to a conjunctive participle, as explained on page 36.

When *-ra* joins two sentences, I have occasionally found it in the second sentence in unexpected positions. Thus (*Bhāgavata Purāṇa*, page 150):—

<i>abā</i>	<i>Braj-mā</i>	<i>pālanu-hawas</i> ;	<i>ma</i>	<i>pani</i>	<i>snēh-lē-bharīyē-kā</i>
now	Braj-in	please-go ;	I	moreover	affection-with-filled
<i>bandhu-varg-kō-ra</i>	<i>charan-kā</i>	<i>darśan</i>	<i>garna</i>	<i>āulā,</i>	
relations-of-and	feet-of	inspections	to-make	will-come,	

i.e. now, please, go to Braj; and, moreover, I will come to pay my respects to my relations who are filled with affection for me. Here *-ra*, though in the middle of the sentence, and suffixed to *bandhu-varg-kō*, can only join the sentence to what precedes.

There are many other idioms in Khas-kurā, which take the place of conjunctions, for particulars of which the student is referred to pp. 123-132 of the second edition of Mr. Turnbull's Grammar.

APPENDIX.

Direct and oblique forms of nouns in *ō*, *u*, *ā*, *a*, etc. (see page 25).

SINGULAR.

Direct forms in *ō* or *u*.

SPECIMEN II.

bhāg-kō sampati urāyō, he squandered the goods of his share.

āphnu pēḥ bharna pāyena, he did not get (power) to fill his belly.

ma timrō chhōrā bhannu, to call me your son.

mērō chhōrā maryā-kō thiyō, *phēṛi bāchyō*; *hardīyē-kō thiyō*, *phēṛi pāiyō*, my son was dead, again survived; was lost, again became found.

nāch-kō sōr suni, hearing the sound of dancing.

timrō bhāt yō, your brother came.

tes-kō bābu bōl-bintī garyō, his father made supplication.

timrō fahal garda-chhu, I am doing your service.

timrō āgyā nāghina, I disobeyed not your order.

SPECIMEN III.

kisōr-abasthā-kō ānanda, the joy of the condition of youth.

thulō banāyō, he made (him) big.

Oblique forms in *ā* or *a*.

SPECIMEN II.

kāñchhā-chāhi-lē bhandā, on the younger one saying.

kāñchhā-chhōrā-lē sabai dhan baḥuli, the younger son having collected all his wealth.

tārḥā-pardēs gai, having gone to a far country.

āphnā-ansa-bhāg-kō sampati, the goods of his own share.

Direct forms in *ā*.

SPECIMEN II.

ma timrō chhōrā bhannu, to call me your son.

tī-chhōrā dēkhi, seeing that son.

mērō chhōrā marē-kō thiyō, my son was dead.

jēthā-chāhi-chhōrā khēt-mā thiyō, the elder son was in the field. But (*Baitāl Pachisi*),—*ēkā deij-kō chhorō thiyō*, he was the son of a Brāhmaṇ.

Oblique forms in *ō* or *u*.

SPECIMEN II.

bābu sāga, with the father.

bābu-lē (Agent case).

āphnu khēta-mā, (he put him) in his fields.

mērā-bābu-kō, of my father.

āphnā-bābu-ohheū, (I will go) near my father.

tes-kō bābu-lē, his father (saw him).

tes-kō-gardan-mā, on his neck.

kharcha gari sakō (i.e. *sakyā*) *pachhi*,
after completely expending.
dukh pardā, on affliction falling.
tes-dēs-kā mānis āga, with a man of that
country.
mērā-bābu-kō, of my father.
āphnā-bābu-chheū, (I will go) near my
father.
hē bābā, O father.
āphnā-nōkar-jastai, like your own
servant.
pharakai chhādā-mā, while being at a
distance.
ghar-ko najik pugdā, while arriving near
the house.
sōhdā, while asking.
timrā-bābā-lē yak bhōj garē, your
father made a feast.
hē chhōrā, O son.

SPECIMEN III.

mātā-pitā-kā najik, near the mother and
father.
chhādā, while being.
hāmra nimitta, for our sake.
tapāni-haru-kā najik, near Your
Honours.
bābu-kā ghar, in a father's house.
āmā-bābā-lāi ānanda, joy to a mother
and father.

SPECIMEN IV.

bēsyā-kā sāth, with the courtesan, but
jōgi-kō sāth, with the ascetic.
betāl-kā juktī-lē, through the device of
the goblin.

PLURAL.

Direct and oblique forms
in *ā* or *a*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē,
of a certain man there were two sons.

bābu-lāi, to the father.
tapāni-kō-mukhējī, before you, in your
presence.
ghar-kō najik, near the house.
tes-kō lāgi, for him.
bābu-chāhi-lē bhanyō, the father said.

SPECIMEN III.

āmā-bābu-lāi, to a mother and a father.
barō namratāi-lē, with great humility.
bābu-kā ghar, in the house of a father.
un-kō rin-bāṭa, from their debt.

SPECIMEN IV.

jōgi-kō sāth, with the ascetic, but *bēsyā-
kā sāth*, with the courtesan.

Direct and oblique forms
in *ō* or *u*.

SPECIMEN II.

yak-janā-mānis-kō dui chhōrā thiyē, of a
certain man there were two sons.

āphnā chākar-lāi, to his own servants.
garē (i.e. *garyā*), he (plural of respect)
 made.

āphnā-sāthi-haru sāga, with my own
 companions.

SPECIMEN III.

prasanna garāunnē-bhayē-kā chhādā,
 pleased makers-become while-being,
 i.e., while coaxing (their parents).

SPECIMEN IV.

tina-kā chār rāni chha chhōrā bhayē,
 of him there were four queens and
 six sons.

SPECIMEN III

āmā-bābu-lāi gyān-prāpta bhayē-kō jāni,
 recognizing his mother and his father as
 being become endowed with knowledge.

I give four specimens of Khas-kurā, and these may be taken as being arranged in an ascending scale of importance. They are (a) the British and Foreign Bible Society's version of the Parable of the Prodigal Son, taken from the Gospel of St. Luke published in 1902; (b) another version of the same Parable prepared for me in Nepal, which I owe to the kindness of the Nepal Darbār; (c) a short extract from the *Bhagavad Bhakti Vilāsinī*; (d) the introduction to the Khas-kurā version of the *Baitāl Pachisi*. The last two were written by natives for natives. The others are translations, of which the first was made under missionary auspices, while the second was prepared by natives for the purposes of this Survey.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, or EASTERN PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

एक् जना मान्छेका दुइ भाई छोरा थिये । अनि तिनिहरुमांको कान्छो-चड्दले बाबुलाइ भन्यो बाबै धन् सम्पत्तिको मंलाइ पर्ने भाग मंलाइ देउ भनि । अनि त्येस्ले तिनिहरुलाइ आफ्नु जीविका बांझि दियो । अनि धेरै दिन् भयेका थियेनन् कान्छो छोरो सबै थोक् भेला गयेर टाडी देस्मां गइ गयो अनि वहां कुकर्ममां दिन् बिताउदै आफ्नु धन् सम्पत्ति हरपुष्ट पायो । अनि जब त्येस्ले आफ्ना सबै थोक् खर्च्येको थियो तब त्येस् देस्मां सारो अनिकाल् पयो अनि त्येस्लाइ अपुग्ये हुनु लाग्यो । अनि त्यो त्येस् देस्का सहरवासी-हरुमांको घेउटाकां गयेर टांसीयो अनि त्येस्ले त्येस्लाइ सुगुर चराउनुलाइ आफ्ना खेतमां पठायो । अनि त्येस्ले सुगुरहरुले खादै गयेका कोसाले अघाईने अति इच्छे गर्दै थियो अनि कसै मान्छेले त्येस्लाइ क्येइ दिंदैन थियो । तर जब त्येस्लाइ चेत आयो तब त्येस्ले भन्यो मेरो बाबुका कत्ति वनि गर्नेहरुकां रोटौको परसस्त छ अनि मं चडै यहां अनिकाल्ले नष्ट हुंद कु । मं उठयेर आफ्नु बाबु थांइ जांछु अनि उस्लाइ भन्छु हे पिता मैले स्वर्गको विसइमां अनि तपांइको मुखेजि पाप् गयें मं फेरि तपांइको छोरो भनीने माफिक्को कुइंन मंलाइ आफ्ना वनि गर्नेहरुमांको घेउटा जत्तिको तुल्याउनु हवस् भनि । अनि त्यो उठयेर आफ्नु बाबु थांइ आयो । तर त्यो टाडी हुदाखेरि त्येस्को बाबुले त्येस्लाइ देखेर टिठायो अनि दुगुयेर त्येस्लाइ अडालो मांरि त्येस्लाइ चूमा खायो । अनि छोरोचड्दले त्येस्लाइ भन्यो हे पिता

मैले स्वर्गको विरुद्धमा अनि तपाइको मुखेजि पाप् गयें मं फेरि तपाइको छोरो
भनीन भाफिकको कुइन भनि । तर बाबुचइले आफ्ना दासहरुलाइ भन्यो
छिट्टै मूल लवेता निकालि ल्यायेर त्येस्लाइ लगाव अनि त्येस्को हात्मा औंठी
र गोडामा जुत्ता लगाइ देव अनि पलुवा चइ वाच्छो ल्यायेर मार र हांसि-
हरु खाइ आनन्द गरुं किनभन्यो यो मेरो छोरो मयेको थियो अनि फेरि जौयो
हराईयेको थियो अनि पाईयो भनि । अनि तिनिहरुले आनन्द गर्नु लाग्ये ॥

अब त्येस्को जेठो चइ छोरो खेतमा थियो अनि त्येस्ले घरको नजिक
आइ पुग्दाखेरि बाजा र नाच्को सोर सुन्यो । अनि त्येस्ले दासहरुमाको
येउटालाइ छेउ बोलायेर यो क्या हो भनि सोध्यो । अनि त्येस्ले त्येस्लाइ भन्यो
तिस्रो भाई आइ पुग्यो अनि तिस्रो बाबुले पलुवा चइ वाच्छो मांयो किन-
भन्यो त्येस्लाइ निकानन्दै हुंदै गयेको फेरि पायो भनि । तर त्यो क्रोधित
भयो अनि भिव जाने इच्छे गयेन अनि त्येस्को बाबुले बाइर आयेर त्येस्लाइ
मनाउनु लाग्यो । तर त्येस्ले आफ्नु बाबुलाइ उत्तर दिइ भन्यो हेर मं येत्ति
वर्ष देखि तिस्रो लागि दास्ती गर्द कु अनि तिस्रो आज्ञा कैलेइ तर्काइन र
पनि तिमिले मंलाइ मैले आफ्ना मित्रहरु सङ आनन्द गर्नुकोलागि कैलेइ
बाखाको पाठो दियौन तर यो चइ तिस्रो त्यो तिस्रो जीविका वेश्यहरु सङ
खल्काउने चइ छोरो जसै आयो तब तिमिले त्येस्को लागि पलुवा वाच्छो
मांयो भनि । अनि त्येस्ले त्येस्लाइ भन्यो ए छोरा तं सधैं मं सङ हुस् अनि
जति मेरो छ सबै तेरो हो । तर आनन्द र रमाइट् गर्नु उचित थियो
किनभन्यो यो तेरो भाई मयेको थियो अनि जौयो अनि त्यो हराईयेको
थियो अनि पाईयो भनि ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN I.

(Calcutta Auxiliary Bible Society, 1902.)

Ek-janā-mānchhē-kā dui-bhāi-chhōrā thiyē. Ani tiniharu-mā-kō
One-person-man-of two-brother-sons were. And them-in-of
kānchhō-chaī-lē bābu-lāi bhanyō, 'bāhai, dhan-sampatti-kō
younger-the-one (ag.) the-father-to said, 'O-father, the-wealth-property-of
mā-lāi parnē-bhāg dēn' bhani. Ani tyes-lē tiniharu-lāi
me-to the-falling-share give' saying. And he (ag.) them-to
āphnu-jivikā bhāi diyō. Ani dhēr-ai din bhayē-kā thiyenan
his-own-living having-divided gave. And many-even days become were-not
kānchhō-chhōrō sab-ai thōk bhēlā garyē-ra tāpō-dēs-mā
the-young-son all-even things collected having-made far-country-in
gai gayō, anī wahā kukarmma-mā din bitāūdai
having-gone went, and there evil-deeds-in days a-passing
āphnu-dhan-sampatti chharaputta paryō. Ani jaba tyes-lē
his-own-wealth-property scattered made. And when he (ag.)
āphnā-sab-ai-thōk kharchyē-kō-thiyō, taba tyes-dēs-mā sārō-anikāl
his-own-all-even things spent-had, then that-country-in a-hard-famine
paryō, anī tyes-lāi apugyō hūnu lāgyō. Ani tyō tyes-dēs-kā
fell, and him-to want to-be began. And he that-country-of
saharbāsiharu-mā-kō yeutā-kā gayē-ra tāsīyō, anī tyes-lē tyes-lāi
citizens-in-of one-to having-gone leant-on, and he (ag.) him (acc.)
suṅgur charānu-lāi āphnā-khēta-mā pathāyō. Ani tyes-lē
swine feeding-for his-own-fields-in sent. And he (ag.)
suṅgurharu-lē khādai-garyē-kā-kōsā-lē aghāīnē ati ichchhē
the-swine-by an-eating-done-husks-by to-be-satiated very wish
garda-thiyō, anī kas-ai-mānchhē-lē tyes-lāi kyēi dīdai-na-thiyō.
a-making-was, and any-even-man (ag.) him-to anything a-giving-not-was.
Tara jaba tyes-lāi chēt āyō, taba tyes-lē bhanyō, 'mērō-bābu-kā
But when him-to sense came, then he (ag.) said, 'my-father-of
katti-banni-garnōharu-kā rōṭī-kō parasasta chha, anī mā
how-many-wage-makers-to bread-of sufficiency is, and I
chaī yahā anikāl-lē nashṭa hūda-chhu. Mā
on-the-other-hand here famine-by destroyed a-becoming-am. I

uthyē-ra āphnu-bābu-thāi jānchhu, ani us-lāi bhanchhu, "hē
having-arisen my-own-father-near will-go, and him-to I-will-say, "O
 pitā, māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji
father, I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence
 pāp garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō
sin I-did; I again Your-Honour-of the-son to-be-called fit-at-all
 chhuī-na; mā-lāi āphnā-banni-garnēharu-mā-kō yeutā jattikō
I-am-not; me (acc.) your-own-wage-makers-in-of one like
 tulyāūnu-hawas" bhani. Ani tyō uthyē-ra āphnu-bābu-thāi āyō.
please-to-make-equal" saying. And he having-arisen his-own-father-near came.
 Tara tyō tār-ai hūdā-khēri tyes-kō-bābu-lē tyes-lāi
But he far-even a-being-while him-of-the-father (ag.) him (acc.)
 dēkhyē-ra tithāyō, ani duguryē-ra tyes-lāi anālō māri
having-seen felt-compassion, and having-run him-to embrace having-struck
 tyes-lāi chūmā khāyō. Ani chhōrō-chaī-lē tyes-lāi bhanyō, 'hē-pitā,
him-to kiss ate. And son-the (ag.) him-to said, 'O-father,
 māi-lē swarga-kō biruddha-mā, ani tapāi-kō mukhēji pāp
I (ag.) heaven-of opposition-in, and Your-Honour-of in-presence sin
 garyē; mā phēri tapāi-kō chhōrō bhanīnē māphik-kō chhuī-na'
I-did; I again Your-Honour-of the-son to-be-called fit-at-all I-am-not'
 bhani. Tara bābu-chaī-lē āphnā-dās-haru-lāi bhanyō, 'chhitt-ai
saying. But father-the (ag.) his-own-servants-to said, 'quickly-even
 mūl labētā nikāli lyāyē-ra tyes-lāi lagāwa, ani
honourable robe having-produced having-brought him-to put-ye-on, and
 tyes-kō-hāt-mā sūthi-ra gōrā-mā juttā lagāi dēwa, ani
him-of-hand-on a-ring-and feet-on shoes having-put-on give-ye, and
 paluwā-chaī bāchchhō lyāyē-ra mār-ra hāmīharu khāi ānanda
fatted-the calf having-taken kill-and us having-eaten rejoicing
 garū. "Kina" bhanyē, yō-mērō-chhōrō māryē-kō-thiyō,
let-us-make. "Why"-if-you-say (i.e., because), this-my-son died-had,
 ani phēri jīyō; harāiyē-kō-thiyō, ani pāiyō' bhani. Ani tinīharu-lē
and again lived; been-lost-had, and was-found' saying. And they (ag.)
 ānanda garnu lāgyē.
rejoicing to-do began.

Aba tyes-kō jēthō-chaī-chhōrō khēt-mā thiyō; ani tyes-lē
Now him-of elder-the-son the-field-in was; and he (ag.)
 ghar-kō najik āi pugdā-khēri bājā-ra-nāch-kō sōr
the-house-of near having-come on-arriving-while music-and-dancing-of sound
 sunyō. Ani tyes-lē dās-haru-mā-kō yeutā-lāi chhēu bolāyē-ra,
heard. And he (ag.) the-servants-in-of one (acc.) near having-called,
 'yō kyā hō?' bhani sōdhyō. Ani tyes-lē tyes-lāi bhanyō, 'timrō
'this what is?' saying asked. And he (ag.) him-to said, 'thy

bhāi āi pugyō, ani timrō bābu-lē paluwā-chaī bāchchhō
brother having-come arrived, and thy father (ag.) fattened-the calf
 mār̥yō, "kina" bhanyē tyes-lāi nikānandai hūdai-garyē-kō phēri
killed, because him (acc.) in-good-health a-being-made again
 pāyō' bhani. Tara tyō krōdhīt bhayō, ani bhitra jānē ichchhē
got' saying. But he angered became, and within to-go wish
 garyena; ani tyes-kō bābu-lē bāira āyē-ra tyes-lāi
made-not; and him-of the-father (ag.) outside having-come him (acc.)
 manāūnu lāgyō. Tara tyes-lē āphnu-bābu-lāi uttar
to-remonstrate-with began. But he (ag.) his-own-father-to answer
 dii bhanyō, 'hēra, mā yetti-barkha-dēkhi timrō lāgi dāsti
having-given said, 'see, I so-many-years-from of-you for labour
 garda-chhu, ani timrō ājñā kailē-i tarkāina-ra panī
a-doing-am, and your command ever-even I-transgressed-not-and yet
 timi-lē mā-lāi, māi-lē āphnā-mitrahāru-saṇa ānanda garnu-kō-lāgi
you (ag.) me-to, me-by my-own-friends-with rejoicing making-of-for
 kailē-i bākhṛā-kō pāthō diyan-na; tara yō chaī timrō, tyō
ever-even a-goat-of kid gave-not; but this on-the-other-hand your, that
 imrō jivikā bēsyēhāru-saṇa khalkāūnē-chaī, chhōrō, jais-ai āyō,
your living harlots-with decouper-the, son, as-even he-came,
 taba timi-lē tyes-kō-lāgi paluwā bāchchhō māryan' bhani. Ani tyes-lē
then you (ag.) him-of-for fattened calf killed' saying. And he (ag.)
 tyes-lāi bhanyō, 'ē chhōrā, tā saḍh-āi mā-saṇa chhas, ani jati
him-to said, 'O son, thou always-even me-with art, and whatever
 mērō chha, sab-ai tērō hō. Tara ānanda-ra ramāhat garnu
mine is, all-even thine is. But rejoicing-and merriment to-do
 uchit thiyō, "kina"-bhanyē, yō tērō bhāi mār̥yē-kō-thiyō, ani
proper was, because, this thy brother died-had, and
 jiyō; ani tyō harāiyē-kō-thiyō, ani pāiyō' bhani.
lived; and he been-lost-had, and was-found' saying.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

कोई यक् जना मानिस्को दुइ छोरा थिये । ती मध्ये कांछाचाहि-ले
बाबु सँग मैले पाउने अंसभाग् मलाइ दिनु होस भनि भन्दा बाबुले अंस कुब्जाइ
दियो । केहि दिन पछि निज्-कांछा छोरा ले सबै धन् बटुलि ठाढा पर्देस् गै
तहि मोज्मजा गरि आफ्ना अंसभाग्को संपत्ति सबै उड़ायो । संपत्ति खर्च
गरि सके पछि तेस् ठाजमा ठुलो अनिकाल् परि तेस्लाइ दुख् आइ
पर्दा तेस् देस्का यक् जना सहर्वासि मानिस् सँग गै बस्थो । त्यो
सहर्वासिले तेस्लाइ आफ्नु खेतमा सुगुर चराउने काम्मा लायो । कसैले
केहि दियेन । तेस्ले सुगुरले खाने ठुठोले पनि आफ्नु पेट भर्न पायेन ।
चेतिया पछि भन लाग्यो की मेरा बाबुको प्रसस्त रोठि खान नसकि उबारन
पनि पाउने कतिका दर्माहादार् चाकर्हरु थिये मर भोक्ले मर्दछ । म उठि
आफ्ना बाबु छेउँ गै हे बाबा ईश्वर तपाजिमाथि मैले पाप् गरे । म तपाजिको
छोरा भन्नु योग्य को अब भईन । मलाइ आफ्ना दर्माहादार् नोकर् जस्तै
गर्नुहवस भनि भनुंला । भनि उठि आफ्ना बाबु छेउँ गयो । ती छोरा धेरै
फरकै छँदामा तेस्को बाबुले देखि दया गरि डउडि गै तेस्को गर्दन्मा
अंकमाल् गरि मुाइ खायो । छोरा ले बाबुलाइ भन्यो हे बाबा ईश्वर तपाजिको
मुखैजि पाप् गरे । म तपाजिको छोरा भन लोयक को छैन । तर बाबुले
आफ्ना चाकर्लाइ भन्यो असल लुगा ल्याइ यस्लाइ दे । हात्मा
थौठौर गोडमा जुत्ता पनि लाइ दे । लौ हामि खाइ पिइ मजा गरौं
किनभने यो मेरो छोरा मग्नाको (or मरेको) थियो फेरि बाँच्यो । हाराईयेको
थियो फेरि पाईयो भनि तिनिहरुले आनन्द माने ॥

तेस्को जेठा चाहि छोरा खेतमा थियो । आइ घरको नजिक पुग्दा
बाजार नाचको सोर् मुनि यक् जना चाकर्लाइ डाकि क्या हो भनि सोध्दा
तिस्रो भाई आयो । कुशलानन्द सहित् निजलाइ पायेकोले तिस्रा बाबुले

यक् भोज् गरे भनि चाकर्ले तेस्लाइ भन्दा त्यो रिसाइ भित्र गयेन ।
 तेस्को बाबु बाहिर आइ तेस्लाइ बोल्बिन्ति गयो । तेस्ले बाबुलाइ जवाब्
 दियो हेर यतिका बर्खदेखि तिम्रो ठहल् गर्दकु कैले पनि तिम्रो आग्या
 नाघौन तैपनि तिमिले कैले पनि मलाइ आफ्ना साथिहरु सँग मजा गर्नलाइ
 योटा पाठा पनि दियेनौ । बेस्याहरु सँग बसि तिम्रो संपत्ति खाइ दिने
 यो तिम्रो छोरा आउने वित्तिकै तिमिले तेस्को लागि भोज् गछौ । तब
 बाबुचाहिले भन्दो हे छोरा तँ सधै मसँग कस् । मेरो जो क सबै तरै हो ।
 जामिले मजा गरि हर्ख गर्नु सुनासिन् क किन भने यो तेरो भाई मरेको
 थियो फेरि बाच्यो । हराईयेको थियो फेरि पाईयो ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATTIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN II.

(Nepal Darbār, 1899.)

Kōi-yak-janā-mānis-kō dui chhōrā thiyē. Tī-madhyē kāñchhā-
Certain-one-person-man-of two sons were. Them-among younger
 chābi-lē bābu-sāga, *mai-lē pānnē, ansa-bhāg ma-lāi dīnu-hos,
one-(ag.) father-with, 'by-me to-be-got, share-portion me-to please-give,'
 bhani, bhandā, bābu-lē ansa chhutiyāi diyō. Kehi-dina-pachhi
saying, on-saying, father (ag.) share dividing gave. Some-days-after-
 nij-kāñchhā-chhōrā-lē sab-ai-dhan batuli tārphā-pardēs gai,
that-younger-son (ag.) all-even-wealth collecting distant-foreign-land going,
 tāhi mōj-majā gari āphnā-ansa-bhāg-kō sampati sab-ai
there pleasure-delight doing his-own-share-portion-of property all-even
 urāyō. Sampati kharcha gari-sakē-pachhi tes-thāū-mā
squandered. Property expenditure making-completed-after that-place-in
 thulō anikāl pari tes-lāi dukh āi pardā tes-dēs-
great famine happening him-to sorrow coming on-happening that-country-
 kā yak-janā-sahar-bāsi-mānis-sāga gai basyō. Tyō sahar-bāsi-lē tes-
of a-person-city-dwelling-man-with going he-dwelt. That city-dweller (ag.) him
 lai āphnu khēta-mā sugur-charāunō kām-mā lāyō. Kasai-lē
(acc.) his-own fields-in swine-feeder business-in put. Any-one (ag.)
 kēhi diye-na. Tes-lē sugur-lē khānē dhutō-lē pan
anything gave-not. He (ag.) swine-by to-be-eaten husk-with also
 āphnu-pēt bharna pāye-na. Chētiyā-pachhi bhanna lāgyō ki,
his-own-belly to-fill got-not. Sense-getting-after to-say he-began that,
 *mērā-bābu-kō prasasta-rōṭi khāna na-saki nbārna pani pāun
 *my-father-of ample-bread to-eat not-being-able to-leave-over even getters
 katikā-darmāhādār-chākar-haru thiyē, ma-ra bhōk-lē marda-chhu. Ma
many-wages-receiving-servants were, I-and hunger-by a-dying-am. I
 nūhī āphnā-bābu-chheū gai, "hē bābā, Iswar-ra tapāñi-
arising my-own-father-near going, "O father, God-and Your-Honour-
 māthi mailē pāp garē. Ma tapāñi-kō chhōrā bhannu yōgya kō aba
upon I (ag.) sin did. I Your-Honour's son to-be-said fit at-all now
 bhañ-na, ma-lāi āphnā-darmāhādār-nōkar-jast-ai garnu-hawas "
became-not, me (acc.) thine-own-wages-receiving-servant-like-even please-make "

bhani bhānū-lā, bhani, ūthi, āphnā-bābu-chheū gayō. Ti.
saying will-say, saying, arising, his-own-father-near he-went. That-
 chhōrā dhēr-ai farakai chhādā-mā tes-kō-bābu-lē dākhi,
son much-even at-a-distance being-in his-father (ag.) seeing,
 dayā gari, daūri gai, tes-kō gardan-mā aṅkamāl gari.
compassion making, running going, him-of neck-on embracing doing,
 mwai khāyō. Chhōrā-lē bābu-lāi bhanyō, 'hē bābā, Īśwar-ra
kiss ate. Son (ag.) father-to said, 'O father, God-and
 tapāñi-kō mukhēji pāp garē, ma tapāñi-kō chhōrā bhanna
Your-Honour's (in-)presence in I-did, I Your-Honour's son to-be-said
 lāyak kō chhai-na. Tara bābu-lē āphnā-chākar-lāi bhanyō, 'asā
fit at-all am-not. But father (ag.) his-own-servant-to said, 'good
 lūgā lyāi yas-lāi de, hāt-mā aṭhī-ra gōrā-mā juttā pañi
clothes bringing this-(one-)to give, hand-in ring-and legs-in shoes also
 lāi-dē. Lau, hāmi khāi pī mājā garna; "kina?"
putting-give. Lo, we eating drinking pleasure let-make; "why?"
 bhanē, yō mērō chhōrā maryā-kō (or marē-kō) thiyō
(if) they-said (i.e. because), this my son dead was
 phēri bāchyō; harāiyē-kō thiyō, phēri pāiyō, bhani, tini-haru-lē
again was-saved; been-lost was, again became-found, saying, they (ag.)
 ānanda mānē.
rejoicing experienced.

Tes-kō jēthā-chāhi-chhōrā khēt-mā thiyō. Āi ghar-kō najik
Him-of elder-the-son field-in was. Coming house-of near
 pugdā bājā-ra nāch-kō sōr suni, yak-janā-chākar-lāi dāki,
on-arriving music-and dancing-of noise hearing, one-person-servant-to calling,
 kyā hō? bhani, sōdhā, 'timrō bhāi āyō kuśālānanda-sahi
what is? saying, on-asking, 'your brother came good-health-with
 nij-lāi pāyē-kō-lē timrā-bābā-lē yak bhōj garē, bhani,
him got-by (i.e. because) your-father (ag.) a feast made, saying,
 chākar-lē tes-lāi bhandā, tyō risāi bhitra gaye-na.
servant (ag.) him-to on-saying, he being-angry inside went-not,
 Tes-kō bābu bāhira āi tes-lāi hāl-binti garyō.
Him-of father outside coming him-to speaking-supplication made.
 Tes-lē bābu-lāi jābāb diyō, 'hēra, yatikā-barkha-dēkhi timrō tahai
He (ag.) father-to answer gave, 'see, so-many-years-from your service
 garda-chhu; kailhē pañi timrō āgyā nāghī-na, tai-pani
a-doing-I-am; ever even your order I-disobeyed-not, nevertheless
 timi-lē kailhē pañi ma-lāi āphnā-sāthī-haru-sāga mājā garna-lāi
you (ag.) ever even me-to my-own-companions-with pleasure making-for

yōtā pāthā pani diye-nau. Bēsya-haru-sāga basi timrō-sampat
one kid even gave-not. Harlots-with dwelling your-property
 khāi-dinē yō timrō-chhōrā āunē bittik-ai timi-lē tes-kō-lāgi
eater-up this your-son on-coming at-once-even you (ag.) him-of-for
 bhōj garyau.' Taba bābu-chāhi-lē bhanyō, 'hē chhōrā, tã
feast made.' Then father-the (ag.) said, 'O son, thou
 sadh-ai ma-sāga chhas, mērō jō chha sab-ai tēr-ai hō. Hāmi-lē
always-even me-with art, mine what is all-even thine-even is. Us-by
 majā gari harkha garnu munāsib chha, "kina?" bhanē, yō
pleasure doing rejoicing to-make proper is, "why?" (if) they-said, this
 tērō bhāi marē-kō thiyō, phēri bachyō; harāiyē-kō thiyō, pheri
thy brother dead was, again was-saved; been-lost was, again
 pāiyō.'
became-found.'

The following specimen is taken from the *Bhagavad Bhakti Vilāsinī*, a Khas-kurā translation of the 10th book of the *Bhāgavata Purāṇa*. Attention may be drawn to the use of impersonal honorific verbal forms. Thus, *Śukadēva garuu hunchha*, Sukadēva is doing (or did), literally, (by) Śukadēva doing is becoming. Similarly, *topāñi khēd-mā huun hun-thyō*, Your Honours were in trouble, literally, (by) Your Honours being in trouble was becoming.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 45th chapter of the *Bhagavad Bhakti Vilāsinī*.)

श्रीशुकदेव् आम्ह्या गर्नु हुन्छ परमेश्वर् भगवान्ले आमा-बाबुलाइ ग्यान् प्राप्त
भयेको जानि चैले यो ग्यान् दिन ठीक् कैन भनि मायाले त्यो ग्यान् विसाई दिनु
भो । बाह्रौं पछि भगवान् दुइ भाइ माता पिताका नजीक् आइ वडो नम्रताईले प्रसन्न
गराउने भयेका छँदा हे आमा हे बाबा भनि कीहि भन्न लाग्नु भो । तपाजि हाम्रा
निमित्त साह्रै खेदमा हुनु हुन्थ्यो । तै पनि वाल्य पौगंड किशोर् अवस्थाको आनन्द
हामिवाट पाउनु भयेन । हामि अभागीले पनि तपाजिहरुका नजीक् वस्न पायेनौं ।
बाबुका घर वसेको जो सुख् बालखुलाइ हुन्छ सो पनि हामिले पायेनौं । जस्ले चारै
पुरुषार्थ दिने शरीर् उमन्न गयो जस्ले पालन् गरि ठुलो बनायो उन्को रिन्वाट बरावर्
सय् बखसम्म सेवा गरे पनि रिन् चुत्ती हुन सक्तैन । जो पुत्र धन्ले शरीर्ले समर्थ भै
आमा-बाबुलाइ आनन्द दिंदैन तेस्लाइ परलोकमा आफ्नै मासु खाउँछन् ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN III.

(From the 15th chapter of the Bhagavad Bhakti Vilāsinī.)

Śrī-Śukadēv āgyā garnu hunchha, Paramēśwar-Bhagawān-lē
(By-)Śrī-Śukadēva order making becoming-is, God-Bhagawān (ag.)
āmā-bābu-lāi gyān prāpta bhayē-kō jāni. 'ailhē yō
mother-father (acc.) knowledge obtained become knowing, 'now this
gyān dīna thīk chhai-na,' bhani, māyā-lē tyō gyān
knowledge to-allow right is-not,' saying, illusion-by that knowledge
birsāi dīnu bhō. Wāhā-pachhi Bhagawān dui bhāi,
causing-to-forget giving became. There-after Bhagawān the-two brothers,
mātā-pitā-kā najik āi, barō-namratāī-lē prasanna garāunē bhayē-kā
mother-father-of near coming, great-humility-with satisfied makers become
chhādā, 'hē āmā, hē bābā,' bhani, kēhi bhanna lāgnu
on-being, 'O mother, O father,' having-said, something to-say beginning
bhō. 'Tapāñi hāmri-nimitta sārī-ai-khēd-mā hunu
became. 'Your-Honours of-us-for-the-sake hard-even-affliction-in being
hun-thyō. Tai-pani bālya-pauganda-kīśar-abasthā-kō ānanda hāmi-bāta
becoming-was. Nevertheless infancy-boyhood-youth-condition-of joy us-from
pānu bhaye-na. Hāmi-abbāgi-lē pani tapāñi-haru-kā najik
getting became-not. We-luckless (ag.) moreover Your-Honours-of near
basna pāyenaū. Bābu-kā ghar basē-kō jō sukh
to-dwell got-not. Father-of in-house one-who-has-dwelt what happiness
bālakh-lāi hunchha, sō pani hāmi-lē pāyenaū. Jas-lē chār-ai
a-child-to becomes, that moreover we (ag.) got-not. Who (ag.) the-four
purushārtha dīnē, śarīr utpanna garyō, jas-lē pālan gari
human-objects giver, body produced made, who (ag.) cherishing having-made
thulō banāyō, un-kō rin-bāta barābar say-barkha-samma sēwā
big made, them-of debt-from continually hundred-year-as-far-as service
garē, pani rin-chuktī hūna saktai-na. Jō putra dhan-lē,
he-may-do, but debt-payment to-be is-able-not. What son wealth-with,
śarīr-lē, samārtha bhāi, āmā-bābā-lāi ānanda dīdai-na, tes-lāi
body-with, able being, mother-father-to joy gives-not, that-for
paralōk-mā āphn-ai māsu khwāūchhan.
other-world-in his-own-even flesh they-will-cause-to-eat.'

FREE TRANSLATION OF THE FOREGOING.

The Holy Śukadēva said,—When Paramēśwara Bhagawān (*i.e.* Kṛishṇa) recognized that his parents had attained a knowledge (of his divine nature), he said to himself that such a knowledge should not be permitted, and caused them, by making them subject to earthly illusion, to forget it. Then the two divine brothers (Kṛishṇa and Baladēva) approached their mother and their father, and with great humility proceeded to render them content. 'O Mother, O Father,' said they, 'for our sakes you have suffered hard affliction; yet never have ye experienced the joy that comes from (children in their) infancy, boyhood, or youth. We, too, luckless ones that we were, could never dwell near you. We never had the happiness which comes to children who live in the house of their father. If one were to serve continually for a hundred years, he would still not be able to repay the debt due to those who gave him the four objects of human existence (duty, wealth, love, and salvation), who produced his body, and who cherished him and made him to grow up. If one, who is able, gives not, with all his wealth and all his body, joy to his parents, in the future world he is condemned to eat his own flesh.'

The following specimen is the preface of the Khas-kurā translation of the Baitāl Pachisi. Attention should be drawn to the frequent honorific plurals of verbs with singular subjects. Thus, *rājā thiyā*, not *thiyō*, the king was; and many other instances.

Note also the method in which these plurals of past tenses end. Sometimes they are written as ending in *thiyā*, and sometimes as ending in *yē* or *ē*. Thus, in the first few lines we have *thiyā*, *bhaē*, *thiē*, *gariyē*, *gariyē*, *thē* (for *thiyā*), *diē*, *garē*, *diyē*, *kharē*, *bharē*. These well illustrate the remarks on the pronunciation of these sounds on page 22.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATIYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachisi.)

धारा-नगर नाम् गरिको येक् शहर थियो । तहाँका राजा गन्धर्व-सेन्
थिये । तिनका चार रानी छ छोरा भये । येक् से येक् जान्कार थिये ।
तिनका ठाऊँमा सङ्ग नाम् गरिका राजा भये । तिन्लाइ तिनका भाइ विक्रमा-
जित्ते मारि तेस् जगाको राज्य लिये-र राज्य गरे । कोहि बखत्मा विक्र-
माजित्ते आफ्ना भाई भर्तृहरौलाइ राज्य दी आफ्ना जंगल्मा गये । भर्तृहरौ
नीति पूर्वक् राज्य गर्थे । कोही बखत्मा राजालाइ येक् ब्राह्मणले
अमृतको फल ल्याइ दिये । राजाले ति ब्राह्मणलाइ धन-दौलद् दि विदा
गरे । त्यो अमृत फल राजाले रानीलाइ दिये । रानीले आफ्नु धारो
उपपति कोत्वालाइ दिई । कोत्वाले त्यो फल बेसालाइ दियो ।
बेसाले राजालाइ दीई । राजाले बडो आश्चर्य मानि त्यो फल लि आफ्नै
खाये । त्यो स्त्री चरित्र बैराग्यले राज्य छोडि जोगी भये ॥

राज्य सुन्य देखि इन्द्रले येक् रक्वाला खटाये । त्यो रक्वाला राज्यको
खबर्दारी गर्छ्यो । राज्य सुन्य छ भनि खबर् पाइ राजा विक्रमाजित्
आये । तहाँ राज्यको रक्वाला देव सँग राजाको कुसी पस्नो । हे
राजा म तिमिलाइ काल देखि वचाऊँछु । पैछे येक् कथा सुन ॥

यो राज्यमा चन्द्रमान राजा थिये । तियेक् दिन् जंगल् गये । तहाँ येक्
जोगी रुखमा तल् तिर ठाउँको माथि तिर खुट्टा गरि भुँडीयेको देखि राजा
आफ्ना दर्बारमा आये-र भन्न लागे जो त्यो जोगीलाइ जाहा ल्याउला त्यो

लाख् रुपया पाउला भनि राजाले उर्दी दिये । येक् बेस्याले म ति
जोगीलाइ ल्याजँछु भनि राजा सँग विन्ति गरि गै जोगीलाइ हलुवा मुखमा
चटाउन लागी । हलुवाको खाद् पाइ जोगी सधै हलुवामा पल्के । हलु-
वाको तेज्ले-र बेस्याको हावभावले जोगीलाइ कामको इच्छा भयो । बेस्या-
का साथ् जोगी चैन् गर्न लागे । देव-वसात् बेस्यालाइ गर्भ रच्चो । दस्
मैन्हामा छोरो जन्म्यो । जब छोरो पाँच् छ मैन्हाको भयो तब येक् दिन्
बेस्याले मनौ हे मुनी जी धेरै सुख भोग् गयो । अब तौर्यजाचा जाउ
भनि मुनिले छोरा काँधमा बोक्कि-र बेस्याका साथ् तौर्यजाचा गर्न गये ।
धुमाइ फिराइ बेस्याले राजालाइ आफ्नु कुरामात्र देखाइ परीचा गरेको
रहेछ भनि जानि छोरालाइ तिहीं मारि जोगी फिरि गै तपस्या गरि आफ्नु
जोग् कमाये ॥

हे महाराज् धेरै कहाँतक् विन्ति गर्ह । येक् काल्मा तौन् जनाको
जन्म भै रहेछ । येक् तेली येक् कुमाल येक् हुजूर । इन्मा दुइलाइ जो
माछै सो चक्रवर्ति हुन्छ । कुमालिले तेलीलाइ माछो आफु जोगीको रूप लि
रहेछ । सो हुजूरलाइ मार्न खोज्छ । हुजूरले चतुरो भै त्यै जोगीलाइ
मार्नु भनि अर्ति दियो ॥

राजाले त्यै जोगीको साथ् रहि बेतालका छुक्तिले जोगीलाइ मारि निस्कं-
ठक् राज्य गरि राजाधिराज् विक्रमाजित् रँहदा भये ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

SPECIMEN IV.

(Preface to the Baitāl Pachīsi.)

Dhārā-nagar nām garē-kō yek lahar thiyō. Tahā-kā rāja
Dhārā-nagara name made a city was. There-of king
Gandharva-sēn thiyē. Tin-kā chār rānī chha chhōrā bhayē. Yek
Gandharva-sēna was. Him-of four queens six sons became. One
ē yek jānkār thiyē. Tin-kā thāñ-mā Saṅkha nām garē-kā rājā
than one learned was. Him-of place-in Saṅkha name made king
bhayē. Tin-lāi tin-kā bhāi Bikramājī-lē māri,
became. Him (acc.) his brother Vikramāditya (ag.) having-killed,
tes-jagā-kō rājya liyē-ra rājya garē. Kōhī-bakhat-mā
that-place-of kingdom took-and ruling did. Some-time-in
Bikramājī-lē āphnā-bhāi-Bhartṛihari-lāi rājya dī, āphu
Vikramāditya (ag.) his-own-brother-Bhartṛihari-to kingdom giving, himself
jaṅgal-mā gayē. Bhartṛihari nīti-pūrbak rājya gar-thē. Kōhī-bakhat-mā
forest-in went. Bhartṛihari prudence-with ruling did. Some-time-in
rājā-lāi yek brāhmaṇ-lē amṛit-kō phal lyāi diyē.
the-king-to a Brāhmaṇ (ag.) ambrosia-of fruit bringing gave.
Rājā-lē ti-brāhmaṇ-lāi dhau-daulath dī bidā garē.
The-king (ag.) that-Brāhmaṇ-to wealth-riches giving leave-to-go made.
Tyō-amṛit-phal rājā-lē rānī-lāi diyē. Rānī-lē
That-ambrosia-fruit the-king (ag.) the-queen-to gave. The-queen (ag.)
āphnu-pyārō-apapati-kōtwāl-lāi dī. Kōtwāl-lē tyō
her-own-dear-paramour-chief-of-police-to gave. The-chief-of-police (ag.) that
phal bēsyā-lāi diyō. Bēsyā-lē rājā-lāi dī.
fruit a-courtesan-to gave. The-courtesan (ag.) the-king-to gave.
Rājā-lē barō āscharya māni, tyō phal li āphai khāyē.
The-king (ag.) much surprise experiencing, that fruit taking himself ate.
Tyāi-stri-charitra-bairāgya-lē rājya chhōrī jōgi bhayē.
That-very-wife-conduct-disgust-from kingdom abandoning ascetic became.
Rājya sunya dēkhi, Indra-lē yek rakh-wālā khatayē. Tyōl
Kingdom empty seeing, Indra (ag.) a guardian appointed. That
rakh-wālā rājya-kō khabardāri gar-thyō. 'Rājya sunya chha,'
guardian kingdom-of watch made. 'Kingdom empty is,'

bhani, khabar pāi, rājā Bikramājīt āyē. Tyahā rājya-kō
 saying, news getting, king Vikramāditya came. There kingdom
 rakh-wālā-dēv-sāga rājā-kō kustī paryō. 'Hē rājā, ma timi-lāi
 guardian-god-with king-of wrestling took-place. 'O king, I thee (acc.)
 kāl-dēkhi bachāū-ohhu. Pahlē yek kathā sun.
 death-from will-save. First a story hear.

'Yō-rājya-mā Chandramāna rājā thiyē. Ti yek dīn jāngal
 'This-kingdom-in Chandrabhānu king was. He one day forest
 gayē. Tahā yek jōgī rukh-mā tal-tira tākō, māthi-tira khatā
 went. There an ascetic tree-on below-towards head, up-towards feet
 gari, jhundiyē-kō dēkhi, rājā āphnā-darbār-mā āyē-ra bhāuna
 making, hanged seeing, the-king his-own-court-in came-and to-say
 lāgē, "jō tyō jōgī-lāi nābhā lyāulā, tyō lākh
 began, "who that ascetic (acc.) here will-bring, he hundred-thousand
 rupayā pāulā," bhani, rājā-lē urdī diyē. Yek-bēsyā-lē,
 rupees will-get," saying, the-king (ag.) order gave. A-courtesan (ag.),
 "ma ti-jōgī-lāi lyāū-ehhu," bhani, rājā-sāga binti gari,
 "I that-ascetic (acc.) will-bring," saying, the-king-to request making
 gai, jōgī-lāi haluwā mukh-mā chaṭāuna lāgi. Haluwā-kō
 going, the-ascetic-to sweetmeat mouth-in to-cause-to-taste began. Sweetmeat-of
 swād pāi, jōgī sadhai haluwā-mā palkē.
 taste getting, the-ascetic always sweetmeat-in (-for) acquired-a-craving.

Haluwā-kō tēj-lē-ra bēsyā-kō hāv-bhāv-lē jōgī-lāi
 Sweetmeat-of strength-from-and courtesan-of coquetry-from the-ascetic-to
 Kām-kō ichchhā bhayō. Bēsyā-kā sāth jōgī chain garna
 Cupid-of desire became. Courtesan-of with the-ascetic happiness to-make
 lāgē. Daiv-basāt bēsyā-lāi garbha rahyō. Das-mainhā-mā
 began. Fate-owing-to the-courtesan-to pregnancy became. Ten-months-in
 chhōrō janmyō. Jaba chhōrō pāch-chha-mainhā-kō bhayō, taba yek
 a-son was-born. When the-son five-six-months-of became, then one
 dīn bēsyā-lē bhani, "hē muni-jī, dhērāi sukh-bhōg
 day the-courtesan (ag.) said, "O saint-sir, much happiness-pleasure
 garyan. Aba tirtha-jātrā jāu," bhani, muni-lē chhōrā kādī-mā
 you-made. Now pilgrimage-going go," saying, saint (ag.) son shoulder-on
 bōkē-ra bēsyā-kā sāth tirtha-jātrā garna gayō. "Ghumā
 carried-and courtesan-of with pilgrimage-going to-do went. "Twisting
 phirāi bēsyā-lē rājā-lāi āphnu kurā-mātrā dekhāi parikṣā
 turning the-courtesan (ag.) king-to her-own business-only showing test
 garē-kō rahē-ehha," bhani, jāni, chhōrā-lāi tihī mārī,
 made has," saying, recognizing, the-son (acc.) there-even killing,
 jōgī phiri gai, tapasyā gari, āphnu jōg kamāyē.
 the-ascetic turning going, austerity doing, his-own asceticism completed.

"Hē mahārāj, dhērai kahā-tak binti garī ?
 "O king, much where-up-to representation may-I-make ?
 Yek-kāl-mā tin-janā-kō janma bhai-rahē-chha, yek tēli, yek
 One-time-in three-persons-of birth taken-place-has, one an-oilman, one
 kumālē, yek hujūr. In-mā dui-lāi jō mār-chha, sō
 a-potter, one Your-Honour. Them-in two (acc.) who will-kill, he
 chakrabati hun-chha. Kumālē-lē tēli-lāi mār-yō,
 universal-sovereign will-become. The-potter (ag.) the-oilman (acc.) killed.
 āphu jōgi-kō rūp li-rahē-chha. Sō hujūr-lāi mārna
 he-himself ascetic-of form taken-has. He Your-Honour (acc.) to-kill
 khōj-chha. Hujūr-lē chaturō bhai, tyai-jōgi-lāi
 is-seeking. Your-Honour-by alert becoming, that-very-ascetic-to
 mānu, bhani, arti diyō.
 he-is-to-be-killed, saying, instruction he-gave.
 Rājā-lē tyai-jōgi-kō sāth rahi, bētāl-kā jukti-lē
 The-king (ag.) that-very-ascetic-of with remaining, the-goblin-of device-by
 jōgi-lāi mārī, niskantak rājya gari, rājādhirāj
 the-ascetic (acc.) killing, thornless kingdom making, King-of-Kings
 Bikramājīt rāhdā bhayē.
 Vikramāditya remaining became.

FREE TRANSLATION OF THE FOREGOING.

There was a certain city called Dhārānagar, of which the ruler was King Gandharva-sēna. He had four queens and six sons, each of whom was more accomplished than the other. He was succeeded by his son Śānkha, who was however slain by his brother Vikramāditya. Vikramāditya seized the kingdom and carried on the administration of the country. After some time he made over charge of the kingdom to his brother Bhartṛihari, and went off to the wilds (to be a devotee). Bhartṛihari governed wisely and one day a Brāhman came to him and presented him with an ambrosia fruit (which conferred immortality on whoever ate it). The king rewarded the Brāhman, and let him go. Then he gave the fruit to his queen. She gave it to her paramour, the chief of the police, and he gave it to a courtesan. The courtesan (who had no idea of its history, thought she could not do better than give it to the king), and did so. Bhartṛihari was much surprised, and (having enquired into the facts of the case) ate up the fruit himself. Then, being disgusted at the conduct of his wife, he abandoned the throne and wandered forth as an ascetic.

Seeing the throne empty, the god Indra sent down a guardian to look after it. In the meantime Vikramāditya, hearing that there was no one to carry on the government returned home. He encountered the guardian deity (who challenged him to a wrestling match). Vikramāditya conquered the guardian and was on the point of killing him, when he cried out, 'O king, I will save your life. First hear this story.

Formerly the king of this land was one Chandrabhānu. One day he went (to hunt) in the forest and saw an ascetic, a jōgī, hanging from a tree upside down, feet in the air and head below. When he returned to his court he offered a reward of a *lākh* of rupees to any one who should bring the jōgī to court. A courtesan took up the challenge, and marched off to where the holy man was suspended. She slipped into his mouth a piece of toffee. He liked the taste, (and did not repel her when she put in some more. So she kept feeding him with the sweetmeat, until) by its potency and also by her own coquetties Cupid began to attack his heart. (He came down from his tree) and set up house with the courtesan. By and by she became pregnant, and in ten months bore him a son. When the boy was five or six months old she said to the holy man, "Sir Saint, you have been very happy here. Now you should go on a pilgrimage." So the saint put his son on his shoulder and went off with the courtesan to visit holy shrines. When he found out that, leading him by devious routes, she had only taken him to the king to show that she had done (what she had said she would do), and to test (his sainthood), he promptly there and then killed his son, and going back finished his interrupted austerities.

Your Majesty, to make a long story short, three men were born at the same moment, an oilman, a potter, and Your Majesty. Whichever of those three shall succeed in killing the other two, will be universal monarch. The potter has killed the oilman and has disguised himself as that jōgī. He is now seeking to kill Your Majesty. Your Majesty had better look sharp and kill him.' So saying the guardian spirit vanished.

The king stayed with that very jōgī, and by means of a cunning trick suggested by a *bētāl*, or goblin, succeeded in killing him, and ruled his kingdom happily as Vikramāditya, Supreme King of Kings.

NOTE.—The Khaṣ-kurā version is extremely condensed, and, in order to make the story clear, extracts from the full Hindi version have been inserted between marks of parenthesis.

PĀLPĀ DIALECT.

The following is the text of the Parable of the Prodigal Son, taken from the Serampore Missionaries' Pālpā version of 1827. No other specimens of this dialect have since been obtained, and it is impossible to check its correctness. It is therefore given more as a curiosity than as evidence of an existing form of speech. As will be seen from the following short note, the grammar of the specimen closely agrees with that of Khas-kurā. In the Nāgarī copy, I have followed the spelling of the original.

Pronunciation.—This is apparently much as in standard Khas-kurā. In the word *nisaki* for *nikasi*, there has been a metathesis of *s* and *k*. In many words a final *a* is not sounded, thus approaching the pronunciation of Kumaunī.

Declension.—The oblique form and the plural are generally made as in the standard dialect, but occasionally we find Hindi forms such as *napharō-ana*, to the servants.

The usual postposition of the Accusative-Dative is *ana*, and of the Locative, *ma*. A Locative is also formed by the addition of *ē* as in *bhitarē*, inside. For the Ablative-Instrumental we have *sita* and *siya*. "For" is represented by *bari*, governing the genitive, as in *us-kō bari*, for him. The postposition of the Agent is *nē*. In this connexion, it may be noted that the verb *bōlann*, to say, is always treated as transitive. The genitive postposition, *kō*, is immutable, as in *ēka mānasa-kō dō gadēlā thyā*.

Pronouns.—We have *mā*, I; ag. *mā-nē*; *mā-ana*, to me; *mērō*, my; *hami*, we; *hami-kō*, of us; *tā*, thou; ag. *tā-nē*; *tērō*, thy; *īya* and (?) *ē*, this; *u*, he, that; obl. *u* or *us*; *ai*, they (a Kumaunī form); obl. *un*; *āpanō*, own; *jō*, obl. sing. *jīs*, who; *kyā*, what? *kōi*, any one; *katī*, how many? *kina* (Khas-kurā *kina bhanyē*), because.

Verbs.—The verb substantive is apparently the same as in Khas-kurā. For the Finite Verb we have:—

Oblique Infinitive: *garanē pachhī*, after making. So many other similar forms.

Oblique present participle: *hōndē-i*, immediately on becoming; *rāhadē*, while remaining; *hīrakadē hīrakadē*, as he approached (the house).

Conjunctive participle: *garī-kano*, having made, and many others.

Old Present and Imperative: *garū*, I may make (rejoicing); *dēu*, give; *gara*, make; *pairāw*, clothe; *hērō*, see! *mārō*, slay ye.

The Future adds a *sa* to the Khas-kurā form, as in *tanukūtāsa*, I will go; *bōlulāsa* (? *bōlūlāsa*), I will say; *hōulāsa*, we will become (joyful).

The Past Tense is formed as in Khas-kurā. Thus, *bōlyō*, he said. There are one or two doubtful forms, such as *bhērīgā*, he approached (the house); *mā-nē fahala* (fem.) *garī*, I did service, in which (contrary to the Khas-kurā idiom) the verb agrees in gender with the object.

For compound tenses, we have *maradō-hū*, I am dying; *rāhadō-hō*, thou remainest; *hōndō-hō*, it is becoming; *pāwadō-hō*, they are getting; *jīyō-hō*, he has lived; *milyō-hō*, he has been found; *harāyō-thyō*, he had been lost; *siyō-thyō*, he had died.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, or EASTERN
PAHĀRĪ.

(PĀLPĀ DIALECT.)

(Serampore, 1827.)

एक मानसको दो गदेला छ्या । अरु उन्को सानुने आपनो बुवाअन
बोल्थो ए बुवा धनको जो चिरा मेरो अंशम होंदोहो उ मंअन देउ । उसको
पछी उसने उन्को वरी धनको चिरा गयो । उ पछी ठेरै दिन न होंदैई
सानु गदेला आपनो समैअन बटोर गरिकन दुरदेशम तनक्यो अरु उही रंडी-
बाजीम आपनो धनअन खरच गयो । अरु समैअन खरच गरने पछी ठूलो
अनिकाल उ देशम भई अरु उ लाचारिम पहरने लाग्यो । उसको छी उ
तनकिकन उस् देशको एक प्रजाको नेरे रछ्यो अरु उसने बंदोलीको चरानेको
वरीअन गरहाम पठायो । अरु उ बंदोलीको धिंचनेको खुदिसित आपनो
भुंडि भरने चाछ्यो वाकि कोई मानसने अअन न दियो । होशम हिरकि-
कन उसने बोल्थो मेरो बुवाको कति नफर परचुर अरु उस्सिय जेयादा
रोटलो पांवदोहो अरु मं मुकसित मरदोहुं । मं उठिकन आपनो बुवाको
नेरे तनकुंलास अरु उस्अन बोलुलास ए बुवा मं सरगको विवलांटोम अरु
तेरो सामु तकसिर गयो । अरु अवैसित तेरो गदेला नावजदि होने लायक
न हुं मंअन तेरो एक नफरको एसतो गर । अरु उ उठिकन आपनो
बुवाको नेरे हिरक्यो अरु उ ठेरै टाढा रंहदे उसको बुवाने उस्अन हियो
अरु दया गयो अरु तनकिकन उसको घोकरो अंठ्यायो अरु उन्अन चुम्यो ।
अरु गदेलाने उअन बोल्थो ए बुवा मं सरगको विवलांटोम अरु तेरो सामु
तकसिर गयो अरु अवैसित तेरो गदेला नावजदि होने लाएक न हु ।
वाकि बुवा नफरोंअन बोल्थो समैसित निको पोशाक लाइकन उअन पैराव्
अरु उसको डुंडलुम मुंद्रा अरु उसको खुट्टोम लतडा पैराव् । अरु मोटो
वाकुरअन लिकन भारो अरु हमि धिंचिकन खोश होउंलास । किन इय मेरो
गदेला सिजिकन जियो हो उ हरायो छ्यो अरु फेरि मिल्यो हो अरु उइ
आनन्द गरने लाग्या ॥

अरु उसको जेठा गदेला गरहाम थ्यो अरु हिरकदे हिरकदे उ खोपरो-
 को नेरे भेरिया अरु बाजा अरु नाच सुन्यो । अरु एक नफरअन डाकिकन
 उसने पुछ्यो कि इय क्या हो । उसने उअन बोल्थो तेरो ए भाइ हिरक्यो
 अरु तेरो बुवाने मोटो वाकुरअन माख्यो किने उसअन निको दशाम पायो ।
 अरु उ रिसायो थ्यो अरु भीतरे तनकने न चाछ्यो । उससित उसको बुवाने
 निसकिकन उसअन विनति गछ्यो । उसने जवाब दिकन आपनो बुवाअन
 बोल्थो हेरो मने एतो वरष तेरो ठहल गरी अरु तेरो आच्चा कभै न लांध्यो
 बाकि तने कभै मंअन एक चेंगडा वी न दियो कि मं आपनो गंयोंको संघ
 खुशी गरुं । बाकि तेरो जिस् गदेलाने पतरियोंको संघ रहिकन तेरो सभै
 धन खरच गछ्यो तने उसको हिरकनेम उसकी वरी मोटो वाकुरअन
 माख्यो । उसने उअन बोल्थो ए गदेला तं सदै मेरो नेरे रंहदोहो अरु मेरो
 सभै चिजीं तेरो हो । इमिकी खुशी अरु आनन्द गरना प्रयोजन हो किन
 तेरो एभाइ सिज्थीथ्यो अरु जिन्दो होन्दोहो उ हरायोथ्यो अरु मिल्योहो ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHAS-KURĀ, NAIPĀLĪ, GORKHĀLĪ, PĀRBATĪYĀ, OR EASTERN
PAHĀRĪ.

(PĀLPA DIALECT.)

TRANSLITERATION AND TRANSLATION.

(Serumpore, 1827.)

Eka-mānasa-kō dō gadēlā thyā. Aru un-kō sānu-nē āpanō
One-man-of two sons were. And them-of the-younger (ag.) his-own
 bubā-ana bōlyō, 'ē bubā, dhana-kō jō chirā mērō-anēa-ma hōndō-hō
father-to said, 'O father, wealth-of what division my-share-in becoming is,
 u mā-ana dēu. Us-kō pachhi us-nē un-kō hari dhana-kō chirā
that me-to give. That-of after he (ag.) them-of for wealth-of division
 garyō. U-pachhi dhērai dina na hōndē-i sānu-gadēlā
made. That-after many days not on-being-even the-younger-son
 āpanō-sabhai-ana batōra gari-kana dura-dēsa-ma tanakyō, aru uhi
his-own-all (acc.) collection made-having far-country-in went, and there
 rapḍibāji-ma āpanō-dhana-ana kharacha garyō. Aru sabhai-ana
harlotry-in his-own-wealth (acc.) expenditure made. And all (acc.)
 kharacha garanē pachhi thūlō-anikāla u-dēsa-ma bhāl, aru u
expenditure on-making after great-famine that-country-in became, and he
 lāchārī-ma pachharanē lāgyō. Us-kō pachhi u tanaki-kan
helplessness-in to-fall-backwards began. That-of after he gone-having
 us-dēsa-kō ēka-prajā-kō nērē rahyō, aru us-nē bandōlō-kō
that-country-of one-cultivator-of near remained, and he (ag.) swine-of
 charānē-kō bari u-ana garabā-ma pathāyō. Aru u bandōlō-kō (sic)
feeding-of for him field-in sent. And he swine-of
 ghīchanē-kō khudi-sita āpanō bhundi bharanē chāhyō, bāki kōi-mānasa-nē
eating-of joy-with his-own belly to-fill wished, but any-man (ag.)
 u-ana na diyō. Hōsa-ma hiraki-kana us-nē bōlyō, 'mērō-bubā-kō
him-to not gave. Sense-in come-having he (ag.) said, 'my-father-of
 kati-naphara parachura aru us-siya jēyādā rōtalō pāwadō-hō, aru mā
how-many-servants abundant and that-than more bread getting-are, and I
 bhuka-sita marādō-hū. Mā uhi-kana āpanō-bubā-kō nērē tanakūlāsa
hunger-by dying-am. I arisen-having my-own-father-of near will-go
 aru us-ana bōlulāsa, "ē bubā, mā saraga-kō bibalāṇṇō-ma aru tērō
and him-to I-will-say, "O father, I heaven-of opposition-in and of-the
 sānu takasira garyō, aru awai-sita tērō gadēlā nāwajadī hōnē lāyaka
before faults did, and now-from thy son named to-become fit

na hū. Mā-ana tērō ēka-naphara-kō ēsatō gara." "Aru u n̄hi-kana
not I-am. Me thy one-servant-of like make." And he arisen-having
 āpanō-bubā-kō nērē hirakyō, aru u dhērāi tādā rāhadē us-kō
his-own-father-of near came, and he very far in-remaining him-of
 bubā-nē us-ana hēryō, aru dayā garyō, aru tanaki-kano us-kō
the-father (ag.) him saw, and compassion made, and gone-having him-of
 ghōkarō āthyāyō, aru un-ana chumyō. Aru gadēlā-nē u-ana bōlyō, 'ē
wind-pipe seized, and him kissed. And the-son(ag.) him-to said, 'O
 bubā, mā saraga-kō bibalāntō-ma aru tērō sāmu takasira garyō, aru
father, I heaven-of opposition-in and of-thee before faults did, and
 awai-sita tērō gadēlā nāwajadi hōnē lāek na hū.' Bāki bubā
now-from thy son named to-be fit not I-am.' But the-father
 napharō-ana bōlyō, 'sabbhai-sita nikō pōsāka lāi-kana u-ana pairāw;
servants-to said, 'all-than good vestments brought-having him-to clothe;
 aru us-kō dundalu-ma mundrā, aru us-kō khuttō-ma lataḍā pairāw; aru
and him-of wrist-on ring, and him-of feet-on shoes clothe; and
 mōtō bāchhura-ana li-kana mārō, aru hami ghīchi-kana khōṣa
the-fat calf (acc.) taken-having slay, and we eaten-having rejoicing
 hōūlāsa. Kina iya mērō gadēlā siji-kana jiyō-hō; u harāyō-thyō
will-become. Why? this my son died-having lived-has; he lost-was,
 aru phēri milyō-hō.' Aru ui ānanda garanē lāgyā.
and again got-is.' And they joy to-do began.

Aru us-kō jēthā-gadēlā garahā-ma thyō, aru hirakadē hirakadē u
And him-of elder-son field-in was, and in-coming in-coming he
 khōparō-kō nērē bhēriyā, aru bājā aru sācha sunyō. Aru
house-of near approached, and music and dancing heard. And
 ēka-naphara-ana ḍāki-kana us-nē puohhyō ki, 'iya kyā hō?' Us-nē
one-servant-to called-having he (ag.) asked that, 'this what is?' He (ag.)
 u-ana bōlyō, 'tērō ē-bhāi hirakyō, aru tērō bubā-nē mōtō-
him-to said, 'thy (?) this-brother came, and thy father (ag.) the-fat-
 bāchhura-ana mārō, kina us-ana nikō-daśā-ma pāyō.' Aru u
calf (acc.) slew, because him good-condition-in he-found.' And he
 risāyō-thyō ara bhitarē tanakanē na chāhyō. Us-sita us-kō
angered-was and in-inside to-go not wished. That-from him-of
 bubā-nē nisaki-kana us-ana vinati garyō. Us-nē jawāb
the-father (ag.) emerged-having him-to supplication made. He (ag.) answer
 di-kana āpanō-bubā-ana bōlyō, 'hērō, mā-nē ētō-barakha tērō talala
given-having his-own-father-to said, 'see, I (ag.) so-many-years thy service
 garī, aru tērō āgyā kabhai na lāghyō; bāki tā-nē kabhai mā-ana
did, and thy command ever not transgressed; but thou (ag.) ever me-to
 ēka-chēgaḍā-bi na diyō ki mā āpanō-gāyō-kō saṅgha khuṣi
one-kid-even not gavest that I my-own-friends-of with rejoicing

garū. Bāki tērō jis-gadēlā-nē patariyō-kō saṅgha rahi-kana tērō
may-make. But thy what-son (ag.) harlots-of with remained-having thy
 sabhai dham kharacha garyō, tā-nē us-kō hirakanē-ma us-kō harī
all wealth expenditure made, thou (ag.) him-of coming-on him-of for
 mōtō-bāchhura-ana mārō. Us-nē u-ana bōlyō, 'ē gadēlā, tā sadai
the-fat-calf (acc.) killedat.' He (ag.) him-to said, 'O son, thou always
 mērō nērē rāhadō-hō, aru mērō sabhai chijō tērō hō. Hami-kō
of-me near remaining-art, and mine all things thine are. Us-of
 khūsi aru ānanda garā prayōjana hō, kina tērō ē-bhāi
rejoicing and joy to-make necessary is, because thy (?)this-brother
 sijyō-thyō, aru jindō hōndō-hō; u harāyō-thyō, aru milyō-hō.
dead-was, and living becoming-is; he lost-was, and got-is.'

LIST OF STANDARD WORDS AND SENTENCES IN
KHAS-KURĀ OR NAIPĀLĪ.

LIST OF STANDARD WORDS AND

English.	Khas-kurā or Nepālī.	Dakṣ (Hodgson).
1. One	Ek(-watā), yak, yak, yāutā, autā.	Ēk
2. Two	Dui(-watā)	Dui
3. Three	Tin(-watā)	Tin
4. Four	Chār(-watā)	Chār
5. Five	Pāch(-watā)	Pāch
6. Six	Chha(-watā)	Chāh
7. Seven	Sāt(-watā)	Sāt
8. Eight	Āth(-watā)	Āth ¹
9. Nine	Nau(-watā)	Nō-d
10. Ten	Das(-watā)	Das
11. Twenty	Bis(-watā)	Bis
12. Fifty	Pachās(-watā)	Pachās
13. Hundred	Sas(-watā)	Sou
14. I	Ma, mā	Mai
15. Of me	Mērō	Mē-ro
16. Mine	Mērō . . . .	.....
17. We	Hāmī, hāmi-haru	Hā-mī
18. Of us	Hāmro	Ham-ro
19. Our	Hāmro . . . .	.....
20. Thou	Tā	Tāi
21. Of thee	Tērō	Tē-ro
22. Thine	Tērō . . . .	.....
23. You	Timī, timi-haru	Ta-he
24. Of you	Timrō	Tah-ro
25. Your	Timrō . . . .	.....

¹ Hodgson nowhere in this list

SENTENCES IN EASTERN PAHĀRĪ.

Dhōwār (Hodgson).	Kuowār (Hodgson).	English.
Ēk	Ēk	1. One.
Dwī	Dwī	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pānch	Pānch	5. Five.
Chāh	Chāh	6. Six.
Sāt	Sāt	7. Seven.
Āth ¹	Āth ¹	8. Eight.
Nō	Nō-ō	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
So	Sou	13. Hundred.
Māi	Mā-ha	14. I.
Mo-ra	Mā-ha-na, or -im; baba-im, my father.	15. Of me.
... ..	... ..	16. Mine.
Hami	Hā-mi	17. We.
Ham-rai	Hamāra	18. Of us.
... ..	... ..	19. Our.
Tu-i	Tā-ha	20. Thou.
To-ra	Tā-ha-na, or -ir; baba-ir, thy father.	21. Of thee.
... ..	... ..	22. Thine.
To-ho	Tā-mi	23. You.
... ..	Tāmāra	24. Of you.
... ..	... ..	25. Your.

distinguishes between *ś* and *ṣ*.

English.	Khas-kurā or Naipālī.	Dakṣī (Hodges).
26. He	Tyō, n	Ū
27. Of him	Tes-kō, us-kō	Ū-ker
28. His	Tes-kō, us-kō . . . . .	.....
29. They	Tini-haru, uni-haru	Ū-nin
30. Of them	Tini-haru-kō, uni-haru-kō	Un-karo
31. Their	Tini-haru-kō, uni-haru-kō . . . . .	.....
32. Hand	Hāt	Hat
33. Foot	Goḍā, pān	Goḍ
34. Nose	Nāk . . . . .	.....
35. Eye	Ākhā, ākhō	Ākhl
36. Mouth	Mukh	Mā-hā
37. Tooth	Dāt	Dant
38. Ear	Kān	Kan
39. Hair	Bāñ (<i>hair of body</i>), kān (<i>of head</i>).	Bār
40. Head	Tāukō, sir	Mād
41. Tongue	Jibbrō, jibrō . . . . .	.....
42. Belly	Pēt, bhūci . . . . .	.....
43. Back	Piṭh, piṭhl, piṭhān . . . . .	.....
44. Iron	Phalam	Phalam
45. Gold	Sun . . . . .	.....
46. Silver	Chādi . . . . .	.....
47. Father	Bābu, bā	Bābo
48. Mother	Āmā	Ū-yā
49. Brother	Bhāt (<i>younger</i>), dājyā (<i>elder</i>). . . . .	.....
50. Sister	Bahinī, bahinī (<i>younger</i>), didī (<i>elder</i>). . . . .	.....
51. Man	Mānis, mānchhē	Mā-nus
52. Woman	Āimāī, strī . . . . .	.....

Dinwār (Hodgson).	Kunwār (Hodgson).	English.
I	Hā-lo, hā-lo	26. He.
Wok-rak	Hā-lo-karn, or -ik; baba-ik, his father.	27. Of him.
.....	.....	28. His.
Ū-ho	Hā-ri, hā-ri, hā-ring	29. They.
Wal-ko	Hā-ing-karn	30. Of them.
.....	.....	31. Their.
Hath	Hath	32. Hand.
Goḍ	Goḍ	33. Foot.
.....	.....	34. Nose.
Ānkba	Ānkhi	35. Eye.
Mā-hā	Mā-hā	36. Month.
Dant	Dant	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mā-dek	Kā-pā	40. Head.
.....	.....	41. Tongue.
.....	.....	42. Belly.
.....	.....	43. Back.
Phalām	Phalām	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bābā	Bābāik	47. Father.
Am-bāi	A-māi	48. Mother.
.....	.....	49. Brother.
.....	.....	50. Sister.
Mā-nus	Gok-chāi, chā-wāi	51. Man.
.....	.....	52. Woman.

English.	Khas-kurā or Naipālī.	Monkē (Hodgson).
53. Wife	Swāni . . . .	.....
54. Child	Balakā . . . .	.....
55. Son	Chhorā . . . .	.....
56. Daughter	Chhorī . . . .	.....
57. Slave	Kumārā, kamārō . . . .	.....
58. Cultivator	Kiāni, khatiwāl . . . .	.....
59. Shepherd	Gothālā . . . .	.....
60. God	Bhagawān, Īswar . . . .	.....
61. Devil	Bhūt, rākṣa . . . .	.....
62. Sun	Surjā, surj, ghām	Gā-mā
63. Moon	Chandramā, jān	Jā-nhā, jā-n-ha
64. Star	Tārā, tāro	Ti-ryā, ti-r-yā
65. Fire	Āgō	Ā-gō
66. Water	Pānī	Pa-tī
67. House	Ghar	Ghar
68. Horse	Ghoḍō, ghōṛā	Ghōro
69. Cow	Gāi	Gai
70. Dog	Kukur	Kakōr
71. Cat	Birālō	Birālō
72. Cock	Bhāyā, kukhurō . . . .	.....
73. Duck	Hās . . . .	.....
74. Ass	Gadhā . . . .	.....
75. Camel	Ūṭh . . . .	.....
76. Bird	Charā, charō	Chārī
77. Go	Jā	Jā-nk ¹
78. Eat	Khā	Khōu
79. Sit	Bas	Bae-nk

¹ These are all imperatives, and so throughout this set of words.

Dahl (Hodgson).	Kasār (Hodgson).	English.
...	...	53. Wife.
...	...	54. Child.
...	...	55. Son.
...	...	56. Daughter.
...	...	57. Slave.
...	...	58. Cultivator.
...	...	59. Shepherd.
...	...	60. God.
...	...	61. Devil.
Gā-mā	Sārāj	62. Sun.
Jyān	Jān	63. Moon.
Tā-rāi	Tārā-i	64. Star.
Agī	Āghī	65. Fire.
Kyā	Pānī	66. Water.
Ghar	Ghara	67. House.
Ghara	Ghara	68. Horse.
Gai	Gai	69. Cow.
Kā-kār	Ka-kol	70. Dog.
Mai-nī	Birālo	71. Cat.
...	...	72. Cook.
...	...	73. Duck.
...	...	74. Ass.
...	...	75. Camel.
Chārāi	Chārī	76. Bird.
Jā ¹	Nā, nā-hin ¹	77. Go.
Khā-ik	Khā-ik	78. Eat.
Bas	Basou	79. Sit.

¹ These are all imperatives, and so throughout this set of words.

English.	Khas-kurā or Nepālī.	Dalit (Hodgson)
80. Come	Ā	Ā-āk
81. Beat	Kuṭ	Thā-thā-ik
82. Stand	Uḥāi	Ūth-āk (<i>get up</i>)
83. Die	Mar . . . .	.....
84. Give	Dē	Dī-hik
85. Run	Dauḍ, dugur	Du-gar-āk
86. Up	Māthi, ūbho	Ūparā (<i>above</i>)
87. Near	Najik, nagtoḥ, nērai, nira	Na-gik
88. Down	Tala, tali, muni, ūdho	Hēt (<i>below</i>)
89. Far	Tarho	Tarho
90. Before	Aghi, aghiltira . . . .	.....
91. Behind	Pachhi . . . .	.....
92. Who	Kō, kun	Kō-no (<i>interrog.</i>)
93. What	Kyā, kō . . . .	.....
94. Why	Kyoun, kina . . . .	.....
95. And	-ra, ani	Ra, pān
96. But	Tara . . . .	.....
97. If	Bhaṃ . . . .	.....
98. Yes	Hō, jya, ā	Hō
99. No	Haina, nā, ahā	Hoi-nē
100. Alas	Hā . . . .	.....
101. A father	Bābu . . . .	.....
102. Of a father	Bābu-kō	Kō (<i>of</i>)
103. To a father	Bābu-lai	Lai (<i>to</i>)
104. From a father	Bābu-bāta	Nhē (<i>from</i>)
105. Two fathers	Dui bābu-lamra . . . .	.....
106. Fathers	Bābu-hara . . . .	.....

Dānwār (<i>Hodgson</i>).	Kuswār (<i>Hodgson</i>).	English.
An (ʔ an)	Ābo	80. Come.
Mār-ik	Thā-tha-ik (<i>strike him</i>)	81. Beat.
Ūth (<i>get up</i>)	Ūth-on (<i>get up</i>)	82. Stand.
...	...	83. Die.
Dr-ik'	Dē-ik	84. Give.
Dāgar	Dhou	85. Run.
Ākāai (<i>above</i>)	Ūpara (<i>above</i>)	86. Up.
Yē-chi	Paa-yong	87. Near.
Hē-thou (<i>below</i>)	Hēt (<i>below</i>)	88. Down.
Tar-hai	Dā-re	89. Far.
...	...	90. Before.
...	...	91. Behind.
Kā-hik (<i>interrog.</i>)	Kā (<i>interrog.</i>)	92. Who.
...	...	93. What.
...	Kyā-hūn	94. Why.
Sā, sūā	Gyā	95. And.
...	...	96. But.
...	...	97. If.
Tō	Ab, an	98. Yes.
Boy-in	Na	99. No.
...	...	100. Alas.
...	...	101. A father.
Īk, ak (<i>of</i>)	Nā, kara (<i>of</i>)	102. Of a father.
Ki (<i>to</i>)	Lāi (<i>to</i>)	103. To a father.
Sā (<i>from</i>)	Bātho, dēkhī (<i>from</i>)	104. From a father.
...	...	105. Two fathers.
...	...	106. Fathers.

English.	Khas-kurā or Naipālī.	Dahl (<i>Holger</i>).
107. Of fathers . . .	Bābu-haru-kō . . .	.....
108. To fathers . . .	Bābu-haru-lāi . . .	.....
109. From fathers . . .	Bābu-haru-bāṭa . . .	.....
110. A daughter . . .	Chhōri . . .	.....
111. Of a daughter . . .	Chhōri-kō . . .	.....
112. To a daughter . . .	Chhōri-lāi . . .	.....
113. From a daughter . . .	Chhōri-bāṭa . . .	.....
114. Two daughters . . .	Dui chhōri-haru . . .	.....
115. Daughters . . .	Chhōri-haru . . .	.....
116. Of daughters . . .	Chhōri-haru-kō . . .	.....
117. To daughters . . .	Chhōri-haru-lāi . . .	.....
118. From daughters . . .	Chhōri-haru-bāṭa . . .	.....
119. A good man . . .	Ek jāti mānis . . .	.....
120. Of a good man . . .	Ek jāti mānis-kō . . .	.....
121. To a good man . . .	Ek jāti mānis-lāi . . .	.....
122. From a good man . . .	Ek jāti mānis-bāṭa . . .	.....
123. Two good men . . .	Dui jāti mānis-haru . . .	.....
124. Good men . . .	Jāti mānis-haru . . .	.....
125. Of good men . . .	Jāti mānis-haru-kō . . .	.....
126. To good men . . .	Jāti mānis-haru-lāi . . .	.....
127. From good men . . .	Jāti mānis-haru-bāṭa . . .	.....
128. A good woman . . .	Auṭī jāti aimāi . . .	.....
129. A bad boy . . .	Auṭā na-jāti kōṭō . . .	.....
130. Good women . . .	Niki aimāi-haru . . .	.....
131. A bad girl . . .	Auṭī na-jāti kōṭī . . .	Bōn-tha (<i>bad</i>) . . .
132. Good . . .	Jāti, niko (<i>in health</i>) . . .	Niko . . .
133. Better . . .	Bhandā jāti (<i>better than</i>) . . .	.....

Dāwār (Hodgson).	Kuwar (Hodgson).	English.
.....	107. Of fathers.
.....	108. To fathers.
.....	109. From fathers.
.....	110. A daughter.
.....	111. Of a daughter.
.....	112. To a daughter.
.....	113. From a daughter.
.....	114. Two daughters.
.....	115. Daughters.
.....	116. Of daughters.
.....	117. To daughters.
.....	118. From daughters.
.....	119. A good man.
.....	120. Of a good man.
.....	121. To a good man.
.....	122. From a good man.
.....	123. Two good men.
.....	124. Good men.
.....	125. Of good men.
.....	126. To good men.
.....	127. From good men.
.....	128. A good woman.
.....	129. A bad boy.
.....	130. Good women.
Bān-sajhā (bad)	Nakhsā (bad)	131. A bad girl.
Sajhā	Bhālā	132. Good.
.....	133. Better.

English.	Khas-kurā or Nalpāl	Dalit (Hodges).
134. Best	Asal (very good)	.....
135. High	Algo	.....
136. Higher	Bhandā algo (higher than)	.....
137. Highest	Jyādā algo (very high)	.....
138. A horse	Ghōṛō	.....
139. A mare	Ghōṛī	.....
140. Horses	Ghōṛā-haru	.....
141. Mares	Ghōṛī-haru	.....
142. A bull	Bahar gōru	.....
143. A cow	Gāi	.....
144. Bulls	Bahar-haru	.....
145. Cows	Gāi-haru	.....
146. A dog	Kukur	.....
147. A bitch	Kukurī	.....
148. Dogs	Kukur-haru	.....
149. Bitches	Kukurī-haru	.....
150. A he goat	Bokā, bākhṛā	.....
151. A female goat	Bākhṛī	.....
152. Goats	Bokā, bākhṛā-haru	.....
153. A male deer	Darō (male) mirga	.....
154. A female deer	Murullī (female) mirga	.....
155. Deer	Mirga	.....
156. I am	Mā chhu, (hū)	.....
157. Thou art	Tā chha, (ho)	.....
158. He is	U (or tyō) chha, (hō)	.....
159. We are	Hāmi-haru chhañ, (hañ)	.....
160. You are	Timi-haru chhan, (han)	.....

Dāwār (Hodgson).	Knawār (Hodgson).	English.
...	...	134. Best.
...	...	135. High.
...	...	136. Higher.
...	...	137. Highest.
...	...	138. A horse.
...	...	139. A mare.
...	...	140. Horses.
...	...	141. Mares.
...	...	142. A bull.
...	...	143. A cow.
...	...	144. Bulls.
...	...	145. Cows.
...	...	146. A dog.
...	...	147. A bitch.
...	...	148. Dogs.
...	...	149. Bitches.
...	...	150. A he goat.
...	...	151. A female goat.
...	...	152. Goats.
...	...	153. A male deer.
...	...	154. A female deer.
...	...	155. Deer.
...	...	156. I am.
...	...	157. Thou art.
...	...	158. He is.
...	...	159. We are.
...	...	160. You are.

English.	Khas-kuri or Nepālī.	Dakṣi (Hodgson).
161. They are . . .	Tini-haru (or uni-haru) chhan, (hun).	.....
162. I was . . .	Ma thiyē	.....
163. Thou wast . . .	Tā thia	.....
164. He was . . .	Tyō thiyō	.....
165. We were . . .	Hāmi-haru thiyā	.....
166. You were . . .	Timi-haru thiyau	.....
167. They were . . .	Tini-haru thiyē	.....
168. Be . . .	Ho	.....
169. To be . . .	Hōnu	.....
170. Being . . .	Hōda	.....
171. Having been . . .	Bhai-kana	.....
172. I may be . . .	Hoō	.....
173. I shall be . . .	Ma hūlā	.....
174. I should be . . .	.....	.....
175. Beat . . .	Kuṭ	.....
176. To beat . . .	Kuṭnu	.....
177. Beating . . .	Kuṭda	.....
178. Having beaten . . .	Kuṭi-kana	.....
179. I beat . . .	Ma (mai-lā) kuṭā, kuṭa-chhan	.....
180. Thou beatest . . .	Tā (tai-lā) kuṭ, kuṭda- chhan.	.....
181. He beats . . .	Tyō (tes-lā) kuṭā, kuṭda- chhan.	.....
182. We beat . . .	Hāmi-haru (-lā) kuṭā, kuṭ- da-chhan.	.....
183. You beat . . .	Timi-haru (-lā) kuṭau, kuṭ- da-chhan.	.....
184. They beat . . .	Tini-haru (-lā) kuṭau, kuṭ- da-chhan.	.....
185. I beat (Past Tense) . . .	Mai-lā kuṭē	.....
186. Thou beatest (Past Tense). . .	Tai-lā kuṭia	.....
187. He beat (Past Tense) . . .	Tes-lā kuṭyō	.....

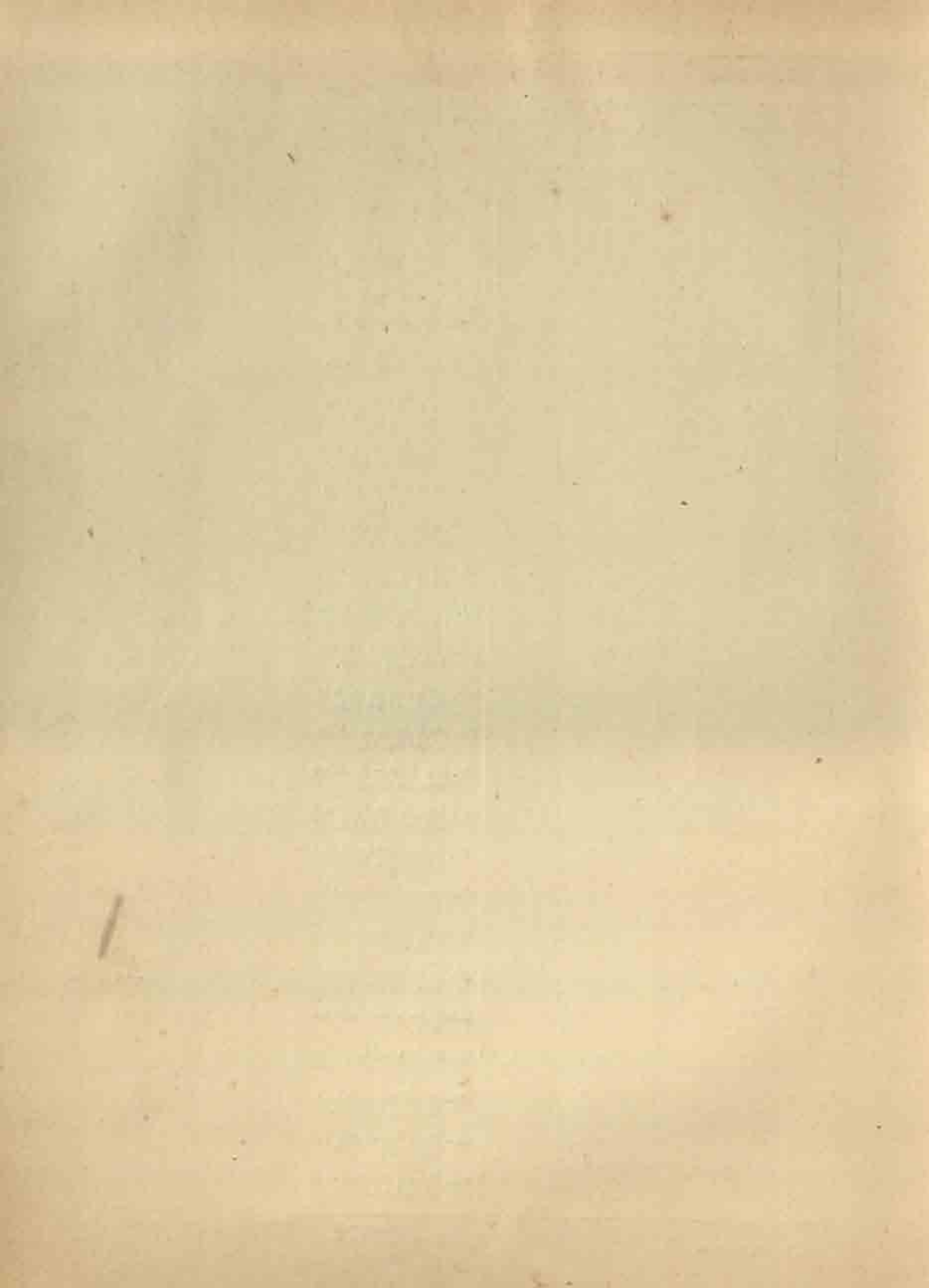
Dinwār (Hodgson).	Kuswār (Hodgson).	English.
.....	161. They are.
.....	162. I was.
.....	163. Thou wast.
.....	164. He was.
.....	165. We were.
.....	166. You were.
.....	167. They were.
.....	168. Be.
.....	169. To be.
.....	170. Being.
.....	171. Having been.
.....	172. I may be.
.....	173. I shall be.
.....	174. I should be.
.....	175. Beat.
.....	176. To beat.
.....	177. Beating.
.....	178. Having beaten.
.....	Thatha-im-ik-an (<i>I beat him</i>).	179. I beat.
.....	Thatha-ir-ik-an (<i>thou beatest him</i>).	180. Thou beatest.
.....	Thatha-ik-an (<i>he beats</i>).	181. He beats.
.....	182. We beat.
.....	183. You beat.
.....	184. They beat.
.....	185. I beat (<i>Past Tense</i>).
.....	186. Thou beatest (<i>Past Tense</i>).
.....	187. He beat (<i>Past Tense</i>).

English.	Khas-karā or Naipāl.	Daid (Hodgson).
188. We beat (<i>Past Tense</i>) .	Hāmi-haru-lā kutyā	.....
189. You beat (<i>Past Tense</i>)	Timi-haru-lā kutyan	....
190. They beat (<i>Past Tense</i>)	Tini-haru-lā kuta	....
191. I am beating . . .	Ma (mai-lā) kutdai-chhu .	....
192. I was beating . . .	Ma (mai-lā) kutdai-thiyē .	....
193. I had beaten . . .	Mai-lā kutā thiyē . . .	.....
194. I may beat . . .	Ma (mai-lā) kutā . . .	....
195. I shall beat . . .	Ma (mai-lā) kutā-lā . . .	....
196. Thou wilt beat . . .	Tā (tai-lā) kut-lā . . .	....
197. He will beat . . .	Tyō (tes-lā) kut-lā . . .	....
198. We shall beat . . .	Hāmi-haru (-lā) kutā-lā .	....
199. You will beat . . .	Timi-haru (-lā) kutā-lā .	....
200. They will beat . . .	Tini-haru (-lā) kutā-lā, kutān.	....
201. I should beat . . .	.....	....
202. I am beaten . . .	Ma kutinchhu . . .	....
203. I was beaten . . .	Ma kutiyē . . .	....
204. I shall be beaten . . .	Ma kutilā . . .	....
205. I go . . .	Ma jāū, jānchhū . . .	....
206. Thou goest . . .	Tā jā, jānchhas . . .	....
207. He goes . . .	Tyō jāyē, jānchha . . .	....
208. We go . . .	Hāmi-haru jāū, jānchhā .	....
209. You go . . .	Timi-haru jāū, jānchhan .	....
210. They go . . .	Tini-haru jāū, jānchhan .	....
211. I went . . .	Ma gayē . . .	....
212. Thou wentest . . .	Tā gaia . . .	....
213. He went . . .	Tyō gayō . . .	....
214. We went . . .	Hāmi-haru gayē . . .	....

Dānwā (Hodgson).	Knowā (Hodgson).	English.
...	...	188. We beat (<i>Past Tense</i>).
...	...	189. You beat (<i>Past Tense</i>).
...	...	190. They beat (<i>Past Tense</i>).
...	...	191. I am beating.
...	...	192. I was beating.
...	...	193. I had beaten.
...	...	194. I may beat.
...	...	195. I shall beat.
...	...	196. Thou wilt beat.
...	...	197. He will beat.
...	...	198. We shall beat.
...	...	199. You will beat.
...	...	200. They will beat.
...	...	201. I should beat.
...	...	202. I am beaten.
...	...	203. I was beaten.
...	...	204. I shall be beaten.
...	...	205. I go.
...	...	206. Thou goest.
...	...	207. He goes.
...	...	208. We go.
...	...	209. You go.
...	...	210. They go.
...	...	211. I went.
...	...	212. Thou wentest.
...	...	213. He went.
...	...	214. We went.

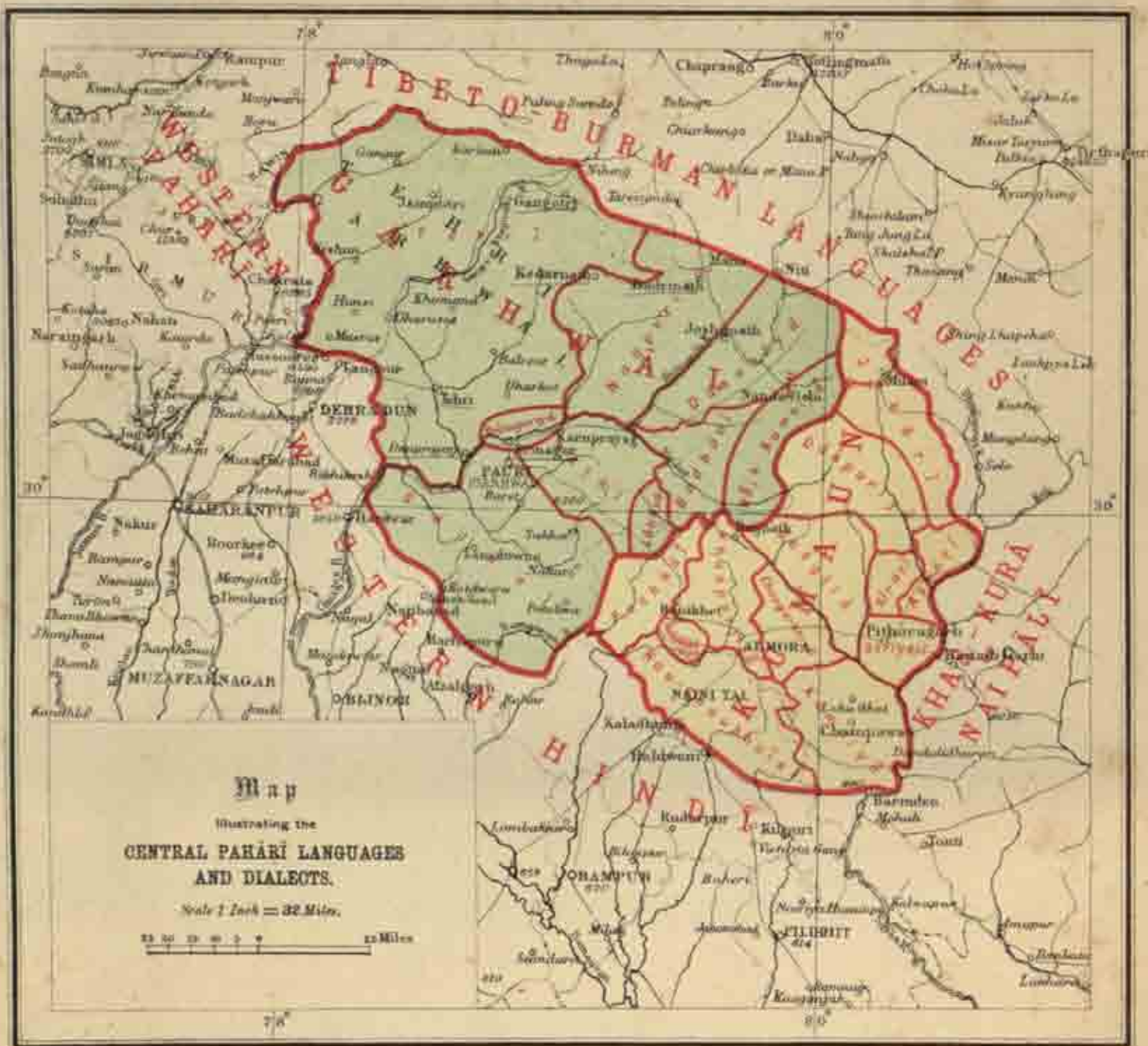
English.	Khas-kurā or Nalpāl.	Dakṭi (Hodgson).
215. You went . . .	Timi-hara, gayan . . .	.....
216. They went . . .	Tini-hara gayē . . .	.....
217. Go . . .	Jā, jān . . .	.....
218. Going . . .	Jādō . . .	.....
219. Gone . . .	Gayo . . .	.....
220. What is your name ? .	Timrō nāu kē (or kyā) hō ?	.....
221. How old is this horse ?	Yō ghōḍo kati buḡhō bhayō ?	.....
222. How far is it from here to Kashmir ?	Yahū-bāta Kashmir kati tārā chha ?	.....
223. How many sons are there in your father's house ?	Timrō (or timrā) bābu-kō (or kā) ghar-mā kati janā chhōrā-haru chhan ?	.....
224. I have walked a long way to-day.	Āja ma dhūrai biḡyō .	.....
225. The son of my uncle is married to his sister.	Mārō kākā-kō chhōrā-kō byāha tes-ki bahinī-sita bhayō.	.....
226. In the house is the sad- dle of the white horse.	Ghar bhitra astā ghōrā-kō jā chha.	.....
227. Put the saddle upon his back.	Tes-kō pithiū-mā jān kaa.	.....
228. I have beaten his son with many stripes.	Mai-lō tes-kō (or tes-kā) chhōrā-lāi dharai palṭa (stripes) kn(ā) chha.	.....
229. He is grazing cattle on the top of the hill.	Pāhāḍ-kō ṭākuri-mā tes-lō baṭn charāudai chha.	.....
230. He is sitting on a horse under that tree.	Tes rukh muni tyō ghōḍo chadhi rakhyō-kō chha.	.....
231. His brother is taller than his sister.	Tes-kō bhai tes-ki bahinī bhandā alḡō chha.	.....
232. The price of that is two rupees and a half.	Tes-kō dām dui rapiyā ādhā (or aṭh āṇā) hō.	.....
233. My father lives in that small house.	Mārō bābu tyō sūnā ghar- mā rahn-chhan.	.....
234. Give this rupee to him.	Yō rapiyā tes-lāi dān .	.....
235. Take those rupees from him.	Tyō rapiyā tyō-dēkhi lēn .	.....
236. Beat him well and bind him with ropes.	Tes-lāi bēa-gari kuṭō-ra dōṭi-lē bādha.	.....
237. Draw water from the well.	Inār-dēkhi pāni jhik .	.....
238. Walk before me .	Mārō āgāḍi biḡ (or hip) .	.....
239. Whose boy comes be- hind you ?	Timrā pachhāḍi ānū kaa- kō kēḡō hō ?	.....
240. From whom did you buy that ?	Timi-lē tyō kō-sāha kinyan ?	.....
241. From a shopkeeper of the village.	Gāṭ-kō ek janā pasālē sāha	.....

Dāwār (Hodgson).	Kashmīr (Hodgson).	English.
...	...	215. You went.
...	...	216. They went.
...	...	217. Go.
...	...	218. Going.
...	...	219. Gone.
...	...	220. What is your name?
...	...	221. How old is this horse?
...	...	222. How far is it from here to Kashmir?
...	...	223. How many sons are there in your father's house?
...	...	224. I have walked a long way to-day.
...	...	225. The son of my uncle is married to his sister.
...	...	226. In the house is the saddle of the white horse.
...	...	227. Put the saddle upon his back.
...	...	228. I have beaten his son with many stripes.
...	...	229. He is grazing cattle on the top of the hill.
...	...	230. He is sitting on a horse under that tree.
...	...	231. His brother is taller than his sister.
...	...	232. The price of that is two rupees and a half.
...	...	233. My father lives in that small house.
...	...	234. Give this rupee to him.
...	...	235. Take those rupees from him.
...	...	236. Beat him well and bind him with ropes.
...	...	237. Draw water from the well.
...	...	238. Walk before me.
...	...	239. Whose boy comes behind you?
...	...	240. From whom did you buy that?
...	...	241. From a shopkeeper of the village.





Map of the County of
Hampshire
showing the
parishes and
townships



CENTRAL PAHĀRĪ.

In the General Introduction to the Pahārī languages, some account has been given of the great Khaśa tribe, and the facts need not be repeated here. We shall, therefore, confine ourselves to the tribes speaking Central Pahārī.

Speaking roughly, Central Pahārī is the language of the western portion of the ancient Sapādalaksha, *viz.* of the lower Himālaya between Nepal and the Panjab, but omitting the Jaunsar-Bawar tract of Dehra Dun. The following extract from pp. 269 ff. of the second volume of Atkinson's *Himalayan Districts*¹ describes the ethnic elements of the population of this tract:—

"The great mass of the population in Kumaon and Garhwal profess a belief little differing from the orthodox Hinduism of the plains. The existing inhabitants belong to the Khaśa² or Khasiyā race and speak a dialect of Hindi akin to the language of the Hindus of Rajputana. All their feelings and prejudices are so strongly imbued with the peculiar spirit of Hinduism that although their social habits and religious belief are often repugnant to those who strictly observe the orthodox ceremonial usages of Hinduism, it is impossible for any one that knows them to consider the Khaśas to be other than Hindus. There are several facts connected with their history that show, whatever their origin may have been, the Khaśas have for centuries been under the influence of the Brahmanical priesthood. The shrines of Kolar and Badari are both within Garhwal and from time immemorial have been visited by crowds of pilgrims from all parts of India, whose enthusiasm for Hinduism must have acted on the hill men brought into connection with them as guides and purveyors. Again, many of these pilgrims took up their residence in the hills and leavened the manners and observances of the rough indigenous population. Many other immigrants arrived to take service amongst the petty princes of the hills or to receive their daughters in marriage, and thus we find a considerable sprinkling of families all through these hills who consider themselves one with the various castes in the plains whose tribal name they bear. To the north in the inter-Alpine valleys of Bhut, we have a tribe of decided Tibetan origin and whose affinities are found in the trans-Himalayan tribes of Hundes. They are known as Bhōtīyās by the people of the lower hills, who in turn are designated Khasiyās by the Bhōtīyās, whilst the people of the adjoining portion of Tibet are known as Hūpas or Hupiyās. In addition to the tribes already enumerated there are the Rājās or Rājyas, the modern representatives of the Rājya-Kīratas and the Thārās and Bhūksās of the Tarai lowlands and traces of the Nāgas and Śakas, whilst others contend that we have here also old Bactrian (Yavana) colonies. For our present purpose it is only necessary to observe that there are, at the present day, three great divisions of the population, the immigrants from the plains, the Khaśas and Bhōtas."

It will have been seen that while the higher parts of the Himālaya in Kumaon and Garhwal are inhabited by people of Tibeto-Burman stock, the lower valleys are mainly inhabited by Khaśas. These claim to be of Rājput origin. They came in prehistoric times from the North-West, and gradually worked eastwards, annexing the whole of the lower Himālaya as far east as central Nepal. Their own tongue must have had the same origin as that of the Aryan languages now spoken on the North-West Frontier,—Lahndā, Kāshmīrī, Shiqā of Gilgit, Khōwār of Chitral, and so forth; but in the tract of country at present under consideration, they have adopted the language of the Gūjars and Rājputs³ who entered Kumaon and Garhwal in later times, modifying it as they did so in certain particulars that still betray clear traces of the ancient Khaśa tongue of their forefathers.

While, on the one hand, Khaśas and subsequently Gūjars peopled the hills from the North-West; on the other hand, there was also, from very early times, a steady flow of Rājput immigration from the plains of India in the South. These found a congenial

¹ Forming Vol. XI of the *Gazetteer of the N.-W. P.*

² Indian words occurring in this extract are spelt according to the system followed in the *Linguistic Survey*.

³ Regarding the Gūjars, see the General Introduction to the Pahārī languages, pp. 8 ff.

atmosphere amongst the Khaśas and Gūjars who claimed to be of the same caste. As, Atkinson¹ says:—

"Whatever may have been their origin, the Khaśas have forgotten it, and, influenced by modern fashion, have sought to identify themselves with the dominant Hindū races, as a Hindū converted to Islām and called Shaikh seeks to be known as a Saiyad when he becomes well-to-do in the world. In this respect the Khaśiyās do not differ from any other hill tribe brought under Brahmanical influence. All see that honour, wealth and power are the hereditary dues of the castes officially established by the authors of the Mānava Dharma-Śāstras and seek to connect themselves with some higher than their own. Even at the present day, the close observer may see the working of those laws which have in the course of centuries transmuted a so-called aboriginal hill-race into good Hindūs. A prosperous Kumaon Dōm stonemason can command a wife from the lower Rājput Khaśiyās, and a successful Khaśiyā can buy a wife from a descendant of a family of pure plains pedigree."

Of this early Rājput immigration into the tract now under consideration there are numerous traditions, but we do not come to the more solid ground of written memorials till the 10th or 11th century A.D., when we find a number of people of this caste entering the country. Some of these, taking advantage of internal dissensions among the Khaśa inhabitants, succeeded in conquering it, and in founding dynasties that lasted till the Nepal conquest in 1790. Thus, Kumaun was conquered by Sōm Chand, who appears to have come from Kanauj about the year 950 A.D. The date of the arrival of the present Rājput dynasty of Garhwal is lost in the mists of antiquity, and all that we can be fairly certain of is that Ajaya Pāla, ruling in the 14th century, is said to have been the thirty-sixth or thirty-seventh from the founder of the line of kings, who is traditionally said to have been no other than the famous Kaṇishka, and to have come as a Rājput conqueror from Gujarat. The Gorkhās of Nepal, who in later times brought all this country under their sway, were themselves Rājputs who claimed to have come originally from Udaipur. The results of the Musalmān conquest of India materially hastened this immigration. Numerous bodies of Rājputs, fleeing from foreign oppression, found a ready asylum amid their brethren of the Himālaya.

In this way the original Khaśas of Kumaun and Garhwal fell under Rājput sway. They intermarried with their conquerors and adopted their language. As already stated, we have no literary remains of the old Khaśa speech. Central Pahārī is now a form of Rājasthānī, but throughout its vocabulary and its grammar are scattered numerous relics of the tongue that it supplanted. Attention is drawn to the more important of these in the introduction to the Kumaunī section. The subject will also be further discussed in dealing with Western Pahārī.

Central Pahārī includes two closely connected languages,—Kumaunī spoken in Kumaun and Garhwālī of Garhwal. Each of these is, so far as the materials available permit, described separately in the following pages. The number of speakers of each is as follows:—

Language.	Where spoken.	Number of speakers.	Total.
Kumaunī	Nainī Tal	66,119	436,788
	Almora	370,669	
Garhwālī	Garhwal	401,126	670,824
	Tehri-Garhwal	240,281	
	Almora	22,667	
	Dehra Dun	5,000	
	Elsewhere	1,750	
		Total	1,107,612

¹ Op. Land, p. 440.

The close relationship between Central Pahārī and Rājasthānī has long been recognized,—it should indeed be difficult for the most casual observer to avoid noticing it.¹ In order to show how far the two languages agree, and how far they disagree, in the use of inflexions, I here give a synopsis of the principal grammatical forms of each. I select two dialects of Rājasthānī,—Mārwarī of the West, and Jaipurī of the East,—and compare with them each of the two languages,—Kumaunī and Garhwālī. In the last column I give, for purposes of comparison, the corresponding forms of the nearest Western Pahārī dialect,—the Jaunsāri spoken in the Jaunsār-Bāwar tract of the Dehra Dun district. This has hitherto been classed as a dialect of Central Pahārī, but a cursory inspection of the forms given will show that it differs widely from Kumaunī and Garhwālī, and must be classed as connected with the Western Pahārī spoken in the Simla Hill States. It will be noticed that it is the eastern Rājasthānī forms which most closely agree with Central Pahārī.

DECLENSION OF NOUNS.

GHORŌ, a horse.

	RĀJASTHĀNĪ.		KUMAUNĪ.	GARHWĀLĪ.	JAUNSĀRĪ.
	Mārwarī.	Jaipurī.			
Singular—					
Nominative	ghōṛō	ghōṛō	ghoro	ghōṛō	ghōṛō
Agent	ghōṛāi	ghōṛai	—	—	ghōṛē
Oblique	ghōṛā	ghōṛā	ghōṛā	ghōṛā	ghōṛē
Plural—					
Nominative	ghōṛāi	ghōṛā	ghōṛā	ghōṛā	ghōṛā
Oblique	ghōṛā	ghōṛā	ghōṛān	ghōṛā	ghōṛā

In the above, note the o-form of the Nominative singular, and the ā of the Oblique singular and Nominative plural.

POSTPOSITIONS.

	RĀJASTHĀNĪ.		KUMAUNĪ.	GARHWĀLĪ.	JAUNSĀRĪ.
	Mārwarī.	Jaipurī.			
Agent	...	...	le	*	...
Genitive	rō, rā, ri	kō, kā, ki	ko, kō, kī	kō, kā, kī	kō, kē, kī
Dative	uṛi	uṛi, koi	kōṛi, kani	kū, xanī	kā
Ablative	rō, ā	rō, rōṛ	hōṛi, ā	te	ī, rē

¹ Cf. Atkinson, *Op. Lond.* Vol. II, p. 269, and Kollogg, *Hindī Grammar*, 2nd Ed., p. 69.

PRONOUNS.

First Person.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	āṁ, māṁ	maṭ	maṭ	mi, maṭ	āṁ, mṭ
Oblique	mān, maṭ	ma, mā, maṭ	maṭ	mi, maṭ	mṭ
Genitive	māṁrō, māṁrō	māṁrō	mān, māṁrō	māṁrō	māṁrō
Plural—					
Nominative	māṁ, mā	māṁ	ham	ham	ham
Oblique	māṁ, mā	māṁ	haman	hamā	hamṭ
Genitive	māṁrō, māṁrō	māṁrō-kō	haman	hamāṁrō	hamāṁrō

Second Person.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	tā, tāṁ	tā	tu	tū	tā
Oblique	tān, tāṁ	ta, tā, tāṁ	tād	tuṁ, tuṁi	tāṁ, tāṁ
Genitive	tāṁrō	tāṁrō	tera, tādō	tārō	tārō
Plural—					
Nominative	tāṁ, tamā	tāṁ	tom	tuṁ	tom
Oblique	tāṁ, tamā	tāṁ	toman	tuṁā	tomṭ
Genitive	tāṁrō, tamāṁrō	tāṁrō-kō	toman	tuṁāṁrō	tomāṁrō

This.

	RAJASTHĀNĪ.		Kumaon.	Garhwāl.	Jaunsāri.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	yō, fem. yā	yō, fem. yā	yo	yo, fem. yā	ā
Oblique	yo	ī	yō, yoi	yō, fem. yā	ā
Plural—					
Nominative	ī, āi	yā	yā	yā	ā
Oblique	yā, āi	yā	īnan	yā	ā

In the above, and the next, note how the feminine forms of Rājasthānī reappear in Garhwāl.

That.

	RAJASTHANI.		Kumaoni.	Gaghwalli.	Jaunsari.
	Mārwāri.	Jaipuri.			
Singular—					
Nominative	ū, fem. uā	uō, fem. uā	u	uō, fem. uā	...
Oblique	u	ū	uī	uō, fem. uō	...
Plural—					
Nominative	uā	uā	ū	uō	...
Oblique	uā, uā	uā	uāu	uō	...

OTHER PRONOUNS.

	RAJASTHANI.		Kumaoni.	Gaghwalli.	Jaunsari.
	Mārwāri.	Jaipuri.			
Relative	jihō, fem. jihō	jō, fem. jō	jō	jō	jō
Oblique Sing.	jō	jō	jō, jō	jō, jō	jō
Copulative	tihō, fem. tihō	tō	tō	tō	tō
Oblique Sing.	tō	tō	tō, tō	tō, tō	tō
Interrogative—					
Masc. fem.	kō	kō	kō	kō	kōna
Oblique	kō	kō	kō, kō	kō, kō	kō
Neut.	kō	kō	kō, kō	kō	kō
Oblique	kō	kō	kō, kō	kō	kō
Indefinite—					
Masc. fem.	kō	kō	kō, kō	kō	kō
Neut.	kō	kō	kō	kichāu, kichā	kichā

In Jaunsari, as well as in Rajasthani, the relative pronoun *jō* is commonly employed as a demonstrative pronoun meaning 'that'.

Verb Substantive.

	RAJASTHANI.		Kumaoni.	Gaghwalli.	Jaunsari.
	Mārwāri.	Jaipuri.			
PRESENT—					
Singular.					
1.	ā	ā	ā	ā	ā or ā
2.	ā	ā	ā	ā	ā, ā
3.	ā	ā	ā	ā	ā, ā

	RAJASTHANI.		Kumaoni.	Garhwali.	Jammuī.
	Mārwāri.	Jaipuri.			
PRESENT—					
Plural.					
1.	हैं	chāḥē	chāḥē	chāḥawō	हैं, हो
2.	हो	chāḥō	chāḥau	chāḥayō	au, हो
3.	हो	chāḥai	chāḥan	chāḥan	au, हो
Past Masc.—					
Singular.					
1.	}	chāḥ	chāḥiyē	}	chāḥ
2.			chāḥiyō		
3.			chāḥigo		
Plural.					
1.	}	chāḥ	chāḥiyō	}	chāḥ
2.			chāḥiyō		
3.			chāḥiyō		

FINITE VERB.

"To go."

Participles and Infinitives.

	Present Participle.	Past Participle.	Infinitive.
Mārwāṛī	chāl'ō	chāl'ō	chāl'ō, chāl'ō
Jaipuri	chāl'ō	chāl'ō	chāl'ō
Kumaoni	hīṭano	hīṭo	hīṭano
Garhwali	chāl'ō	chāl'ō	chāl'ō
Jammuī	naṭh'ō	naṭh'ō	naṭh'ō

Old Present.

		RAJASTHANI.		Kumaoni.	Garhwali.	Jammuī.
		Mārwāṛī.	Jaipuri.			
Singular.						
1.		chāl'ē	chāl'ē	hīṭē	chāl'ē	naṭh'ē
2.		chāl'ōi	chāl'ōi	hīṭai	chāl'ō	naṭh'ē
3.		chāl'ōi	chāl'ōi	hīṭ	chāl'	naṭh'ē
Plural.						
1.		chāl'ē	chāl'ē	hīṭē	chāl'ē	naṭh'ē
2.		chāl'ō	chāl'ō	hīṭan	chāl'ōi	naṭh'ō
3.		chāl'ōi	chāl'ōi	hīṭan	chāl'an	naṭh'ō

Imperative.

	RAJASTHANI.		Kumaoni.	Garhwāli.	Jaunsari.
	Mārwāri.	Jaipuri.			
Singular, 2.	<i>chaḷ</i>	<i>chaḷ</i>	<i>hiṭ</i>	<i>chaḷ</i>	<i>naṭh</i>
Plural, 2.	<i>chaḷō</i>	<i>chaḷō</i>	<i>hiṭau</i>	<i>chaḷō</i>	<i>naṭhō</i>

Future.

	RAJASTHANI.		Kumaoni.	Garhwāli.	Jaunsari.
	Mārwāri.	Jaipuri.			
Singular, 3.	<i>chaḷailā</i>	<i>chaḷailō</i>	<i>hiṭalo</i>	<i>chaḷlō.</i>	<i>naṭhō</i>
Plural, 3.	<i>chaḷailō</i>	<i>chaḷailō</i>	<i>hiṭlō</i>	<i>chaḷlō.</i>	<i>naṭhō</i>

	Present Sing. 1.	Imperfect Sing. 1.
Mārwāri.	<i>chaḷē-hē</i>	<i>chaḷō-hō or chaḷdī-hō</i>
Jaipuri.	<i>chaḷē-ehē</i>	<i>chaḷai-ehō</i>
Kumaoni.	<i>hiṭū-chaḷu</i>	<i>hiṭū-chaḷigū</i>
Garhwāli.	<i>chaḷdō-chaḷhā</i>	<i>chaḷdō-chaḷayō</i>
Jaunsari.		<i>naṭhū-ehō</i>

CENTRAL PAHĀRĪ (KUMAUNĪ).

Kumaunī is the Aryan language spoken in the sub-Himalayan tract known as Kumaun, which may be taken as including the whole of the

Where spoken.

Almora District and the northern part of the Nainī Tal District of the United Provinces of Agra and Oudh. It is spoken by an estimated number of 436,788 people. To the north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman languages which are dealt with in Vol. III, Part I, of this Survey. South of the district of Nainī Tal lies the native state of Rampur, in the north of which, in the tract known as the *Bhābar*, or sub-montane forest lowlands, a few speakers of Kumaunī (300 in number) are reported to exist. Their speech is locally known as *Bhābarī*, and may be looked upon as an overflow from Nainī Tal.

In the south-east of the Almora District, there is a peak over 7,000 ft. high named Kūnādēo, the old name of which was Kūrmāchala. Here the god Vishnu is said to have resided for three years in his

Name of Language.

Kūrma, or Tortoise, incarnation, and whilst there to have been worshipped by Indra, Nārada, and the Rishis. The name 'Kumaun' is said to be connected with this word 'Kūrmāchala.' 'Kumaunī' is an adjective formed from "Kumaun."

The original inhabitants of Kumaun, so far as history takes us, as elsewhere in the sub-Himalayan tract, were the Khaśas, and the Khas, or

The speakers.

Khasiyā tribe still forms an important element of the population. In Kumaun, most of these are now classed as Brāhmins or as Rājputs. As described in the General Introduction to Central Pahārī, immigrants, not Khaśas, have for many centuries been entering this sub-montane tract, Gūjars coming from the West, and Rājputs coming from Rajputana (using this word in its widest sense). In Kumaun, the earliest historical, or semi-historical, Rājput name that we come across is that of Sōm Chand, a Chandrabansī Rājput of Kananj, who immigrated at the head of his followers about the year 950 A.D.,¹ and established himself at Champawat. He found the country divided into a number of small *pattis*, in each of which there was a semi-independent ruler. Taking advantage of internal dissensions existing between these, he eventually brought the whole country under his sway. He thus founded the "Chand" dynasty, which ruled Kumaun with varying fortunes till the year 1790 A.D., when it was conquered by the Gorkhās of Nepal. These Gorkhās were themselves of Rājput origin, and claimed Udaipur as their former home (see p. 17, *ante*). They held Kumaun till it was taken by the English in the year 1815, as a sequel of the second Nepal war. It will thus be seen that for at least nine centuries Kumaun was under Rājput rule. During this period there was also continual immigration from Rajputana, which was materially hastened by the pressure of Musalmān conquest in the plains.

These Rājput rulers imposed their own language and customs upon the Khaśas and Gūjars whom they conquered. The Khaśas, themselves,

Origin of the language.

claimed to be Rājputs by origin, and intermarriages resulted that further tended to assimilate their tribal customs and language to those of their conquerors. One result of this has been the complete disappearance of the old Khaśa

¹ This, and what follows, are taken from Vol. II, pp. 497 ff., of Atkinson's *Himalayan Gazetteer*.

language as an independent form of speech, and the language of Kumaun is now a form of Rājasthānī. There are, however, certain well-defined peculiarities in Kumaunī which it is difficult to explain otherwise than by assuming the reaction of the Khasā language that might naturally be expected. The most important of these is the frequent occurrence of epenthesis, or the change of a vowel owing to the influence of another vowel in the succeeding syllable, much as the English 'mat' becomes 'mate,' with a change of the sound of the 'a' owing to the presence of the following 'e.' So, in Kumaunī, the word *chelo*, a son, becomes *chyālā* in the plural, the *che* becoming changed to *chyā*, on account of the *ā* following in the syllable *lā*. Another marked peculiarity of Kumaunī is the tendency to disaspiration, as in the word *par* for *parh*, read. There are other minor peculiarities also which it is unnecessary to quote here, but these two alone are sufficient to point to a relationship between the old Khasā language and the 'Piśācha' languages of the North-West Frontier,—Kāshmirī, Khowār, Shinā, and so forth. The reasonableness of this conjecture is confirmed by the fact that from early times we have historical evidence that the Khasās extended right along the sub-Himalayan tract from the extreme north-west, that they came originally from that quarter, and that they gradually worked their way eastwards as far as, at least, central Nepal. It may be added that one of the principal dialects of Kumaunī is called Khas-parjiyā, or 'the speech of the Khasā-subjects.'

Till the last few years Kumaunī has received no literary cultivation, and this, and the fact that its speakers inhabit a mountainous country where intercommunication is difficult, have led to a multiplicity of dialects. No less than twelve dialects are recorded in these pages, and there are probably many more local variations. The classification of these dialects is rendered somewhat difficult by the necessity of a cross-division. On one side there is the standard dialect, which is separated from the others, not on account of its local habitation, but by the fact that it is employed for literary purposes and is the polite form of speech used over the whole district. On the other side are the remaining dialects which are separated according to locality, and it happens that those that most nearly approach the literary standard are none of them spoken where the standard has its headquarters and receives literary cultivation,—the country in the vicinity of the town of Almora. The popular speech of this tract, the so-called Khasparjiyā, is less like the literary standard than is, say, the Kumaiyā dialect of Pargana Kali Kumaun, a considerable distance to the south-east. The chief peculiarity of the standard dialect is that it has preserved the terminations of nouns and verbs in full, and this is also the case in the dialect of Kali Kumaun, while Khasparjiyā and most of the other dialects tend to drop them. On the other hand, as the town of Almora, the educated classes of which employ the literary dialect in formal conversation, is situated in the heart of the Khasparjiyā tract, this literary dialect, although in its grammatical forms more nearly approaching Kumaiyā, is at the present day really based on Khasparjiyā, and has even been described in one of the reports supplied for this Survey as a 'refined form' of that dialect. That Kumaiyā has preserved the old grammatical forms more truly than Khasparjiyā is explained by the fact that the court of the old Chand dynasty was situated at Champawat in the Kali Kumaun Pargana.

The standard literary form of Kumaunī is spoken all over the Kumaun area as the polite form of conversation, and hence no figures can be given for the number of its

speakers. That may be taken as the same as the number of educated Kumaunis, wherever they live, who, however, also employ one or other of the local dialects when speaking without formality to men of their own neighbourhood.

As for the local dialects, we may first take Khasparjiyā, the basis of the standard. As already stated it drops the final vowels that are still preserved in the literary form of speech. It is spoken in the centre of Kumaun, in Pargana Barahmandal and in the adjoining parts of Pargana Danpur, both belonging to the Almora District. Closely connected with it are (1) Phaldākōtiyā of Pargana Phaldakot of Almora and of the adjoining country, including the north of the Naini Tal District, and (2) Pachhāī, or the 'western' dialect, spoken in the south-west of Almora, on the borders of British Garhwal, and immediately to the west of Phaldākōtiyā and Khasparjiyā.

The next group of dialects consists of those of the Kumaiyā type, i. e., those which retain the final vowels of the standard with more or less completeness. Commencing at the south, there are, first, the Kumauni spoken in the greater part of Naini Tal, and the Kumaiyā of Kali Kumaun immediately to the east of that district. Here the final vowels are almost entirely preserved. North-west of Kali Kumaun lie, in order, the three Parganas of Chaugarkha, Gangola, and Danpur, where we have, respectively, the Chaugarkhiyā, Gaṅgōlā, and Dānpuriyā dialects. The last-named is also spoken in the south of the adjoining Johar Pargana. Here the preservation of final vowels is not so complete. There is a distinct, but not universal, tendency to drop them. It may be pointed out that Khasparjiyā lies immediately to the east of Chaugarkhiyā.

Next, in the east of the District of Almora, along the Nepal Frontier, there is a row of dialects in which Kumauni shows the influence of the neighbouring Khas-kurā, or Naipālī. These are named, after the Parganas in which they are respectively spoken, Sōriyālī, Askōti, and Sīrālī. It should be mentioned here that in these localities there are some 12,185 Gorkhās from Nepal, who speak their own Khas-kurā more or less corrupted by intercourse with the surrounding Kumaunis. This mixed language will not be described in the following pages.

Finally, north of Pargana Askot, lies Pargana Johar. We have seen that Dānpuriyā is the dialect of the south of this Pargana. In its north, the language is the Tibeto-Burman Rangkas, and in the centre of the Pargana we find a mixed jargon, half Kumauni and half Tibeto-Burman, called Jōhārī.

To sum up, the following is a list of the main dialects of Kumauni, excluding the literary form, together with the number of speakers of each, as estimated for the purposes of this Survey :—

Name of Dialect.	Number of speakers.	TOTAL.
Khasparjiyā	75,930	
Phaldākōtiyā	20,908	
Pachhāī	95,750	
Kumauni of Naini Tal	56,679	192,588
Bhābari of Rampur ¹	300	
Kumaiyā	37,696	
Chaugarkhiyā	37,210	
Gaṅgōlā	37,734	
Dānpuriyā	23,851	
		193,470
	Carried over	386,058

¹ See p. 108 *note*.

Name of Dialect.	Number of speakers.		TOTAL.
	Brought forward		
Seriyālī	19,866		
Askōṭī	10,964		
Sirālī	12,481		
			43,311
Johāri			7,419
Total number of speakers of Kumauni			436,788

The oldest writer in Kumauni with whom I am acquainted is Gumānī Pant, who was born in 1790 A.D. He composed principally in Sanskrit, but he is, nevertheless, best known for a number of curious verses, in each of which the first three lines are in Sanskrit, while the fourth is in Kumauni or Hindi. These are very popular all over northern India, and several of them have been printed in pamphlet form under the title of *Gumānī Nīti*, while others also appear in the volume of his collected works (see the list below).

Krishna Pāṇi was an author of a different sort. He flourished in the first quarter of the 19th century, during which period Kumaun was captured by the English. He wrote numerous short satirical poems, that are still known and repeated all over Kumaun, in which he laments the evil times that have fallen on his country and strongly criticizes the new regime of law and order. Some of these have been printed, as noted in the list below.

Of late years several patriotic gentlemen of Almora have endeavoured to give their native language the honour of a literature by writing books in Kumauni. Those which have come under my notice are recorded in the following list. Of them, Pandit Jwālā Datt Jōshī's translation of the *Dakṣa-kumāra-charita* and Pandit Gaṅgā Datt Uprēti's *Hill Dialects of the Kumaun Division* have been freely used in my account of the language, and I am much indebted to them for the permission kindly granted to reprint extracts from their works. I would also call attention to Pandit Gaṅgā Datt Uprēti's *Proverbs and Folklore of Kumaun*, which is a most valuable collection, affording a mine of information regarding the habits and customs of these Hill people.

The Serampore Missionaries commenced to print a version of the New Testament in Kumauni. In the year 1832 they reported that they had carried it down to Colossians, but that the work was there stopped owing to the death of the Pandit engaged upon it. Another version of the Gospel of St. Matthew was published at Lucknow in the year 1876.

The following is a list of those books written by Kumauni authors that I have seen :—

- BHAIRAR DATT JŌSHI.—*Sukh-ko Bāṇ*. *The Way to Health, a Sanitary Primer*. Allahabad, 1894.
 CHINTĀMANI JŌSHI.—*Duryō (Chand)* *Pāṭha-sārah*, a translation from Sanskrit. Almora, 1897.
 GAṢḠĀ DATT UPRĒTI.—*Pāṇas-kā Mahārāj-ki Rāni Astur-ki Dīhās*, a translation of the Book of Esther. Almora, 1892.
 GAṢḠĀ DATT UPRĒTI.—*Proverbs and Folklore of Kumaun and Garhwal*. Lodiān, 1894.
 GAṢḠĀ DATT UPRĒTI.—*Hill Dialects of the Kumaun Division*. Almora, 1900.
 GUMĀNĪ PANT.—*Gumānī-Nīti*, edited by Rāwā Datt Uprēti. Almora, 1894. Another edition, with English translation in *Indian Antiquary* for 1909, pp. 177 ff.
 GUMĀNĪ PANT.—*Gumānī-kāvī-vīrachita kāvya-samgrahaḥ*, the poet's works, collected and edited by Dēvi Datt Sarmā. Etawah, 1897.
 JWĀLĀ DATT JŌSHI.—*The Dakṣa-kumāra-charita*, or the Adventures of Ten Princes, of Daṇḍī, translated into Hindi and Kumauni. Almora, 1892.

- KRISHNA PĪR.—*An old Kumaun Satire*, edited and translated by G. A. Grierson. *Journal of the Royal Asiatic Society*, 1901, pp. 475 ff.
- KRISHNA PĪR.—*A Specimen of the Kumaun Language*. Verses by K. P. with English translation and Notes by Gaṅgā Datt Upriṭi. *Indian Antiquary*, 1910, pp. 78 ff.
- LĪLĀDHAR JŌSHI.—*Metrical Translation of the Mēghadūta of Kālidāsa*. Almora, 1894.
- ŚIVA DATTA SATTI ŚARMĀ.—*Buddhi-prasāda* in three parts, each containing both Hindi and Kumaunī version. Bombay, Pt. I. 1908, Pt. II. 1907, Pt. III. 1905.
- ŚIVA DATTA SATTI ŚARMĀ.—*Mūra-cināṣṭ*, songs in Kumaunī. Bombay, 1909.
- ŚIVA DATTA SATTI ŚARMĀ.—*Gopī-Gīt*, Bombay, 1909.

The only work hitherto published that contains an account of the Kumaunī language is Kellogg's Hindi Grammar (2nd Edition, London, 1893). In this there are paradigms of the principal grammatical forms. Pandit Gaṅgā Datt Upriṭi's work on the Hill Dialects of Kumaun Division, already noted, contains a number of valuable specimens of several dialects of the language.

In the preparation of the accompanying sketch of the Kumaunī language, I have received great assistance from Pandit Chintāmaṇi Jōshī, Pandit Gaṅgā Datt Jōshī, Pandit Jwālā Datt Jōshī, and Pandit Līlādhār Jōshī, who have most kindly revised the proofsheets, and have thus enabled me to make many important additions and corrections. I am more particularly indebted to the first-named gentleman, who took the trouble to prepare a most valuable account of the pronunciation of the language and of the rules for the permutation of vowel-sounds, which throw a remarkable light upon the Khaśa basis of Kumaunī, and materially enhanced the value of this grammar.¹ Many vowel sounds of Kumaunī cannot be represented in ordinary Dēva-nāgarī, and no attempt has been made to record them in the various books hitherto printed in that character, the letter representing some nearly related sound being, in each case, used instead. A mere transliteration of the specimens employed by me would hence give an incomplete and misleading account of the pronunciation of the language, whose grammar sometimes depends on changes of sound not represented in writing. Thanks to Pandit Chintāmaṇi Jōshī's notes, I have been able to record in the Roman character the exact shades of sound employed in each form. These remarks apply only to the grammar and specimens of the literary, standard, dialect. In the notices of the various local dialects, I have had no such help at hand, and I have therefore perforce given the specimens of these dialects exactly as they were received. It would have been easy to rewrite them according to the rules laid down for the standard, but I have thought it best not to do this, as I am not aware how far these rules of pronunciation apply to the dialectic forms. Probably they all do apply, and the student, if he so desire, can easily apply them himself where necessary.

As a supplement to the Kumaunī section I give two vocabularies, one Kumaunī-English, and the other English-Kumaunī. The latter I owe to the kindness of Mr. R. Burn, I.C.S., who had Colonel Thornhill's English-Jaunsāri Vocabulary, printed on pp. 413 ff., translated into Kumaunī. From this translation it was easy to prepare both vocabularies. Here, as in the case of the local dialects, the spelling is based on

¹ Almost the whole of the account of the vowel-sounds of the language is based upon the materials supplied by the gentleman, and, indeed, practically the whole of the grammar was rewritten in the light of his remarks on the subject.

transliteration, and no attempt is made to represent the vowel-sounds according to the rules laid down for the standard dialect.

The following sketch of Kumaunī grammar is founded partly on the two specimens annexed, and partly on Pandit Jwālā Datt Jōshī's translation of the *Dakumāra Charita*. References to the former are by number of specimen and paragraph. Thus, *cao kari-bēr* (II, 3) means that the phrase is to be found in the third paragraph of the second specimen. References to the latter are simply by page-number. Thus, *hamari khūsi rūni yā ni chhi* (page 201) indicates that the phrase is to be found on page 201 of Pandit Jwālā Datt Jōshī's book. So far as was possible, I have confined myself to the two specimens printed herewith, but in many cases this could not be done.

Pronunciation.—The Kumaunī pronunciation of the vowels differs considerably from that to which we are accustomed in Hindi, and requires a detailed account. It varies from place to place and amongst the different classes of society. The description which is here given represents the pronunciation used in conversation by educated Kumaunis of Almora. In reading books, or in formal speech, the pronunciation more nearly approaches that of ordinary Hindi.

अ *a* is pronounced as in Hindi, like the *a* in 'America' or the *e* in 'father.' In prose it is not pronounced at the end of a word, as in बालक *bālak*, not *bālaka*, a child but when certain terminations, of which the most important are *le*, *by*, and *ko*, of, are added to such a word, the *a* is pronounced, as in *bālaka-le*, by a child. In poetry the pronunciation of a final *a* depends upon the metre, as in the following line :—

janama maraṇa tero kē lai nihātī,
dhanadhan Prabhū teri jāta nihātī.

The letter आ has two sounds, represented in transcription by *ā* and *ā̄*, respectively. The first is a short vowel, and is sounded like the *a* in the German 'Mann.' Thus, त्वारा *tyārā*, thine (masc. plur.), both syllables being short. The second sound is the regular long *ā* of Hindi, sounded like the *a* in 'father,' as in राग *rāg*, a tune. When for any reason *ā* is shortened, it becomes *ā̄*, the difference not being shown in the native character. इ, ई, उ, ऊ, are pronounced *i*, *ī*, *u*, *ū*, as in Hindi.

The letter ए has two sounds, represented in transliteration by *e* and *ē*, respectively. The former sounds like the *e* in 'set,' or 'wet,' as in चेति *cheli*, a daughter. The latter is the ordinary long *ē* of Hindi, sounded like the *a* in 'fate,' as in भेट *bhēt*, an interview.

The letter ऐ has two sounds, represented in transliteration by *ai* and *āi*, respectively. The former sounds like the *a* in 'sat,' 'sad,' 'pat,' etc., as in बैट *haiṭh*, sounding almost like the English word 'bat.' This is the sound of the vowel in all Tadbhava¹ words. The sound of *āi* is that which is usual in Hindi Tatsamas, like that of the *i* in 'right.' It principally occurs in Tatsama words, such as चैत्र *chāitra*, the name of a month.

The letter ओ has also two sounds, represented in transliteration by *o* and *ō*, respectively. The former is a short vowel, sounded like the first *o* in 'promote,' as in रोटो *roṭo*, bread. The second is the ordinary long *ō* of Hindi, sounded like the second *o* in 'promote,' as in रोट *rōṭ*, a cake.

¹ A Tadbhava word is one which has descended to Kumaunī from Sanskrit through Prakrit. A Tatsama word, on the contrary, is one which, like *bālak*, a child, has been borrowed directly from that language.

The letter **औ** *au* is always long, and is pronounced like the *a* in 'ball,' and not like the *ou* of 'house.' Thus, **भौत** *bhant*, much, nearly rhyming with the English 'caught.'

In writing in the Nāgarī character, no attempt is made by natives to discriminate between the long and short pronunciations of **आ**, **ए**, **ऐ** and **औ**, nor will this be done in the following pages, but so far as is possible the short and long sounds will be distinguished in transliteration.

There are certain rules under which a long vowel is liable to be shortened or otherwise changed when followed in the next syllable by a short vowel. It should be remembered that **अ**, **ए**, **इ**, and **उ**, although written in the Nāgarī character **आ**, **ए**, **ऐ** and **औ** are considered to be short vowels, as distinct from **आ**, **ए**, **ऐ**, and **औ**. These rules should be carefully mastered as the whole system of declension and conjugation depends upon them. They are as follows:—

1. Whenever a long vowel is followed in the next syllable by a short vowel which is not the final silent *a*, that long vowel becomes short. In such a case, **आ** is shortened to **अ**, **ए** to **ए**, and **औ** to **उ**. Thus, **रोट** *rot* (with final silent *a*), a cake, has the **ओ** long, but **रोटो** *roto*, bread, has the first **ओ** shortened to **उ**, because it is followed, in the final syllable by a short *o*. Similarly, we have words such as **भूरो**, hire, **सिंही**, a ladder, **भूलो**, forgot, each with a short vowel in the first syllable, though we should expect a long vowel from the analogy of the Hindi **भारो**, **सिंही**, and **भूलो**.

The principal exceptions to this rule occur in the case of words borrowed from other languages, such as **हकीम**, an officer, or (Tatsamas, borrowed from Sanskrit) **बालक**, a child, **अतुर**, sick. Also a long vowel is not shortened before the infinitive termination *no*, as in **रिसानो**, to be angry. There are also a few other exceptions in the conjugation of verbs, especially in the case of the periphrastic tenses, which will appear in the tables of the tenses.

2. When the letter *a* is followed by **अ**, it tends to become itself **अ** also. Thus **बड़ो** *baro*, great, has its plural **बड़ा** *bārā*, often written incorrectly in the Nāgarī character **बड़ा**. Similarly, the word **दगढ़ा**, with, becomes **दगढ़ा** (II, 2) written **दगड़ा** or (incorrectly) **दगड़ा** in Nāgarī. Again, the word **बाग**, a forest, has its genitive **बाग-को**, which when agreeing with a masculine plural noun becomes **बाग-क़ा**. Again (II, 2), the Sanskrit word **दुर्दशा** when adopted into Kumaunī, becomes **दुर्दक़ा**. This rule explains passages such as the following:—

dekhū ham dwin-mē ko baro chh, let us see who of us two is great (I, 2).

But,—**sārā baṅā-kā rukhā-kayī jo bārā bārā chhiyā**, all the trees of the forest which were very great (I, 2).

3. When the letter *e* or *ē* is followed by **अ**, it becomes **ए**. Thus, **मेरो**, my, has its masculine plural **मेरार**, and the Hindi word **मैला**, becomes **मेरार** in Kumaunī. This change is usually, but not always, indicated in the Nāgarī character. Sometimes we see **मेरा** and sometimes **मेरा**, sometimes **मेरा** and sometimes **मेरा**, but the pronunciation is always **मेरार**, **मेरार**. We may quote the following examples from the specimens:—

rājai-ki cheli kālindi chhū, I am Kālindī, the daughter of the king (II, 6).

rājā-kā chhūlā-kayī bhālo adimi samajī-bēr, recognizing the king's son as a good man (II, 2).

mero bāb pātāla-ko rājā, my father, the king of Pātāla (II, 6).

myārā ān-mē bahant ghan hai ran-chhiyā, there were many wounds in my body (II, 2).

tyārā gūlan janyo ke-lai chh, why is there a Brahmanical thread round your neck? (II, 2).

4. Similarly, the letter *o* or *ō* when followed by *ā* becomes *uā*. Thus, *rofo*, a cake, has its plural *ricāfā*. The same remarks as in the last case regarding writing in the Nāgarī character apply also here. Thus we come across both रीटा and रूटा, but the pronunciation is always *ricāfā*. As examples from the specimens, we may quote :—

deiyā paik lākārā-kā buājā samēt, the two heroes with the loads of sticks (I, 4).

ui-kani ricāfā di jā-chhu, I am going to give loaves to him (I, 3).

thwārā dinan jātai, for a few days (II, 2).

5. When *e* or *o* precedes *o*, many people change them to *yō* and *uō* respectively. Thus, they pronounce *mero*, my, as *myōro*, and *bojo*, a load, as *buōjo*. The *ō* in this case is not the first *o* in 'promote,' but is the *ō* of 'hot' or 'policy.' This pronunciation sometimes appears in writing, so that we find both मेरो and बोजो as well as म्योरो and बुजो, or, as it is sometimes written बुजो, but some people say that forms such as *myōro* and *buōjo* are vulgar and are not used in polite conversation. Examples of these forms in the specimens are :—

myōro bāb inanā jaso chhiyo, my father was just like these (II, 2). Cf. *mero bāb* above.

taso chyōlo tero hai ga-chh, such a son has been born to thee (II, 1). Here we have *chyōlo* and *tero* side by side.

bhārī pahār jaso buōjo, a load like a great mountain (I, 2).

6. An initial *e* is often pronounced *ye* or *ya* by the vulgar, and this sometimes appears in writing, so that we may find such a word as *etuk* written as *yetuk* or *yatuk*, but this pronunciation is not heard in polite conversation.

When the letter *ā* is followed by *i* the two together form the diphthong *ai* (not *āi* as in Hindī). Thus, the Hindī for 'he came' would be *āi-gayā* or *ā-gayā*. In Kumaunī it is *ai* (not *āi*) *gayo* (II, 7). This change is extremely common. Thus we have *lauṭai* (for *lauṭā-i*) *diya*, cause him to return (II, 2); *dekhai-bēr*, having shown (II, 2); *sunāin* he caused (me) to hear them (root *sunā*, cause to hear) (II, 2); *sikai* (root *sikā*, teach), he taught (a feminine object) (II, 2); *jai-bēr*, having gone (II, 5); *ai-bēr*, having come (II, 6).

In the same way, words which, in Hindī have *āu*, have *au* in Kumaunī. Thus, Hindī *ghāu*, Kumaunī *ghau*, a wound (II, 2). Hindī *nāu*, Kumaunī *nau* (I, 2), a name; *paū-chhiyo* (for *pāū-chhiyo*), he was obtaining (II, 7).

The letters *l* and *ḷ* when medial or final are often dropped, and to prevent the hiatus thus called, the letter *w* is generally inserted in its place. Thus, *bādāḷ* or *bādaw*, a cloud; *beliyā* or *beiyā*, yesterday; *chālno* or *chāwno*, to strain; *dīāwāi*, a *dīwāḷī* song; *gaḷūno* or *gaūno*, to melt; *kālō* or *kāwo*, black; *kāmḷo* or *kāmwo*, a blanket; *kirmālā* or *kirmāwā*, an ant; *nālā* or *nāwā*, a brook; *nīgāḷī* or *nīgāwā*, a kind of bamboo; *pālō* or *pāwo*, frost; *kyāl* or *kyāw*, a jackal; *thāl* or *thāw*, a lip; *ujyālō* or *ujyāwā*, bright.

There is a strong tendency to disaspirate. Thus, *bhāṇṇo* or *būṇṇo*, to fry. Consonants which are aspirated in Hindi are commonly disaspirated in Kumaunī. Thus:—

Hindī.

*paṛhā**bōjhā**sūkhī gayā-hai**sikhāi**kādhē* or *kānhē*

Kumaunī.

paro, (II, 5), read.*bwōfo* (I, 2), a load.*sukī ga-chh* (I, 1), has dried up.*sikai* (II, 2), he taught her.*kūnā* (I, 3), on the shoulder.

Sometimes, however, there are instances of prefixing *h*, as in *haur* (I, 1), but more usually *aur*, and.

The cerebral *ṇ* is very common in Kumaunī. In words which are not borrowed, but have reached the language from Sanskrit through the medium of Prakrit, every single medial *ṇ* of Prakrit has remained a cerebral in Kumaunī. Thus, the Sanskrit word *vaṇṇaḥ* becomes *vaṇṇō* in Prakrit, and therefore is *baṇ* in Kumaunī. If the Kumaunī *n* represents a double *ṇṇ* or *nn* in Prakrit, then in Kumaunī the *n* is dental and not cerebral. Thus, the *n* in *kān*, the ear, is dental, because it is derived from the Prakrit *kannō* with a double *ṇṇ*. On the other hand, in Tatsama words, borrowed directly from the Sanskrit, the *n* in Kumaunī is dental, when it is dental in that language. Thus, the Sanskrit *dīnaḥ* or *dīnam*, a day, *dhanaṃ*, wealth, and *manaḥ*, mind, are represented in Kumaunī by *din*, *dhan*, and *man*, all with dental *n*, because the *n* is dental in Sanskrit. This rule only applies to a medial *n*. An initial *n* is never cerebral.

Kumaunī also has a cerebral *ḷ*, which is subject to exactly the same rules as the cerebral *ṇ*. This is well illustrated by the following pairs of words. Prakrit *balam*, Kumaunī *baḷ*, force, but Prakrit *bolai*, Kumaunī *baḷ*, he says; Prakrit *kalā*, Kumaunī *kaḷ*, a machine, but Prakrit *kallam*, Kumaunī *kaḷ*, to-morrow or yesterday; Prakrit *kāḷō*, Kumaunī *kāḷo*, black, but Prakrit *kallō*, Kumaunī *kālo*, deaf. This distinction between dental and cerebral *ḷ* is not marked when writing in the Nāgarī character, but will be marked, as far as possible, in transliteration. It must be remembered that, as in the case of *n*, an initial *ḷ* is never cerebral.

The semi-consonant *v* or *w* is very often written *u*, especially before *i* or *ī*. Thus we have both *vī* and *uī* for 'him.'

As in Khas-kurā, there is a preference in Kumaunī for short vowels at the end of a word. Thus we have *nāmī*, not *nāmi*, famous, in the first line of Specimen I. Nasalization by *anunāsika* is very common, and is often omitted in writing. Thus Specimen I has always *mē*, while Specimen II has always *mē̃*, for 'in,' the latter being the correct pronunciation.

Article.—The numeral *ek*, one, is commonly employed as an indefinite article. As usual, the place of the definite article is supplied by a demonstrative pronoun.

Gender.—There are two genders, masculine and feminine. These generally follow the Hindī and Rājasthānī rules. The distinction of gender is not confined to sex as in Khas-kurā. A few words which are feminine in Hindī and Rājasthānī are masculine in Kumaunī. Thus, *ākho*, an eye, is masculine in *myārā ākhā-mē*, in my eye (I, 4).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, in Kumaunī, as in Rājasthānī, end in *o*. Thus Hindī *chēlā*, Kumaunī *chelo* (or *chyōlo*), a son. These nouns form the nominative plural by changing the final *o* to *ā*. Thus, *bhīṇo*, a wall, plural *bhīṇā*; *buṛo*, old, plural *buṛā*; or (with the changes indicated in the rules of pronunciation) *baṛo*, great, plural *bārā*; *chāṛo*, a bird, plural *chārā*; *chelo* (*chyōlo*), a son, plural *chyalā*; *bojo* (*buōjo*), a load, plural *buōjā*.

Feminine nouns in *ī* (or *i*) sometimes form the nominative plural in *iyā* (or *iyā*) as in Hindī. Thus, *cheli*, a daughter, nom. plur. *cheliyā* or *cheliyā*, but this form is considered vulgar, the nominative plural of such nouns being regularly the same as the singular.

In the case of other nouns, the nominative plural is the same as the nominative singular. Thus, *bāman*, a Brāhman, or Brāhmans; *pau*, a foot or feet.

Case.—As in other Indo-Aryan languages, cases are generally made by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns, the oblique form singular is the same as the nominative. Thus, *rājā-kani*, to the king; *ādimi-le*, by the man; *bāman-kani*, to the Brāhman; *dēshai*, from the country. But masculine *tadbhava* nouns in *o* make the oblique form singular (and also the nominative plural) by changing the *o* to *ā*. Thus, *ākho*, eye, obl. form singular and nom. plur. *ākḥā*.

Occasionally we come across an oblique form in *ai*, which is used for all kinds of nouns. Thus we have *rājai-ki cheli*, the daughter of the king (II, 6). The *ai* is even added to a plural oblique form. Thus, *pāpi*, a sinner; obl. plur. *pāpin*; but *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2). This termination *ai* must be distinguished from another termination *āi* which only gives emphasis, and does not indicate case. Thus, *doi*, two; *deiyāi*, the two, both (I, 4); *swain*, a dream; *swaināi*, merely a dream (II, 3); *manāi jaso*, like these very persons (II, 2).

Occasionally we also meet nouns whose nominatives do not end in *o*, yet with an old oblique form in *ā*. These forms are usually almost adverbs. Examples in the specimens are:—*kār*, time; *adharāt kārā*, at the time (of) midnight (II, 4); *diś*, a direction; *uttar diśā-hūṇi*, towards the direction (of) the north (II, 3); both *kuṇ* and *kuṇā* in *ek pūrab diśā-kā kuṇ-mē*, *doharo pachhō-kā kuṇā-mē*, one in the corner (i.e. quarter) of the East, and the other in the corner of the West (I, 1).

Once or twice there are instances of an oblique form singular in *n*. Thus, *gūlan*, on the neck (II, 2); *taṭan*, a pond; *taṭan*, in the pond (I, 1); *bhīlan jaso*, like a Bhīl (II, 2).

The oblique form plural is made by adding *an* or *n* to the nominative plural. If the nominative plural ends in *ā* or *ā* this is changed to *an*. Thus, *kumār*, a prince, nom. plur. *kumār*, obl. plur. *kumāran* (II, 1); *khuf*, a foot; *khufan paṛo*, he fell at his feet (II, 8); *ākho*, eye; nom. plur. *ākḥā*; obl. plur. *ākhan* (II, 6); *chhyatṛi*, a knight; nom. plur. *chhyatṛi*; obl. plur. *chhyatṛin* (II, 1); *dagarī*, a female companion; nom. plur. (vulgar) *dagarīyā*; obl. plur. *dagarīyan* (I, 2).

In one instance the oblique plural ends in *nā*, instead of *n*, viz., *kiṛo*, a worm (I, 2); *ham sab kiṛanā-kā barābar chhū*, we are all equal to worms (I, 5). Attention has been already drawn to the form *pāpinai-ki durdāsā*, the evil condition of sinners (II, 2).

¹ Regarding the terms *tadbhava* and *tatsama*, see note on p. 113.

In the above it will have been noticed that the oblique form is often employed by itself, without any postposition, to indicate any case, most usually the locative.

The following are further examples of this use of the oblique form :—

bāṭā (nom. *bāṭa*), on the road (I, 1).

dhurā, (gone) to the mountain top (I, 2).

ākhā, in the eye (I, 4).

buṛjā samēṭ, together with the load (I, 4).

myārā dagārā, in my company, with me (II, 2).

wī-kā kinārā, on its bank (II, 3).

Pachhō-kā Paikā-kā ghar pujo, he arrived at the house of the Western hero (I, 2).

ghar, (took me) home (II, 2).

goru-bhāisan charāy-huṇi, for the grazing of kine and buffaloes (I, 3).

ēk dīn, on one day (II, 1).

bhīlan jaso, like a Bhil (II, 2).

wī-kā man, in his mind (II, 7).

There are the usual cases, formed respectively with the following postpositions :—

Nominative, no postposition.

Accusative, same as nominative, or *kaṇi*, *kan*, *kaī*.

Instrumental and Agent, *le*; Instr., *kā mārīyā* (= Hindi *kē mārē*).

Dative, *kaṇi*, *kaī*, *thāī* (or *thē*); *huṇi*, *hū*; *kū*; *kā līyīyā* (= Hindi *kē liyē*).

Ablative, *bāṭi*, *hai*, *hai-bēr*, from; *mē-hai* (= Hindi *mē-sē*); *dagārī*, with.

Genitive, *ko* (*kā*, *kī*).

Locative, *mē* (or *mō*), in, on; *par*, on; *jālai* (= Hindi *tak*).

Note that when an oblique form ends in an unpronounced *a*, it takes that *a* again into pronunciation before the postpositions *le* and *ko* (*kā*, *kī*). In the plural, this is optional before *le*. Thus, *bhaṭ*, a warrior, has its agent case singular *bhaṭa-le*, and its genitive singular *bhaṭa-ko*, etc. In the plural, the agent is *bhaṭan-le* or *bhaṭana-le*, and its genitive *bhaṭana-ko*. If an oblique case ends in *ā*, this *ā* becomes *a* before these postpositions. Thus, *chelo*, a son, has its agent case *chyāla-le*, and its genitive singular *chyāla-ko*, etc. Before *kā*, under the usual rule, all these *as* become *ā*, thus, *bhaṭanā-kā*, *chyālanā-kā*. So *rātā-kā bakhat*, at the time of night (I, 4); *risā-kā mārīyā*, through anger (I, 2); *pūrab dīsā-kā kun-mē*, in the direction of the Eastern quarter (I, 1); *pūrabā-kā paika-le*, by the hero of the East (I, 1). In writing, however, this change of *ā* to *a*, and *vice-versā*, is often not followed, so that in the specimens we find regularly *chyāla-le*, *chyāla-ko*. This has been corrected in the transliteration.

We may, therefore, thus decline the two nouns, *bhaṭ*, a warrior, and *chelo*, a son :—

	Sing.	Plur.
Nom.	<i>bhaṭ</i>	<i>bhaṭ.</i>
Acc.	<i>bhaṭ</i> , <i>bhaṭ-kaṇi</i>	<i>bhaṭ</i> , <i>bhaṭan-kaṇi.</i>
Instr. & Ag.	<i>bhaṭa-le</i>	<i>bhaṭan-le</i> , <i>bhaṭana-le.</i>
Dat.	<i>bhaṭ-kaṇi</i>	<i>bhaṭan-kaṇi.</i>
Abi.	<i>bhaṭ-hai</i>	<i>bhaṭan-hai.</i>
Gen.	<i>bhaṭa-ko</i> , <i>bhaṭā-kā</i> , <i>bhaṭa-kī</i>	<i>bhaṭana-ko</i> , <i>bhaṭanā-kā</i> , <i>bhaṭana-kī.</i>
Loc.	<i>bhaṭ-mē</i>	<i>bhaṭan-mē.</i>
Voc.	<i>arē bhaṭ</i>	<i>arē bhaṭan.</i>

	Sing.	Plur.
Nom.	<i>chelo</i> (vulg. <i>chayōlo</i>)	<i>chyālū</i> .
Acc.	<i>chelo</i> , <i>chyālā-kani</i>	<i>chyālū</i> , <i>chyālan-kani</i> .
Instr. & Ag.	<i>chyāla-le</i>	<i>chyālan-le</i> , <i>chyālana-le</i> .
Dat.	<i>chyālā-kani</i>	<i>chyālan-kani</i> .
Abl.	<i>chyālā-hai</i>	<i>chyālan-hai</i> .
Gen.	<i>chyāla-ko</i> , <i>chyālū-kā</i> , <i>chyāla-ki</i>	<i>chyālanā-ko</i> , <i>chyālanā-kā</i> , <i>chyālanā-ki</i> .
Loc.	<i>chyālū-mē</i>	<i>chyālan-mē</i> .
Voc.	<i>arē chyālū</i>	<i>arē chyālan</i> .

For other nouns we may quote:—

	Sing.		Plur.
Nom.		Nom.	Obl.
<i>rājā</i> , a king	<i>rājā</i> (gen. <i>rāja-ko</i>)	<i>rājū</i>	<i>rājan</i> .
<i>chayō</i> , a bird	<i>chayā</i>	<i>chayā</i>	<i>chayan</i> .
<i>ghorō</i> , a horse	<i>ghwārā</i>	<i>ghwārā</i>	<i>ghwāran</i> .
<i>ādīmī</i> , a man	<i>ādīmī</i>	<i>ādīmī</i>	<i>ādimin</i> .
<i>ḍāku</i> , a robber	<i>ḍāku</i>	<i>ḍāku</i>	<i>ḍākun</i> .
<i>baṭau</i> , a traveller	<i>baṭau</i>	<i>baṭau</i> or <i>baṭawā</i>	<i>baṭaun</i> .
<i>dagari</i> , a female companion	<i>dagari</i>	<i>dagari</i> (vulg. <i>dagariyā</i>)	<i>dagarin</i> (vulg. <i>dagariyan</i>).

It is unnecessary to give many examples of the **Nominative**. The following will suffice:—

Paik-kani bari ris ai (for *ai*), great anger came to the hero (I, 2).

Ek bay hāti lai pūvi pū-sū ni tājau-mē ayo, a wild elephant also entered that pond to drink water (I, 1).

Chyōlo tero hai ga-chh, a son has been born to you (II, 1).

ago bālo, fire was lit (II, 5).

Ek bari sundar dekhani chāni jwān syāni ohhi, there was a very beautiful young woman, fair to look upon (II, 5).

bich-mē Pārhati-kā pau chhan, in the midst are footprints of Pārvatī (II, 3).

wī-kani dagariyā (nom. sing. *dagariyo*) *wī-kā kicē wā ni milā*, he found none of his companions there (II, 7).

lākārā ek-baṭā kārā, sticks were collected (II, 5).

The case of the **Agent** is employed exactly as in Hindī (and not as in Khas-kurā) being used only with the subjects of transitive verbs in tenses formed from the past participle. The verb agrees in gender and person with the object, when the object is in the form of the nominative. If the object has the postposition *kani* (Hindī *kō*) the verb remains in the masculine, exactly as in Hindī. In Kumaunī, this case is exactly the same in form as the instrumental, its postposition (as in Khas-kurā) being *le*. A few examples will suffice here. Others will be found under the head of verbs:—

wī ādimī-le wī-thāi yo kayo, that man said to him (II, 2).

burīya-le kayo, the old woman said (I, 3).

rāja-le muni-ki bāt (fem.) *māni-ti*, the king obeyed the word of the saint (II, 1).

Ek-eka-le yāū sārī bāt (fem. plur.) *kain*, each one told all these things (I, 4).

myārā dagariyana-le ek bāman pakaro, my companions seized a Brahman (II, 2).

The usual postposition of the **Accusative** is *kañi*, used exactly like the Hindi *kō*. As in Hindi, and under the same circumstances, the accusative, when not definite, has the form of the nominative. Examples are:—

rājā-kā chyalū-kañi bhalo ādimi samaji-bēr, having recognised the king's son as a good man (II, 2).

bāman-kañi nī mārau, do not kill the Brahman (II, 2).

sārā bañā-kā rūkhan-kañi upāri-bēr, having torn up the trees of the whole forest (I, 2).

dhārya kar, make courage, i.e. take heart (II, 6).

ui-kañi (dative) *ruāṭā dīn jā-čhu*, I am going to give loaves to him (I, 3).

The following examples show the use and force of the various postpositions of the **Dative**:—

Rājāhan-kañi āsaj bhayo, to Rājāhāna there became astonishment (i.e. he was astonished) (II, 2).

yē-kañi pāpinoi-kī durdāsā dekhai-bēr, having shown to this (person) the evil state of sinners (II, 2).

Jamā-kā dūt māi-kañi (acc.) *Jam-rāj-thāi lī-gūyā*, the messengers of Yama took me away to King Yama (II, 2).

Mātāga-le kūwar-thāi kayo, Mātāga said to the prince (II, 3). Note that verbs of saying have the indirect object in the dative, not in the ablative as it would be in Hindi (*kūwar-sē kahā*).

himbarā-kā mukh-thāi pujo, he came to the mouth of the cave (II, 7).

ui-kī cheli-thē Paika-ko patto puchho, he asked to (i.e. from) his daughter the whereabouts of the hero (I, 2).

ū yeth-uth dēsan-huñi nhai-gayā, they went away hither and thither to (various) countries (II, 4).

gaū-huñi bāṭā lāgā, they started on the way to the village (I, 3).

pāñi pñ-sū ui talau-mē āyo, he came into that pond for drinking water (I, 1).

āpani dagariyan-kañi dekhañ-sū āpani khaḍi-mē dhari-liyo, she placed it in her pocket for showing it to her friends (I, 2).

sāmālū-kā lījiyā sātū-ko thailo, a sack of *sattū* for provision (for the journey) (I, 1).

The postpositions of the **Instrumental** case are *le* and *kā māriyā*. The latter corresponds to the Hindi *kē mārē*. Examples are:—

bañā-kā mirag āpani bāñā-le talau-mē āyā, the beasts of the forest came into the pond by (i.e. according to) their habit (I, 1).

chillāṭ karo, jai-le ui Paika-kī nīn ṭuṭi gai, he made a scream, by which the sleep of that hero was broken (I, 1).

darā-kā māriyā bhāji gai, through fear she ran away (I, 2). Hindi (*dar-kē mārē*).

The following examples illustrate the use of the **Ablative** postpositions:—

āgā-baḍi dhair nikalo, he emerged from the fire (II, 5). (Compare *āgā-hai*, below).

ui-kā ākhan-baḍi āsu āñ paithā, tears began to come from her eyes (II, 6). Compare *ākha-hai*, below).

wī dīn-baḍi māi āpāñā-dagariyan-hai alag rū-čhu, from that day I dwell apart from my companions (II, 2).

kā-baṭi ā-chhai, whence hast thou come (II, 2)?

jab-baṭi māi juān bhayā, since I have been a youth (II, 2).

jasice Mātang āgā-hai bhair ā-chhiyo, as Mātanga came out from the fire (II, 5).

(Compare *āgā-baṭi*, above.)

ākhā-hai nikāli-bēr, having extracted (the bit of grass) from her eye (I, 4).

(Compare *ākhan-baṭi*, above.)

auran-hai alag hat-jai, having become apart from the others (II, 3).

jo māi-le dākun-hai bachā-chhiyo, (the Brāhman) whom I had saved from the robbers (II, 2).

āpaṇi khaḍi-mē-hai gāri-bēr, having taken (it) from in (*i.e.* out of) her pocket (I, 4).

As examples of the Ablative of comparison, we may quote:—

ēk-hai ēk thulo, *ēk-hai ēk nāno chh*, one is greater than another, one is smaller than another (I, 5).

āpū-āpū-kaṇi yē samsāra-ki sab bastun-mē-hai saban-hai nāno jūni-bēr, (then every one) each having considered himself smaller than everything from in (*i.e.* of) all the things of this world (I, 4) (*i.e.* having considered himself the smallest thing in the world).

The postposition of the **Genitive** is *ko*. As in Hindi, the genitive is an adjective, and, when the governing noun is masculine and is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular, the *ko* becomes *kā*. Remember that before *kā*, *a* becomes *ā*. When the governing noun is feminine, the *ko* becomes *ki* under all circumstances. Thus:—

Pātāla-ko rājā, the king of Pātāla (II, 3).

chhyatrīna-ko kām, the profession of knights (II, 1).

rājā-kā chyālā-kaṇi, to the son of the king (II, 2).

Jamā-kā dūt, the messengers of Yama (II, 2).

muni-ki bāt, the word of the saint (II, 1).

asura-kā rājai-ki chell, the daughter of the king of the Asuras (II, 6).

vajirna-ki salāha-le, with the advice of the viziers (II, 6).

dharma-ki pustok, books of religion (II, 2).

Other examples will be found under the head of adjectives.

The genitive is sometimes used in senses where in English we should employ another case. Thus, *nāmā-kā bāman*, Brāhmins of name (*i.e.* Brāhmins in-name) (II, 2).

The most common postpositions of the **Locative** are *mē*, *māi* or *mē*, in or on, and *jālai*, up to. *Par*, on, is also used by the vulgar. Thus, *jaṅgal-mē*, in the forest (II, 2); *socai-mē*, in a dream (II, 3); *āpaṇi khaḍi-mē*, in her pocket (I, 2); *āpāṇā khwārā-mē*, on his own head (I, 2); *thwārā dinan-jālai*, up to (*i.e.* for) a few days (II, 2).

Other postpositions which indicate locality are *dagari* or *dagārā*, with, and *najik*, near. Examples are:—

kumāran-dagari wī-kaṇi bhair bhejo, he sent him forth with the princes (II, 1).

wī-kā dagārā jāna-ko karār, an agreement of going with him (II, 4).

tyārā dagārā, with thee (II, 3).

wī talau-kā najik, near that tank (I, 1).

wī talau-kā najikā-kā baṇā-kā mirag, the beasts of the forest of near that tank (I, 1).

It will be seen that all these except *dagari* govern an oblique genitive.

The **Vocative** in the singular is always the same as the oblique form. In the plural it usually takes the suffix *an* as shown in the paradigms. Sometimes we find a plural noun taking *ā* instead of *an*.

Adjectives.—Except *tadbhava* adjectives ending in *o* and a few others, all adjectives are immutable. Thus the feminine of *sundar* is *sundar*, as in :—

ek bari sundar jwān syaiñi, a very beautiful young woman (II, 5).

Tadbhava adjectives in *o* (and these include all genitives) follow the analogy of Hindī. That is to say, they change *o* to *ā* when agreeing with a masculine noun which is not in the nominative singular or in that form of the accusative singular which is the same as the nominative singular. When agreeing with a feminine noun they change *o* to *i* throughout. The following are examples (including further examples of the genitive) :—

doharo Pachhō-kā kunā-mē raū-chhiyo, the second (hero) lived in the West (I, 1).
jaso chyōlo tu chā-chhiyē, taso chyōlo tero hai ga-chh, what kind of son you were desiring, that kind of son has become yours (II, 1).

bhalo ādimi samaji-bār, recognizing (him) as a good man (II, 2).

eka-ko nām suyi-bār, having heard the name of the one (I, 1).

ākhuna-ko kām, the profession of robbers (II, 2).

thorā (nom. thoro) dhi-mē, in a short interval (II, 5).

myārā (nom. mero) ākhā-mē, in my eye (I, 4).

myārā ān-mē, in my body (II, 2).

āpānā dēs-hai, from his own country (II, 1).

Bindhyāchalā-kā jaṅgal-mē, in the forest of Vindhya-chala (II, 2).

wi-kā gūṣan, on his neck (II, 2).

yō-kā maraṇa-ko bakhat, the time of the death of this (person) (II, 2).

myārā (nom. mero) dagariyā rāji hunēr ahātan, my companions will not be agreeing (II, 4).

lākārā ek-bāṭṭā kārā, sticks were made collected (II, 5).

wi-kā lukārā bārā (nom. sing. boro) sundar chhiyā, her clothes were very beautiful (II, 5).

thorā dinan jālai, for a few days (II, 2).

uā-kā pāpinai-ki durdāsā, the evil condition of the sinners of that place (II, 2).

āpānā dagariyan-hai alag rā-chhu, I am dwelling apart from my companions (II, 2).

wi-kā ākhan-bāfi, from her eyes (II, 6).

bari ris āi (for ai), a great anger came (I, 2; II, 2).

pāpinai-ki durdāsā, the evil condition of sinners (see above).

ādimina-ki bari bhār, a great crowd of men (II, 5).

jā māi-kayī āpāni sudh ai, when my consciousness came to me (II, 2).

Mahādeb-jyū-ki puja, worship of Mahādeva-jī (II, 2).

āpāni bānā-le, according to their own habit (I, 1).

dohari thaur nasi gūyā, they went away to another place (I, 1).

pāñi syaiñi-le koyo, the first woman said (I, 4).

āpānā wafīrna-ki salāha-le, with the advice of my viziers (II, 6).

āpāni dagariyūn-kāni dekhau-sū, for showing to her own (female) friends (I, 2).

Comparison is made, as in Hindi, by putting the thing with which comparison is made in the ablative case. Examples are given under the head of the ablative.

PRONOUNS. (a) Personal Pronouns.—The first two personal pronouns are declined as follows :—

	I.	Thou.
Sing. Nominative	<i>maī</i>	<i>tu</i>
Agent	<i>maī-le</i>	<i>tuī-le</i>
Accusative	<i>maī (-kāni)</i>	<i>tuē (-kāni)</i>
Genitive	<i>mero</i> (vulgar <i>myōro</i>)	<i>tero</i> (vulgar <i>tyōro</i>)
Oblique form	<i>maī</i>	<i>tuī, tuē</i>
Plur. Nominative	<i>ham</i>	<i>tum</i>
Agent	<i>hamā-le</i>	<i>tumā-le</i>
Genitive	<i>hamaro</i>	<i>tumaro</i>
Oblique form	<i>haman</i>	<i>tuman</i>

In the above the plural is commonly employed honorifically for the singular. An emphatic form of *tu* is *tu-i*, thou verily, thou only. Following the usual rule of pronunciation the oblique forms of *hamaro* and *tumaro* are *hamārā* and *tumārā*, respectively. Examples of the use of these two pronouns are the following :—

jab-baī maī jwān bhayū, maī-le lai lūṭ-piṭ bahaut karī-chh, ever since I became a youth, I also have done much robbery (II, 2).

maī Asurna-kā rājai-ki chēṭi chhū, I am the daughter of the king of the Asuras (II, 6).

maī-le unan-thai kayo, I said to them (II, 2).

wi-kāni maī dekhī-bēr fīṭh lagi, to him, having seen me, there came a feeling of compassion (II, 6).

maī-kāni māri-diyo, they killed me (II, 2).

maī-kāni ghar li-jai, having taken me away home (II, 2).

maī-kāni āpāni sudh ai, my consciousness came to me (II, 2).

tum maī-dagari byā lai karau, do you also make a marriage with me (II, 6).

myōro bāb lai inan-āi jaso chhiyo, my father also was like these very people (II, 2).

mero bāb Pātāla-ko rājā Bīśnu-le māri dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

myārā ān-mē bahaut ghau hai rau-chhiyā, there were many wounds in my body (II, 2).

wā myārā mītr ayā, my friends came there (II, 2).

ham teri tapasyā dekhī-bēr bārā khuṣī bhayā, I (honorific plural), having seen thy austerity, became much pleased (II, 3).

haman dēs-dēśan-mē wi-kāni dhunayo chāi-chh, it is proper for us to seek him in various countries (II, 4).

tum hamari laṭai dekhī diyan, do you look on at our fighting (I, 3).

kai-kañi tu yeti āñ jan diyē, do thou not allow anyone to come hither (II, 5).
tu ko chhai, who art thou (fem.) ? (II, 6).

āchho, tui li liyē, good, do thou, and thou alone, take (it) (I, 4).

twē-le mañ-kañi, jab mañ chup hai-bēr tapasyā karayār-chhyā, *dukh dē-chh* ; so
mañ twē-kañi yo sarāp dī-chhu ki terā- aur teri syaini-mē bichhōr holo, thou
 hast troubled me when I was engaged in silently performing austerity ;
 therefore I give this curse to thee that there will be separation between thee
 and thy wife (page 50). (Note *terā- . . . mē* here for *twē-mē*).

ab twē-kañi phal dinū, now I am giving to thee the fruit (of thy austerity)
 (II, 3).

twē-dagari bhēt karana-ki bari ichohkhā chhi, there was a great wish of making a
 meeting with thee (I, 2).

u twē-dagari byā karalo, he will make marriage with thee (fem.) (II, 6).

mañ-kañi twē-dagari mīli-bēr bari khusi bhai-chh, great joy has become to me
 on meeting with thee (II, 8).

taso chyoḷo tero hai ga-chh, such a son has become thine (II, 1).

tyārā gūlan janyo kē-lai chh, why is there a Brahmanical thread on thy neck ?
 (II, 2).

teri tapasyā dekhi-bēr, having seen thy austerity (II, 3).

yē-eile mañ tumaro āñ chhai rau-chyā, *aur ab tum wi jagā dekhā-huñi*
hiñi-di hālan, for this cause I was watching for your coming ; and do you
 now come along to inspect that place (II, 3).

tum hamari lañai dekhi-diyau, do you watch our fighting (I, 3).

tuma-le myārā upar bari dayā kari-chh, you have made (=shown) great com-
 passion upon (=to) me (page 77).

jē tuma-le hukam dē-chhiyo, te mañ-le kari hāla-chh, I have performed the order
 which you gave (page 69).

tumaro āñ, your coming (as above).

tumārā darśan hai gāñ, your interviews have occurred, i.e. (I) have met you
 (interviews in plural of respect) (II, 8).

tumari āwāl-bhiñi dekhūlo, I will see your combat (I, 3).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In Rājāsthānī these have feminine forms in the nominative singular, but I have not noted any such forms in Kumaunī, and both pronouns seem to be throughout of common gender. They are declined as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	yo	u
Acc.	yo, yē, yē-kañi	u, wi, ui, wī-kañi, ui-kañi
Gen.	yē-ko	wī-ko, ui-ko
Obl.	yē (or yai)	wī
Plur.		
Nom.	yō, yañ	ū
Gen.	inaro	unaro
Obl.	inan, in	unan, un

When used as adjectives, the nominative forms are employed with nouns in the nominative, and the oblique forms with nouns in oblique cases. *In* and *un* are only used as adjectives.

The forms of the genitive plural should be noted. The termination *rō* is the termination of the genitive in the Mārwarī dialect of Rājasthānī. As usual, the oblique forms of these genitives are *inārā* and *unārā*.

An emphatic form of *yo* is *yē*, this very, and of *u* is *uī* or *wī*, he indeed, that very person. Similarly the emphatic forms of the oblique plural are *inanā* and *unanā*.

The following are examples of the use of these pronouns :—

- wī ādimī-le wī-thaī yo kayo*, that man said this to him (II, 2).
yo ēk būman-kani bāchū-mē mārī ga-chh, this (person) has been killed in saving a Brāhman (II, 2).
āpārā purārā ān-mē yo raulo, he will remain in his own old body (II, 2).
wī-mē yo karāmat chhi, in it there was this power (II, 7).
yo kai-bēr, having said this (II, 4).
yē dekhi, seeing this (II, 5).
yē-cilē yē-kani chhārī diya, for this reason release him (II, 2).
yē-kani tu swain-āi jan samajiyē, do not thou consider this merely a dream (II, 3).
yē-kani muluk jītārā chāinī, to him kingdoms to be conquered are necessary (II, 1).
yē-kā maraṇa-ko bakhat nī āyo, the time of his death is not come (II, 2).
yē saṁsāra-ki sab bastun-mē-hai saban-hai nāno, smaller than all from among all things of this world (I, 4).
yē jāngal-mē, in this forest (II, 2).
yo bāt sochī-bēr ki 'myārā dagariyā yō bāt-mē rāji hunēr nhātan', thinking this thing that 'my companions will not be agreeing in this thing' (II, 4).
yē bīch, in the meantime (II, 4).
yē pachhin, after this (II, 2).
yō yeth-uth phirā, they wandered hither and thither (II, 2).
yō dwī paik, these two heroes (I, 4).
yō sab kiṛā hamārā birāṇu-kani dī-dē, give all these insects to our cat (I, 4).
myōro bāb lai inan-āi jaso chhiyo, my father also was just (*ai*) like these people (II, 2).
u nhai gayo, he went away (II, 2).
u būman mīlo, that Brāhman was met (II, 2).
mero mālik Rājāhan uī chh, that very person is my lord Rājāhāna (II, 8).
wī dekhi-bēr, having seen him (II, 2).
wī-kani mārān paithā, they began to kill him (II, 2).
wī-le kayo, he said (II, 1).
wī-le kayo, she said (II, 6).
uī-le āpārā khāniya sūtu talau-mē khīli-diya, he threw his *sattū*, which he had for food, into the pond (I, 1).

wi ādimi-le rājā-kā chyalā-thai kayo, that man said to the king's son (II, 2).
rāja-le wi-kani āpānā dēk-hai bhair bhejo, the king sent him forth from his country (II, 1).

wi-kani ek talau mīlo, to him was met (i.e. he came upon) a pond (I, 1).

wi-kani vachā diyā, she gave loaves to him (I, 3).

wi-thai go kayo, he said this to him (II, 2).

wi dīn-baṭi māi āpānā dagariyan-hai alag rū-chhu, from that day I am dwelling apart from my companions (II, 2).

wi-kā gūlan janyo chhi, a Brahmanical thread was on his neck (II, 2).

wi-kō nūti, her grandson (I, 4).

wi-kā pachhin-baṭi, from behind him (I, 2).

wi talau-kā najikā-kā baṇā-kā mirag, the wild beasts of the neighbourhood of that lake (I, 1).

wi-mē tu jāyē, do thou go into it (a cave) (II, 3).

Mātāng aur u wi bhyōl-mē puṇā, Mātāng and he arrived in that mountain (II, 4).

wi bakhat, at that time (II, 7).

ā Pātāl-mē puṇi-gayā, they arrived in Pātāla (II, 5).

unaro boro bhari pahār jaso bhojō, a great heavy bundle of them (sc. trees) like a mountain (I, 2).

unārā aghin-baṭi, in front of them (II, 5).

unava-le sab jāgā dhuno, they searched in all places (II, 4).

unana-le ādimina-ki bari bhar dekhi, they saw a great crowd of men (II, 5).

unan-kani ek tāl mīlo, they came upon a lake (II, 5).

māi-le unan-thai kayo, I said to them (II, 2).

unan ek ādimi mīlo, they came upon a man (II, 2).

jab unan nīn ai-chhi, when sleep came to them (II, 4).

(c) The **Reflexive pronoun** is *āpū*, self, which does not change in declension except that its genitive is *āpānā* (-ānā, -ānī), own. *Āphī* is an emphatic form of *āpū*. Examples of its use are:—

āpū wi-le mastak-ā lākārā ek-bāṭṭā kārā, he himself collected many sticks (II, 5).

una-le bari bhar āpū ujyāni āṇi dekhi, they saw coming towards themselves (i.e. them) a great crowd (II, 5).

jab māi-kani āpānī audh ai, ta māi-le āpū-kani jāngal-mē pariyo pāyo, when my own senses came to me, then I found myself fallen in the forest (II, 2).

tab sabana le āpū āpū-kani nāno jāni-bēr, then all each thinking himself small (I, 4).

āpānā dēk-hai bhair bhejo, he sent them forth from his own country (II, 1).

āpānā dagariyn-hai alag rū-chhu, I dwell apart from my own companions (II, 2).

Sōmadattale āpānī kathā kai, Sōmadatta told his story (II, 9).

sab bāt āphī hai jālin, all things will come to pass of themselves (page 103).

(d) The **Relative** pronoun and its **Correlative** are declined as follows :—

	Who,	That, he, she, it.
Sing.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Obl.	<i>jē, jai, jyai</i>	<i>tē, tai, tyai</i>
Plur.		
Nom.	<i>jo, je</i>	<i>so, tau, te</i>
Gen.	<i>janaro</i>	<i>tanaro</i>
Obl.	<i>janan, jan</i> (only as adj.)	<i>tanan, tan</i> (only as adj.)

In the nominative *so* can only be used for persons, *jo* and *tau* for both persons and things, and *je* and *te* only for things. In the oblique singular *jyai* and *tyai* can only be used as substantives and can only refer to things. As usual, the oblique forms of *janaro* and *tanaro* are *janārā* and *tanārā*. When used as an adjective *jo* or *je* and *so* or *te* are employed when the noun in agreement is in the nominative singular or plural ; *jē* (or *jai*) and *tē* (or *tai*) when it is in an oblique case singular ; and *jan* and *tan* when it is in an oblique case plural.

Examples of the use of these pronouns are :—

ēk ādimi miḷo jo Bhālan jaso dekhī-chhiyo, they came across a man who looked like a Bhīl (II, 2).

u bāman miḷo jo māi-le dākun-hai bachā-chhiyo, I came across that Brāhman who had been saved by me from the robbers (II, 2).

Mātang aur u wi bhyōl-mē puḷa jo Mahādēb-jyū-le Mātang-kaṇi batai rākha-chhiyo, Mātanga and he arrived at that mountain which Mahādēva-jī had indicated to Mātanga (II, 4).

wi-mē jo lekhiyo chhiyo te paṛo, what was written therein that he read (II, 5).

je wi-mē lekhiyo chh, te tu kariyē, what is written therein, that do thou (II, 3).

chhyatrina-ko je kām chh, te karano chāi-chh, it is proper that he should perform that which is the business of knights (II, 1).

baṛo chillāṭ karo, jai-le u Paika-ki nīn tuḍi gai, he trumpeted loudly, by which the sleep of that hero was broken (I, 1).

jai-kā hāt-mē u rū-chhi, wi-kaṇi ke dukh nī hūṇ paū-chhiyo, on whose hand it remained, to him no trouble could happen (II, 7).

jai bakhat u māḷi hūṇi āyo, at what time he came to the upper (ground) (II, 7).

sārā baṛā-kā rukhan-kaṇi, jo bārā bārā chhiyā, jāṛ-ā-baḷi upāri-bēr, having torn up, even from their roots, all the trees of the forest which were very big (I, 2).

bahaut ādimi jo nāmā-kā bāman chhan, janana-le bēd chhāṛi-hālī, many men who are Brāhmans (only) in name, (and) who have abandoned the Vēdas (II, 2).

tum jan bātan-mē man lagū-chhā, on what things you are applying your mind (page 214).

(e) The **Interrogative** pronoun is *ko*, who? which is declined like *jo*, except that in the nominative singular its inanimate form is *kyā* or *ke*. Examples are :—

dekhū ham dūṇ-mē ko baṛo chh, let us see who is the greater of us two (I, 2)?

tu ko chhai, who are you (masc.) (II, 2)?

tu ko chhē, who are you (fem.) (II, 6)?

kūna-ko ke matlab chh, what is the object of (i.e. in) speaking (page 28)?

wā jai-bēr ke dekhā-chhī, going there, what does she see (page 53)?

tyārā gālan janyo kē-lai chh, for what (i.e. why) is there a Brāhmanical thread on your neck (II, 2).

(f) The **Indefinite** pronouns are *kwē*, *ke*, *kai* or *kāi*, anyone, some one, anything, something. *Ke* can only refer to inanimate things. The others may refer either to persons or to things. The obl. sing. is (animate) *kai* or *kāi* and (inanimate) *kē* or *kya-i*, and the obl. plur. *kananāi* or (adj.) *kanāi*. The genitive plural is *kanarai* or *kanarwē*. *Jo-kwē* (Hindi *jō-kōi*) is 'whoever,' and *je-ke* (Hindi *jō-kuchh*) is 'whatever.' Examples of these are:—

kwē darau naī, let not anyone be afraid (page 29).

wī-ko kwē chyōlo nhātī, he has no son (II, 6).

kai-kai tu yeti ān jan diyē, do not allow anyone to come hither (II, 5).

wī-kani dagariyā wī-kā kwē wā ni milā, he did not find any of his companions there (II, 7).

yē saṁsār-mē kē bāta-ko ghamayd kai manushya-kani karano ni chain, in this world it is not proper for any man to make pride of (i.e. in) anything (I, 5).

wī-le unan-thai ke ni koyo, he did not say anything to them (II, 4).

kāi patto ni lāgo, they did not find any trace (II, 4).

ke dukh ni hun paū-chhiyo, no sorrow was permitted to happen (II, 7).

kwē ghari yeth-uth phiranai rayo, for some time he kept wandering (II, 7).

kai samoy-mē, once upon a time (I, 1).

je-ke wī-le karano chh, te paūli kawai diyan, send word beforehand as to whatever is to be done by her (page 56).

(g) As examples of other pronominal forms, we may quote:—

eso, yeso, yaso (plur. masc. *yāsā*), of this kind.

eso kari-bēr, having done thus (II, 3).

ēk yesi (fem.) *thaur pujo*, he arrived at such a place (I, 4).

bahaut ādimi yāsā chhan, there are many such men (II, 2).

Similarly—

pahār jaso bwōjo, a load like a mountain (I, 2).

Bhulan jaso, like a Bhil (II, 2).

jasi syāñi māi bēunā chā-chhyā, thik yo usi chh, the woman whom I was wishing to marry, is exactly like this one (page 178).

uswe karo, he did so (II, 5).

jaswe Mātang āgā-hai bhair ā-chhiyo, taswe unā-le ādimina-ki bari bhēr dekhi, as Mātanga emerged from the fire, so (i.e. at the same time) they saw a great crowd of men (II, 5).

yetuk kai-bēr, having said so much (I, 3).

yetukāi-mē, in the meantime (*itnē-hī-mē*) (I, 1).

Pachhō-kā Paika-ko tarān katuk chh, how much muscular strength is possessed by the hero of the West (I, 1)?

wā, there; *yā*, here; *eth* (*yeth*), hither; *uth*, thither; *yeth-uth*, hither and thither; *eti* (*yeti*), hither; *jāb*, when; *tab*, then, and so on.

VERBS.

In the general principles of its conjugation Kumauni closely follows Hindi; but the participial tenses all take personal terminations, and there is an independent passive voice formed by adding *i* to the root (as in Khas-kurā).

A. Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
(1) <i>chhū</i> , I am.	<i>chhū</i> , we are.
(2) <i>chhai</i> , (fem.) <i>chhē</i> , thou art.	<i>chhau</i> , you are.
(3) <i>chh</i> , he is.	<i>chhan</i> , they are.

When this is employed as a verb substantive, except in the second person singular, the above forms are of common gender. Thus, *chhū* is both masculine and feminine, and *chh* means both 'he is' and 'she is.'

When this is employed as an auxiliary verb, the second and third persons singular have optional feminine forms, but are of common gender in the plural. Moreover, when used as an auxiliary the first person singular is *chhū*, not *chhū*, and the second person plural is *chhā*, not *chhau*. We thus get the following paradigm for the Auxiliary verb :—

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender.
1. <i>chhū</i>	<i>chhū</i>	<i>chhū</i>
2. <i>chhai</i>	<i>chhē</i>	<i>chhā</i>
3. <i>chh</i>	<i>chhā</i> , <i>chhē</i>	<i>chhan</i>

The form *chh* of the third person singular has in prose no vowel, and is pronounced together with the final syllable of the word which precedes it. Thus, *barā chh*, he is great, is pronounced *barochh*, and *katuk chh*, how much is it? is pronounced *katukchh*. In poetry, as usual, the final *a* may be pronounced, so that we should have *barā chha*, *katuka chho*.

There is a negative verb substantive *nihātū* or *nhātū*, I am not, I will not be, which is thus conjugated :—

Singular.	Plural.
(1) <i>nhātū</i> (fem. <i>nhātyū</i>)	<i>nhātū</i> (fem. <i>nhātyū</i>)
(2) <i>nhātai</i> (fem. <i>nhātyē</i>)	<i>nhātau</i> (<i>nhātā</i>) (fem.) <i>nhātiyan</i> (<i>-iyā</i>)
(3) <i>nhāti</i> (fem. <i>nhāte</i>)	<i>nhātan</i> (fem. <i>nhātan</i> or <i>naī</i>)

The **Past** changes for gender. It is the same in form whether it is a verb substantive or an auxiliary. It is conjugated as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>chhiyū</i> , <i>chhiyū</i>	<i>chhiyū</i> , <i>chhiyū</i> , I was	<i>chhiyā</i> , <i>chhiyā</i>	<i>chhiyā</i> , <i>chhiyā</i> , we were.
2. <i>chhiyē</i>	<i>chhī</i> , thou wast	<i>chhiyā</i>	<i>chhiyā</i> , you were.
3. <i>chhiyo</i> , he was	<i>chhī</i> , she was	<i>chhiyā</i>	<i>chhān</i> , they were.

Note that in the plural the second person is *chhiyā*, but the third person *chhiyā*.

Instead of this verb, the perfect and pluperfect tenses of the verb *rahāḍ*, to remain, are very frequently employed as auxiliaries. The perfect, I have remained, is used to mean 'I am,' and the pluperfect 'I had remained' is used to mean 'I was.' As the conjugation of this verb is somewhat irregular, these two tenses are here given in full.

Perfect.—'I have remained,' 'I am.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-čhū</i> , or <i>rau-čhū</i>	<i>rai-čhū</i> , or <i>rē-čhū</i>	<i>ra-čhū</i> , or <i>rau-čhū</i>	<i>rai-čhū</i> , <i>rē-čhū</i> .
2. <i>ra-čhai</i>	<i>rai-čhē</i>	<i>ra-čhā</i>	<i>rai-čhā</i> .
3. <i>ra-čhā</i>	<i>rai-čhya</i>	<i>rī</i> or <i>rai</i>	<i>rī</i> or <i>rai</i> .

In the above, as shown in the first person, *rau* may be substituted for *ra*, and *rē* for *rai*.

Pluperfect.—'I had remained,' 'I was.'

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>ra-čhiyū</i>	<i>rai-čhiyū</i>	<i>ra-čhiyū</i>	<i>rai-čhiyū</i> .
2. <i>ra-čhiyē</i>	<i>rai-čhi</i>	<i>ra-čhiyā</i>	<i>rai-čhiyā</i> .
3. <i>ra-čhiya</i>	<i>rai-čhi</i>	<i>ra-čhiyā</i>	<i>rai-čhiā</i> .

As before, we may have *rau* for *ra*, and *rē* for *rai*. Any optional form of the auxiliary may be employed. Thus, *ra-čhiyū*, etc. Similarly, we have the negatives *ra-nhātī*, he is not, and *ra-nhātan*, they are not, etc., etc.

The following are examples of the use of Verbs Substantive. Examples of Auxiliary verbs will be found under the head of finite verbs:—

myōro naū Ratnōdbhan chh, mai Magadh dēḡ-kā rāja-ko wajr chhū, my name is Ratnōdbhava, I am the vizier of the king of the Magadha-country (page 34).

mai Asura-kā rājai-ki cheli Kālindī chhū, I am Kālindī, the daughter of the king of the Asuras (II, 6).

tu ko chhai, who art thou? (masc. II, 2).

tu ko chhē, who art thou? (fem. II, 6).

chhyatrina-ko je kām (masc.) chh, (that) which is the business of knights (II, 1).

tyārā gālan janyo (fem.) kē-lai chh, why is there a Brahmanical thread on your neck (II, 3)?

ham Teri śrīḡṡī-mē saban-hai nūnā chhū, we are smaller than all things in Thy creation (I, 5).

tum ko chhau, aur yā kē-lai rū-chhā, who are (verb substantive) you, and why are (auxiliary verb) you dwelling here? (page 146).

yē jaṅgal-mē bahaut ōdimi yāsā chhan, in this forest there are many men of this kind (II, 2).

teri bāt (fem.) *sāchi chhan*, thy words are true (page 172).

mai esō ullu nhātū, I am not such an owl (page 168).

wi-ko kwē chyoḷo nhātī, of him there is not any son (II, 6).

myārā dagariyā rāji hunēr nhātan, my companions will not be consenting (II, 4).

jēwar aur karāmata-ki thailī ab kabhāī mīlanēr nai, the jewels and the magic purse (fem.) will never be got (page 97).

mai yesō sarāp lāyak nī chhyū, I was not worthy of (incurring) such a curse (page 121) (a woman speaks).

jo lekhiyo chhiyo, te paṛo, he read what was written (II, 5).

wi-kā gālon janyo (fem.) *chhi*, on his neck was a Brahmanical cord (II, 2).

jwān syaiṇī chhi, there was a young woman (II, 5).

rāja-ki cheli aur mai rāj-mahalā-kā chhōḷā-mē baiṭhiyā chhiyā, (a woman is speaking), (we, i.e.) the king's daughter and I were seated on the balcony of the royal palace (page 101).

wi-kā lukārā bāṛā sundar chhiyā, her clothes were very beautiful (II, 5).

jhuṭī balāṇo, chugulī khāṇo, ghūs khāṇo, wi-huṭī ke bāt (fem. plur.) *nī chhin*, *aur lagai sab abgun-ā* (masc. plur.) *chhiyā*, telling lies, eating (i.e., doing) backbiting, eating (i.e., taking) bribes, were nothing to him, and also there were all vices (i.e., he had every vice) (page 215).

wā-kā bhitar uchchā-mē ēk kuñj chhiyo; *wā-kā jāṇā-huṭī siri chhin*; *wi kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā*; *wā palān bichhiyo chhiyo*; *phūl-dān dhariyā chhiyā*; *sunā-kā garowā aur pañkhā aur bahaut bhalī chij chhin*; inside that place, on an elevation, was an arbour; there were steps for going to it; in that arbour flowers and various kinds of leaves were strewn about; there there was a bed spread; flower-vases were set about; there were golden jars, and fans, and many excellent articles (page 122).

B. Active Verb.—The **Infinitive** or **Verbal Noun** has two forms,—a weak and a strong. The weak infinitive is made by adding *an* to the root. Thus, *hiṭan*, to go. This infinitive is, so far as I have noted, always used in an oblique case. Thus, *hiṭana-ko*, of going; *hiṭan-hūṭī*, for going, to go.

The strong infinitive is made by adding *ano* to the root, with an oblique form in *āṇā*. Thus, *hiṭāṇo*, the act of going; *hiṭāṇa-ko*, of going; *hiṭāṇā-huṭī*, to go.

Some verbs are irregular in their infinitives. The roots *ā*, come; *ka*, say; *ra*, remain; *lā*, bring; *khā*, eat; and all causal roots ending in *ā*, as *dekhā*, to cause to see, form the infinitives in *āṇ* and *āṇo*. Thus, *āṇo*, the act of coming; *kūṇo*, the act of saying; *rūṇo*, the act of remaining; *lūṇo*, the act of bringing; *charūṇo*, to cause to graze, to graze cattle. The *ā* of the infinitive is often needlessly nasalized, so that we also have *āṇo*, *kūṇo*, etc. Similarly causals of the above five verbs and all double causals have their infinitives in *āṇo* (*āṇāṇo*); thus, *kaṇo*, to cause to say; *charaṇo*, to cause to feed. This *āṇ* is often contracted to *au*, so that we also have *kauno*, *khauno* and *charauno*.

All other verbs whose roots end in vowels optionally nasalize them before the termination of the infinitive; and the termination itself is *u* or *uo*, not *au*, *ayo*. Thus:—

<i>jā</i> , go,	makes its strong infinitive	<i>jāuo</i> or <i>jā̃uo</i>
<i>dī</i> , give	"	<i>dīuo</i> or <i>dī̃uo</i>
<i>lī</i> , take	"	<i>līuo</i> or <i>lī̃uo</i>
<i>hū</i> , become	"	<i>hūuo</i> or <i>hū̃uo</i>

Similarly, for the weak forms, *jāu* or *jā̃u*, and so on.

It will be observed that the *u* of the infinitive termination is the cerebral *u*, not the dental *u*. In one instance (given in the third example below), I have come across a word in which the *u* is dental (*karan*, not *karau*). We can compare this with the rule in Pañjābī, in which the *u* of the infinitive usually, but not always, becomes *u* after a root ending in *r*. In Kumaunī the *u* does not necessarily become *u*, for in the very first example given below we have *marau*, not *maran*, and near the end of the examples, we have *karau*, not *karano*.

The following are examples of the use of the infinitive:—

(a) WEAK FORMS—

- yē-kā marau-ko bakhat nī āyo, aur yo ēk bāmau-kani bachūu-mē mārī ga-chh*, the time of this one's death is not come, and he has been killed in saving a Brahman (II, 2).
- lauṇau-ki ai*, the (idea) of returning came (to him) (II, 7).
- twē dagarī bhēl karana-ki bari iohchhā chhī*, there was a great desire of (*i.e.*, for) making a meeting with thee (I, 2).
- uī jūgā dekhau-huī hīi-dī hālan*, come and set out for seeing that place (II, 3).
- sastāu-huī baiṭhi gayo*, he sat down to rest himself (II, 7).
- pāni dhunau-huī nasi gāyā*, they went away to search for water (I, 1).
- lākārā kūtan-huī dhurā jai-raī*, he (honorific plural) has gone to the top of the mountain to cut wood (I, 2).
- goru-bhāisan charūu-huī ban jai-ra-chh*, he has gone to the forest to graze cattle (I, 3).
- talau-mē pāni piū-sū āyā*, they came to drink (*lit.* for drinking) water in the pond (I, 1).
- Paichhā-kā Paika-ki cheli nī bakhat dhān kuṭan lagi rē-chhī*, the daughter of the Hero of the West was at that time engaged (in) pounding paddy (I, 2, *Of* I, 4).
- āpani dagariyan-kani dekhaun-sū āpani khaldī-mē dhari liyo*, she put it in her pocket to show to her friends (I, 2).
- yō dōi Paik wā laṇau-sū tāyār bhāyā*, these two Heroes became ready for fighting there (I, 4).
- uī-kani mārāu paīṭhā*, they began to kill him (II, 2).
- ēk sāhar dekhīu paīṭho*, a city began to be visible (II, 5).
- ākhan-baī āsu ūu paīṭhā*, tears began to come from (her) eyes (II, 6).
- kūmau paīṭhā*, they began to tremble (I, 4).
- kai-kani tu yeti ūu jan diyō*, do not allow anyone to come hither (II, 5).
- dukḥ nī huū paū-chhiyo*, sorrow was not getting (permission) to occur (*i.e.* could not occur) (II, 7).

n Paik dhurà-huni jāu lagi ra-chhiyo, that Hero set out to go to the top of the mountain (I, 2).

bwōjo òpànà ghar-huni lyūn lagi ra-chhiyo, he set out to bring the load to his own house (I, 2).

(b) STRONG FORMS—

jhuṭi balāno, chugulī khāno, ghus khāno wi-huni ke bāt nī chhīn, telling lies, backbiting, and taking bribes were nothing to him (page 215).

yē-cilē māi tumaro ūno chāi rau-chhyū, for this reason was I looking for your coming (II, 3).

wi-kaṇi dhunono chāi-chh, to search for him is proper (i.e. we must search for him) (II, 4).

kāwar-kaṇi anyārā-mē hiṭano paro, to walk in darkness fell to the prince (i.e., he had to walk in darkness) (II, 7).

Pachhō-kā Paika-ko tarān katuk chh parakhano chāi-chh, I must test how much muscular strength the Western Hero has (I, 1).

ghamaṇd kai manushya-kaṇi karano nī chhain, it is not proper for any man to show (lit. make) pride (I, 4).

ui-kaṇi ruṭāḍā diṇā jā-chhu, I am going to give loaves to him (I, 3).

kūwara-le wī-kā dagārā jūnā-ko karār karo, the prince agreed to go with him (II, 4).

māi-le bāḍai-bāḍā jānā-ko chhānamāṇṭ suṇo, I heard the tramp of (their) going along the road (page 197).

māi ēk siddh-thāi salāh liṇā-huni gai-chhyū, I went to a holy man to take advice (II, 6).

rājū sab āpānā wajiran-kaṇi aur naukaran-kaṇi samudrā-kā kinārā hau khaṇḍā-hūni li-gayo, the king took away his viziers and servants to the sea-shore to cause them to eat the air (page 201).

bahaut dēs rūnā lāyak chhan, many countries are fit to dwell in (page 165).

The **Present Participle** is formed in the same way as the strong infinitive, except that the *n* is usually dental, not cerebral. Thus, *hiṭano*, going.

The derivation of the participle shows that the *n*, being descended from an older *nt*, is certainly the correct form; but, nevertheless, the participle is frequently written with an *n* instead, thus (incorrectly, according to the derivation) *hiṭano*, agreeing with the infinitive, with which it is therefore liable to be confused.

The present participle does not often occur in the direct form, but its oblique form is extremely common. This oblique form may be either *hiṭanai* (really an old locative), or *hiṭānā*. Both of these are frequently spelt, as is shown by the examples below, with a cerebral *n*.

This oblique present participle, *hiṭanai* or *hiṭānā*, means 'in going,' 'while going,' and is exactly equivalent to the English 'a-going.' It is frequently used with the past tenses of verb *rūṇō*, to remain, of which, as has been shown under the head of auxiliary verbs, the perfect *ra-chhū*, I have remained, is equivalent to 'I am,' 'I shall be,' and the pluperfect *ra-chhyū*, I had remained, is equivalent to 'I was.' Finally, the past tense

'*rayū*' is in this connection employed in its proper sense of 'I remained,' 'I continue.' We thus get the following sets of forms :—

hiṭanai-(or *hiṭanā*)-*rayū*, I remained a-going, I continued going.

hiṭanaira-(or *hiṭanāra*)-*chhū* (for *hiṭanai ra-chhū*, etc.), I am a-going, I go, or even, I shall go.

hiṭanaira-(or *hiṭanāra*)-*chhiyū* (for *hiṭanai ra-chhiyū*, etc.), I was a-going, I was going.

I have not met any example of the nominative masculine singular of this participle used in its correct sense. But the participle is also employed as the third person singular of the past conditional (like the Hindi *chaltā*, if he had gone), and of that I have found one instance. I am, however, able to give good examples of the feminine and of the masculine nominative plural. The feminine of *hiṭanō* is, as usual, *hiṭani*, and the masculine plural is *hiṭanā*.

Thus :—

mai (fem.) *mai jānyū*, *ta bhalo huno*, if I had died, it would have been well; equivalent to the Hindi (jō) *mai mar jātz, tō bhalā hōtā* (page 182).

jāb mai bagichā-mē sochani sochani phiranai ra-chhiyū, when I (fem.) remained a-wandering meditating, meditating, in the garden (page 195).

una-le ādimina-ki bari bhī (fem.) *ūni dekhi*, they saw a great crowd of men coming (II, 5).

Mātang Mahādēb-jyū-kā bacās (plur. masc.) *purā hunā dekhi-bēr*, Mātanga having seen the words of Mahādēva-jī becoming fulfilled (II, 6).

As examples of the oblique form we have :—

mai bīn li-bēr āpaṇo man belamūnai-rayū, I having taken a harp, keep a-diverting my mind (page 164).

yeth-uth phiranai-rayo, he remained a-wandering hither and thither, *i.e.*, he continued to wander (II, 7).

sari rāt bāt karani-rayā, the whole night we remained a-making words, *i.e.*, we kept conversing (pages 167, 168).

vi-mē phalik chamakanai-rī, in it many crystals have remained a-glittering, *i.e.*, are glittering (II, 3).

'*ann-pāni chhoṛi-bēr maranū*' *kūnai-rī*, they are saying, 'having abandoned food (and) water we die' (page 195).

ek din u dik hai-bēr yeth-uth jānai-rai-chhi, one day, she being in trouble, was a-going hither and thither (page 182).

u lai meri taraph bhali-kai chānai-rai-chhi, she also kept a-looking well in my direction (page 89).

Compare, however,—

jāb u jānai-rai-chhi, ta mai-ujyāni bhaul bēr chāni, when she was going away then she looked in my direction (page 166).

ek siddh hōm karānāra-chh (for *karānā ra-chh*), a holy man is doing sacrifice (page 198).

ek jwān ādimi khelānāra-chh (for *khelānā ra-chh*), a young man is sporting (II, 7).

tum bahaut dīn-baṭi phirānāra-ahhā (for *phirānā ra-ahhā*), you are a-wandering from (i.e. for) many days (page 155).

tu ke karānāra-ahhiyē (for *karānā ra-ahhiyē*), what wast thou a-doing (II, 9)?

jab ham gaū-baṭi ūhar-mē ūnāra-ahhiyā (for *ūnā ra-ahhiyā*), when we were coming from the village into the city (page 84).

The **Past Participle** may be either verbal or adjectival. The verbal past participle may be either weak or strong.

The weak verbal past participle is formed by adding *a* to the root. Thus, *hiṭa*, fem. *hiṭi*, gone. The plural is the same as the singular in both genders. This form of the past participle is only used to make the perfect and pluperfect tenses, with the addition of auxiliary verbs. Thus, *hiṭa-ahhā*, he has gone; *hiṭi-ahhā*, she has gone; *hiṭa-ahhiyo*, he had gone; *hiṭi-ahhiya*, she had gone.

Causal verbs, whose infinitives end in *āyo*, form the weak past participle in *ā*. Thus, from *bachāyo*, to preserve (H. *bachānā*), we have *bachā*, fem. *bachai* or *bachē*.

The following weak verbal past participles are also irregular:—

WEAK VERBAL PAST PARTICIPLES.		
Infinitives.	Masculine.	Feminine.
<i>rūyo</i> , to remain	<i>ra</i> or <i>rau</i>	<i>rai</i>
<i>kūyo</i> , to say	<i>ka</i> or <i>kau</i>	<i>kai</i>
<i>ūyo</i> , to come	<i>ā</i>	<i>ai</i>
<i>lyūyo</i> , to bring	<i>lyā</i>	<i>lyai</i>
<i>jāyo</i> , to go	<i>ga</i> or <i>gau</i>	<i>gai</i>
<i>hūyo</i> , to become	<i>bha</i> or <i>bhau</i>	<i>bhai</i>
<i>dīyo</i> , to give	<i>dē</i>	<i>dī</i>
<i>liyo</i> , to take	<i>lē</i>	<i>lī</i>

The strong verbal past participle is formed by changing the final *a* of the weak verbal past participle to *o*. Thus, *hiṭo*, masc. plur. *hiṭā*; fem. sing. and plur. *hiṭi*. This past participle is employed only in the formation of the past tense. Thus, *hiṭo*, he went.

Causal verbs form the past participle in *āyo*. Thus, *bachāyo*, preserved, fem. *bachāi* or *bachai*. The following are irregular:—

STRONG VERBAL PAST PARTICIPLES.		
Infinitives.	Masc. Sing.	Fem. Sing.
<i>rūyo</i> , to remain	<i>rayo</i>	<i>rai</i> or <i>rē</i>
<i>kūyo</i> , to say	<i>kayo</i>	<i>kai</i> or <i>kē</i>
<i>ūyo</i> , to come	<i>āyo</i>	<i>āi</i> or <i>ai</i>
<i>lyūyo</i> , to bring	<i>lyāyo</i>	<i>lyai</i> or <i>lyē</i>
<i>jāyo</i> , to go	<i>gayo</i>	<i>gai</i> or <i>gē</i>
<i>hūyo</i> , to become	<i>bhayo</i>	<i>bhai</i> or <i>bhē</i>
<i>dīyo</i> , to give	<i>dīyo</i>	<i>dī</i> (plur. <i>dīn</i>)
<i>liyo</i> , to take	<i>liyo</i>	<i>lī</i> (plur. <i>līn</i>)

The adjectival past participle is formed by changing the *o* of the strong verbal past participle to *īyo*. Thus, *hiṭīyo*, gone. It is used when the participle is employed as an independent adjective. Its feminine singular is *hiṭi* and its plural (both genders) is *hiṭiyā*. We should expect the feminine plural to be *hiṭi*, not *hiṭiyā*, but this is not

borne out by the examples which I have collected. I have not come across any examples of adjectival past participles of the irregular verbs.

As in Hindī, the past participles of transitive verbs are passive, and when used to form tenses must be construed with the subject in the agent case. The verb *lyāno*, to bring, like the Hindī *lānā*, is treated as intransitive.

As the verbal past participles are only employed in the formation of finite tenses, no examples of them can be given here. The following are examples of the use of the adjectival participle:—

mai-le āpū-kani jāngal-mē pariyo pāyo, I found myself fallen (i.e., lying) in the forest (II, 2).

tuē-kani ek lekhiyo tamā patr mīlalo. Je wi-mē lekhiyo chh, te tu kariyē, you will find a written copper tablet. Do what is written in it (II, 3).

nau kumār Rājāhan-kani harāyo dekhi-bēr, the nine princes having seen (i.e., considered) that Rājāhāna was lost (II, 4).

doharo ris-mē bhariyo raū-chhiyo, the other was remaining filled with anger (I, 1).

wi kuñj-mē phūl aur nānā nānā pāt bichhiyā chhiyā, wā palān bichhiyā chhiyā, phūl-dān dhariyā chhiyā, in that arbour flowers and various leaves were scattered; there a bed was spread, (and) flower-jars were placed (page 122).

rāja-ki cheli aur mai rāj-mahalā-kā chhōjā-mē baiṭhiyā chhiyā, (we, viz.) the daughter of the king and I (a woman is speaking) were seated in a balcony of the royal palace (page 101).

The **Future Passive Participle** is exactly the same in form as the strong infinitive, with which it is liable to be confounded. Thus, *hiṭāno*, obl. sing. and masc. plur. *hiṭānā*; fem. *hiṭāni*, it is to be gone, it (or he) will go; similarly, *māraṇo*, he is to be beaten, he will be beaten.

Examples of the use of this participle are:—

chhyatrina-ko je kām chh, te karano chāi-chh, that is necessary to be done which is the business of knights (II, 1).

jwān, bhalo dekhano chāyo, bayi gayo, he became young (and) good to be seen (and) to be beheld (II, 5).

ek bayi sundar dekhani chāni jwān syāni chhi, there was a young woman very beautiful to be seen (and) to be beheld (II, 5).

ab hama-le ke karano-chh, now what is to be done by us (page 198)?

muluk jītānā chāni, countries are necessary to be conquered (i.e. must be conquered) (II, 1).

wē-le Mahādēb-jyū-ki pujā karani sikai, by him the worship of Mahādēva-jī was taught to be done (i.e., I was taught how to worship) (II, 2).

ek bāt (fem.) *tuman-thāi kūni chh*, one thing is to be said to you (II, 2).

hamari khuṣi (fem.) *rūni yā ni chhi*, my wish was not to be remained here (i.e., I did not wish to remain here) (page 201).

tuman jāśā aur mai jāśā ādmi jab ek-bāṭṭā holā, to ni huṃi bāt ke ni rau (for *rauli*), when men like you and me will become (i.e. get) together, then anything will not remain not to be become (i.e. impossible) (page 56).

The **Conjunctive Participle** has two forms, a short and a long. The short form is made by adding *i* to the root; thus, *hiṭi*, going, having gone. The long form is made by adding *bēr* to the short form; thus, *hiṭi-bēr*, going, having gone. It is hence necessary to consider the irregularities of only the short form. They are followed exactly by the long form. Passive verbs form the conjunctive participle without adding *i*. Thus *māri-bēr* (for *mārii-bēr*) having been killed. Compare *māri-ga-chh*, he has been slain (II, 2).

Verbs whose infinitives end in *ūṇo* (including causals) form the conjunctive participle in *ai* (not *ai* as we might expect). Thus, *dekhai*, *dekhai-bēr*, having caused to see. The following are irregular:—

Infinitives.	Short Conjunctive Participles.
<i>rūṇo</i> , to remain	<i>rai</i>
<i>kūṇo</i> , to say	<i>kai</i>
<i>kaṇṇo</i> , to cause to say	<i>kawai</i>
<i>ūṇo</i> , to come	<i>ai</i> (see above)
<i>lyūṇo</i> , to bring	<i>lyai</i>
<i>jūṇo</i> , to go	<i>jai</i>
<i>huṇo</i> , to become	<i>hai</i>
<i>dīṇo</i> , to give	<i>dī</i> or <i>dī</i>
<i>līṇo</i> , to take	<i>lī</i> or <i>lī</i>

The short form of the conjunctive participle is generally employed in the formation of compound verbs (*q. v.*). The following are examples of its independent use:—

unan māi dekhiṭi bariṭi risa ai, to them, having seen me, great anger came (II, 2).
āpū-āpū-kaṇi nūno jāni-bēr, achhatai-pachhatai, hāt jorī, bintī kari, nī syainī aur nī-kā khwēn-thē chhorai-bēr, upāṇā ghar-huṇi gūyā, each having considered himself small, wailing and lamenting, making supplication, having got rid of (i.e. away from) that woman and her husband, they went to their own house (I, 4).

'myārā dagariyā yē bāt-mē rāji hunēr nhātan' kai, saying (in his mind) 'my companions will not consent in this affair' (II, 4). Here *kai* (like the Khas-kurā *bhāni*) is used at the end of a quotation, like the Sanskrit *iti*. This is very common. Similarly:—

'mero mālik Rājāhan u-i chh' kai, saying 'that person is indeed my lord Rājāvāhana' (II, 8).

Numerous examples will be found under the head of intensive verbs. Compare also the following examples of the long form:—

layai kari-bēr yē-kaṇi muluk jītanā chainī, having done fighting, this (prince) must conquer countries (II, 1).

Rājāhan-kaṇi v-i dekhi-bēr āsaf bhayo, to Rājāvāhana, having seen him, there came astonishment (II, 2).

rājā-kā chyalā-thai bhālō ādini samaji-bēr, having understood the king's son to be a good man (II, 2).

Mātanga-kī bāt suṇi-bēr, having heard the words of Mātanga (II, 4).

n khusū-khusū bhāji-bēr Mātang-thai gayo, he escaping secretly, went to Mātanga (II, 4).

pāpinai-ki durdāsū dekhai-bēr, having shown the evil state of sinners (II, 3),
ai-le dhāt lagai-bēr koyo, he, having applied a shout (i.e. with a shout), said
 (II, 8).

yo kai-bēr ū yeth-uth dēsun-hūni nai-gayā, saying this, they went away, hither
 and thither, to (various) countries (II, 4).

Mātang niḍar hai-bēr, Mātanga having become fearless (i.e. fearlessly) (II, 5).

Mātang-thai ai-bēr wi-le ēk ratn bhēt-mē dhari diyo, having come to Mātanga,
 she offered him a jewel (II, 6).

ēk bāṛa boṭā-kū tali jai-bēr sin pari-gayo, having gone under a big tree he fell
 asleep (I, 1).

satu-ko thailo li-bēr bhūṭa lāgo, taking a sack of *sattū*, he set out on the road
 (I, 1).

A **Noun of Agency** is formed by changing the *ano* of the Infinitive to *aniyo* or *aniyā*. In two of the following examples the words *huniyo* and *karaniyā* have rather the sense of a future passive participle than of a noun of agency.

(wē jaso bahādur hātin hatai diyyā (represented in Hindī by *dēnēcālā*) *hamale kwē ni dekho*, I never (before) saw anyone (who was) such a brave
 thruster aside of elephants as thou (page 135).

je huniyo (Hindī *hōnēcālā*) *bhoyo te hū-chh*, that which is to be will be (page
 84).

rājā-thai nī karaniyā karm karat, having got done by the king things which
 should not be done (Hindī *jō kām us-kō na karnē-kē thē, yē karāyē*) (page
 224).

More often we meet a form made by changing the *no* of the present participle to *nēr*. Thus, *hīfanēr*, a goer. Examples are:—

Pachhō-kū raunēr Paikū-kū paṣāgan-mē, in the courtyard of the hero who was
 a dweller of (i.e. in) the West.

kasūr karanēr jo ghus dī sakā-chhiyā, bachi jā-chhiyā, fault-doers who were
 able to give bribes got off (page 224).

aghin ke karanēr chhai, in future (of) what will thou be a doer, i.e. what will
 thou do? (page 85).

myārā dagaṛiyā rāji hunēr nhātan, my companions will not be willing (*hōnēcālā*) (II, 4).

tum wī-kapi mārī dēlā, ta māi-kapi u thaili miṭanēr nhātī, if you kill him, then
 I shall not get that bag (page 100).

tuman jēwar aur karāmata-ki thaili ab kabhai miṭanēr nai, you will never get
 (*miṭnēcālā*) the jewels and the magic bag (page 97).

bhōl rāja-ko chyōlo ānēr chh, tomorrow a king's son is a comer (*ānēcālā*), i.e.
 will come (II, 3).

thicār-ū qhīl-mē hamaro thagapanno mālum hai jānēr chh, in a very short
 time my swindling will become known (page 144).

kalpa-sundari jānanēr sunanēr chh, Kalpasundari (fem.) is learned and intelli-
 gent (page 116).

u tali-jālai jānēr nhātī, jati-jālai bōtan muni tum thāri nī-holā, he will not go
 until you stand under the trees (page 189).

The **Old Present**, which, as usual, has generally the sense of a present conditional, is thus conjugated :—

Singular.	Plural.
1. <i>hiṭṭ</i> , I go, I may go	<i>hiṭṭ</i>
2. <i>hiṭai</i>	<i>hiṭau</i>
3. <i>hiṭ</i>	<i>hiṭau</i> ; <i>hiṭan</i>

From *rāṇo*, to remain, we have :—sing. (1) *rṭṭ* or *raṭṭ*, (2) *rai*, (3) *raau* or *rau* ; plur. (2) *raau* or *rayau*, (3) *rau*, *raau* or *rayau*, *rāu*. Similarly, *kāṇo*, to say : also causals such as *dekhāṇo*, to cause to see.

From *dīṇo*, to give, we have :—sing. (1) *dyṭṭ*, (2) *dē*, (3) *dē* ; plur. (2) *deau*, *diyau*, (3) *deau*, *diyau*, *dīn*. Similarly, *līṇo*, to take.

āṇo, to come, has sing. (1) *ā*, (2) *ai*, (3) *au* ; plur. (2) *āau*, *āyau*, (3) *āyau*, *ān*. Similarly, *lyūṇo*, to bring.

jāṇo, to go, has sing. (1) *jṭṭ*, (2) *jāwai*, *jā*, (3) *jā*, *jan* ; plur. (2) *jāau*, *jāyau*, (3) *jāau*, *jāyau* or *jān* ; similarly, *khāṇo*, to eat.

hūṇo, to become, sing. (1) *hṭṭ*, *hoṭṭ*, *haṭṭ*, (2) *hoai*, (3) *hō*, *hoau* ; plur. (2) *hoau*, (3) *hoau*, *hun*.

The following are examples of the use of this tense :—

maṭṭ eso ullu nhātṭ jo teri bātān-mē ṭṭ, I am not such an owl as that I should come into (i.e. agree with) your words (page 168).

dekhṭ ham dīcīn-mē ko baro chh, let us see who of us two is the greater (I, 2).

so ab kwē yeso upāy batai di hātau jai-le yo bālak bachi jā, aur ham kath yesi jāgū nhai jṭṭ jā rai-bēr ham bachi jṭṭ, so now show some such device by which this child may escape and some such place to which we may go, and where remaining we may escape (page 227).

tum katukē unari pothi parau, aur katukē unari bātān sunau, however much you may read their books, however much you may hear their word (page 220).

katuk ādimi naukar dharā, jai-le dūr dūr jālai yē-ko naṭṭ hō aur mastak-ā yē-kani rupai milau, how many men did I appoint as servants, so that her name may spread to a great distance and many rupees may be got by her (page 73).

The **Imperative** is the same as the Old Present, except in the second person of which there are several forms, which may be shown as follows :—

Singular *hiṭ*, *hiṭiyē*.

Plural *hiṭau*, *hiṭiyā*.

The termination *iyē* is not respectful as it is in Hīndī. For the irregular verbs I have noted :—

rāṇo, to remain, and *kāṇo*, to say ; sing. *rau*, *rayē* ; plur. *rawau*, *rayau*, *rayā*. Similarly for *kāṇo*.

āṇo, to come, *lyūṇo*, to bring ; sing. *ā*, *ayē*, *āyē* ; plur. *āau*, *ayau*, *āyāu*, *ayā*, *āyā*. Similarly for *lyūṇo*.

jāṇo, to go ; sing. *jā*, *jayē*, *jāyē* ; plur. *jāau*, *jayau*, *jāau*, *jāyau*, *jayā*, *jāyā*.

hūṇo, to become ; sing. *hō*, *hoē*, *huyē* ; plur. *hoau*, *huyau*, *hoyā*, *huyā*.

diyo, to give, and *liyo*, to take; sing. *dē*, *diyē*, *liyē*; plur. *diau*, *diyan*, *diyā*, *diya*, *liyan*, *liyā*.

The following are examples of this tense in the second person:—

tu wā jā, do thou (masc.) go there (II, 3).

(*tu*) *dhairya kar*, do thou (fem.) make courage (II, 8).

myārā ākhā-mē jhār pañhi ga-chh, *gārī-dē*, a speck of dust has got into my eye, extract it (I, 3).

tu luki rau, do thou remain concealed (page 128).

Gangā-kani yo sarāp diyo ki 'tu lai syāni hai jayē aur bakut ādimin dagari royē, 'he imposed this curse upon the Ganges, 'thou also become a woman and dwell with many men' (page 121).

tu myārā hāt khatan-kani kholi dē, do thou unfasten my hands and my feet (page 169).

wi-mē tu jāyē, go thou into it (II, 3).

te tu kariyē, do thou that (II, 3).

yē-kani tu swain-ā jan samajiyē, do not thou consider this merely a dream (II, 3).

kai-kani tu yeti ān jan diyē, do not thou allow anyone to come hither (II, 5).

āchho, tu-i li-liyē, good, thou verily take it (I, 4).

tum hamari larai dekhi-diyau, do you please look on at our fighting (I, 3).

būman-kani nī mārau, do not ye kill the Brāhman (II, 2).

(*tum*) *myārā dagārā alag hītau*, do you step aside with me (II, 2).

tum wi jūgā dekhan-huñi hīti dī hātau, do you come along to see that place (II, 3).

tum ke nī dārau, do not you fear at all (page 146).

tum māi-dagari byā lai karau, rājya lai liyā, do you both make a marriage with me, and also take the kingdom (II, 6).

yē-kani chhārī diyā . . . phiri laupai diyā, do ye let him go, and put him back again (II, 2).

wi-kani myālā-mē jo chāñ ā dekhī sakanī, tum lai dekhālā ta dekhīyā, those who wish to see her in the fair can do so; (if) you would see, then see (page 165).

tum wā-kā ādimin dagari yesikai miñi jāyā jesikai kwē tuman pachhyāno nē aur jatuk naki tumarā puti hai sakali tatuk kariyā, do you mix with the people of that place, so that no one may recognize you; and do as much harm as can happen through you (page 224).

phiri tum ghar ai-jāyā, then do you (feminine) come home (page 189).

tum wi-thāi kayā ki, 'tu bāfo bayāi hālalai ta ham twē-kani chhoñi dyūlā'; *par wi-kani chhoñiyā jan; jaswē kām kari hālalo, wi-kani beñi pairai diyā, rājā-thāi kayā ki, 'yo bāñ-ā jiddi ādimi chh, kasik-ā māl nī batāno, wi-kani mārī lai diyā'* * * * *tum rōj rājai-ki chhyeli-thāi jānai-rayā*, do you say to him, '(if) thou wilt finish making the (secret) way, I (honorific plural) will release you'; but do not release him; as soon as he shall finish the work put fetters on him (and) say to the king, 'this is a very obstinate man, he does not in any way disclose the (stolen) property, kill him also.' * * * do you keep a-going every day to the king's daughter (page 108).

The **Future** is formed by adding *lo* to the Old Present, but there are some irregularities.

When the subject is feminine, *lo* becomes *li* in the singular, except in the first person in which it remains unchanged.

In the plural of both genders, *lo* becomes *lā*, except in the third person.

The following is the paradigm. When the feminine is the same as the masculine no forms are given for the feminine.

I shall go, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
1. <i>hiṭālo</i>	...	<i>hiṭālā</i>	...
2. <i>hiṭalai</i>	<i>hiṭali</i>	<i>hiṭālā</i>	...
3. <i>hiṭalo</i>	<i>hiṭali</i>	<i>hiṭālā</i>	<i>hiṭālā</i> .

The irregular verbs closely follow the Old Present, with a few obvious contractions. The following are examples of the use of this tense :—

maĩ dēs dēsan hiṭālo aur syainin-kaṇi dhudūlo ; jo myārā man ai jūli, wī dagari byā kari lyūlo, I will go from country to country and will seek out women ; she who strikes my fancy, with her will I make a marriage (page 177).

jab khūp dhūā āṇ paṭhalo, tab maĩ lai yē maṇḍap-mē luki rūlo, aur tu Bikaṭbarmā-thaĩ kayē, 'ta bāro dhūrti chhai, jab myōro rūp pai-lelai ta jāni ke ke karalai, 'when much smoke will begin to come, then I also will remain hidden in this shrine, and do thou say to Vikatavarmā, 'thou art great knave, when thou wilt receive my form, then who knows what thing thou wilt do' (page 125).

maĩ tiṭhān jōgi baṇi-bēr ālo, I shall come to the cemetery, having turned myself into a Yōgi (page 229).

yē-kaṇi yē-kā bāba-ko rājya lai deūlo, I will also cause his father's kingdom to be given to him (page 228). *Deūlo* is the future of the causal of *dīṇo*, to give.

phiri tumari āwāl-bhīri dekhūlo, then I (fem.) will see your combat (I, 3).

jai bakhat maĩ ghōṭ bajūlo wī bakhat jālai wāi bhai rayē, jab ghāṭ bājali tabtu āgh-thaĩ āyē, until I (fem.) shall cause the bell to sound, do thou remain there, when the bell (fem.) will sound, then do thou come forward (page 127).

marī jūlo, I (fem.) will die (page 74).

eso kari-bēr tu Pātāla-ko rōjū hai-jālai, having acted thus, thou wilt become the king of Pātāla (II, 3).

yē kām-kaṇi kari hālalai, aur yō bāt kai-thaĩ nī kaulai, tu maĩ twē-kaṇi chhoṇi dyūlo, if thou wilt complete this business, and will not tell this thing to anyone, then I will release thee (page 105).

tu Kalpasundarī hoṭi, aur kuchh din Bikaṭbarmā-dagari rauti, phir jab n lai Upahārbarmmā-mē miṭi jūlo, tu wī-dagari bahut din jālai sukh karali, thou (fem.) wilt be Kalpasundarī, and for some days wilt dwell with

Vikatavarmā; then when he also will be absorbed in Upahāravarmā, thou wilt be happy with him for many days (page 121).

tu vī-kañi ke deli, what wilt thou (fem.) give him (page 118)?

rāji hai jāli, thou (fem.) wilt agree (page 119).

je tu kauli te mai kari dyūlo, what thou (fem.) shalt say, that I (fem.) will do (page 183).

ban-mē ham logana-ki hār-jit-kañi ko jāvalo, who will know our (respective) defeat and victory in the forest (I, 2).

āpanā purānā āñ-mē raulo, he will remain in his old body (II, 2).

ēk dībya-āñ-wālo ādimi ālo, a man with a celestial body will come (II, 6).

u sab khai islo, he will eat them all up (I, 4).

bhōl u lai pakarilo aur meri syāñi lai pakarili, to-morrow both he will be arrested and my wife will be arrested (page 97). *Pakarino* is passive of *pakarano*.

meri chyei eso kauli, my daughter will say thus (page 72).

tyārā dagārā rūn paithali, she will begin to dwell with thee (page 74).

dībya drishṭi hai jāli, there will be superhuman power of sight (page 58).

gaū-mē jai-bēr larūlā, having gone into the village we shall fight (I, 2).

jatuk dukh ham dī sakūlā tatuk twē-kañi dyūlā, we (i.e. I) shall give you all the sorrow that we can give (page 99).

tum dūi jani rājya-karalā, you two persons will do ruling (II, 6).

rājā tum je kaulā te hukam delo, the king will give the order which you will suggest (page 104).

jati jālai bojan muni tum thārī ni holā, until you (fem.) stand under the trees (page 189).

tyārā dūi jāūlyā nānātin hūālā, there will be two twin children to thee (page 162).

barābar tumārā nānātin hūālā, there will be children to you regularly (page 190).

sab bāt (fem. plur.) āphī hai jālin, all things will come to pass of themselves (page 103).

A kind of **Dubitative Future** is formed by adding the same suffix *lo* to the weak oblique form of the present participle. Thus, *hiṭana-lo*, he will probably go, he probably is going.

Examples are :—

yo ke jādu-hādu jānan hūna-lī, this (woman) will probably be a-knowing some kind of magic or other (i.e. she probably knows) (page 182).

ū būṛā gyāñi chhan, so tuman mālum chh ū kā hūna-lā, he (plur. of respect) is very wise, therefore is it known to you where he probably is (page 71)?

The **Past Conditional** tense is formed from the Present Participle, to which personal terminations are added directly.

Thus, Present Participle *hiṭano*, going, Past Conditional *hiṭanū*, (if) I had gone. The third person singular adds no termination. The tense thus closely agrees with the corresponding tense in Hindī formed from the present participle without any suffixes at all (*chaltā*).

The following is the paradigm of this tense. When the feminine is the same as the masculine, no form is given for the feminine.

(If) I had gone, I should have gone (if).

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭanũ, hiṭanyũ or hiṭanĩ</i>	.....	<i>hiṭanũ or hiṭanẽ.</i>
2. <i>hiṭanaĩ</i>	<i>hiṭanĩ</i>	<i>hiṭanẽ.</i>
3. <i>hiṭano</i>	<i>hiṭanĩ</i>	<i>hiṭanã (fem. hiṭanin).</i>

The forms for the irregular verbs are based on the corresponding present participles and require no further explanation.

The following is an example of the use of this tense :—

mai mari jānyũ ta bhalo humo, (if) I (fem.) had died, it would have been well (page 182).

The **Present Definite** is properly formed by suffixing the present tense of the verb substantive, in the form employed as an auxiliary, to the weak oblique form of the present participle. Thus, *hiṭan-čhh*, he is a-going, he goes. Generally this full form is contracted by changing the final *n* to a mere nasal. Thus, *hiṭā-čhh*. This gives rise to further irregularities. In the plural, the first and third persons are differently formed, the terminations being added directly to the present participle. We thus get the following paradigm of the usual (contracted) form of the present definite.

I go, I am going (sometimes, almost 'I shall go').

SINGULAR.		PLURAL.
Masculine.	Feminine.	Common Gender except in 3rd person.
1. <i>hiṭā-čhhu, (-čhhũ) or (more usually) hiṭũ-čhhu, etc.</i>	.....	<i>hiṭanũ.</i>
2. <i>hiṭā-čchhai</i>	<i>hiṭā-čhhẽ</i>	<i>hiṭā-čchã.</i>
3. <i>hiṭā-čhã</i>	<i>hiṭā-čhhyã</i>	<i>hiṭanĩ or hiṭanĩ (fem. hiṭanin).</i>

For the various irregular verbs we may quote the following forms :—

dekhũ-čhhu, or *dekhaũ-čhhu*, I cause to see; 2. sing. masc. *dekhũ-čchhai*, *dekhaũ-čchhai*, 3. sing. masc. *dekhũ-čhh*, *dekhaũ-čhh*, and so on.
rũ-čhhu, or *raũ-čhhu*, I remain; *rũ-čchhai*, *raũ-čchhai*, and so on; so *kũ-čhhu* *kaũ-čhhu*, I say; *ũ-čhhu*, I come; *lyũ-čhhu*, I bring, etc.
jũ-čhhu, I go; *jũ-čchhai*, etc. So *chũ-čhhu*, I wish; *khũ-čhhu*, I eat, etc.
hũ-čhhu, I become; *hũ-čchhai*, etc.
dĩ-čhhu, I give; *dĩ-čchhai*, etc. So *lĩ-čhhu*, I take.
dehkiũ-čhhu, I am visible; *dekhĩ-čchhai*, etc. And so all passives.

The following are examples of the use of the full form of this tense :—

tu māi-kañi bhālo jai mānan-čhē, if thou (fem.) lovest me (see below).

tum kwe mantra-le jhāṛano lai jūnan-čhē, do you know even any method of exorcising by a charm ? (see below).

The following are examples of the more usual (contracted) form :—

wi dīn-baṭi māi āpāṇa dagariyan-hai alog rū-čhu, *aur dharam-karam-mē lagi rū-čhu*, *aur Mahādēb-jyū-ki tapasyā karū-čhu*, from that day I am dwelling apart from my companions, and I am remaining engaged in religious acts, and am performing austerity (in honour) of Mahādēva-jī (II, 2).

ni-kañi ricāṭā dīṇā jā-čhu, I am going to give loaves to him (I, 3).

'*tum jā-čhā ta māi lai ā-čhu*' ; so māi-le kayo ki, 'yeso nī hai sakano ; *tu māi-kañi bhālo jai mānan-čhē*, *ta je māi kū-čhu*, *te tu kar*.' '(if) you (masc.) are going, then I (fem.) also am coming. Then I said that, 'such cannot be (see negative present, below) ; if thou (fem.) lovest me, then what I am saying, that do thou do (page 124).

tab-baṭi māi jūgā jūgā māni khā-čhu, since then I (fem.) am eating, begging from place to place (i.e.) I live by begging (page 114).

tum bārā gyāni chhau aur jo yē lokā kō suhan-kañi chhāri-bēr paraloka-kō hikhā-ṇo karāṇā chānī unārā upar tum baṭi dayā rakhā-čhā ; māi ab āpāṇā ye nīch kām dekhi baṭi dik chhū, *aur yē-kañi chhori dīṇā chā-čhu*, you (masc.) are very wise, and show great mercy upon those who wish to prepare for the other world after giving up the pleasures of this world : now I (fem.) seeing this my own low profession am much troubled, and wish to abandon it (page 72).

māi hāt dekhāṇo lai jūnā-čhu, I (fem.) also know how to inspect hands (i.e. to tell fortunes), (page 117).

bhāl jaso dekhā-čhai, thou appearest like a Bhāl (II, 2).

yo baṭi noki bāt chh ki yesā-guṇ-wāṇo ādimi hai-bēr dākuna-kō kām karā-čhai, *Āj-baṭi tu 'kabhai yeso nī karā'*, *kū-čhai aur bhūlā ādimina-ki jasiyāt rū-čhai*, *ta māi twē-kañi chhufai dī-čhu*, this is a very evil thing that being a man possessing such qualities, thou art doing the business of robbers. (If thou art saying (i.e. wilt say) 'I will never do such a business,' and art remaining (i.e. wilt remain) like respectable men, then I am getting thee released (i.e. will release) thee (page 135).

tu 'Kām-dyāptā kē-lai māi dekhi dik chh', *kai kū-čhē ?* so *wi-kō dik huṇa-kō kāraṇ yo chh ki tu wī-ki syānī Rati-hai lagai bhālī dekhā-čhē*, *yē vile teri rīs karā-čhē*, *aur twē-kañi dukh dī-čhē*, art thou (fem.) saying that (*kai*, literally, saying) 'Why is Kāmadēva troubled at seeing me ?' Now this is the reason of his being troubled, that thou appearest more beautiful than Rati his wife ; for this reason he is making anger to thee (i.e. he is angry with thee), and is giving thee sorrow (page 123).

tu āpū-kañi bāki batā-čhē, thou (fem.) art showing thyself off too much (page 78).

jatuk tu māi-kañi dekhāṇā chā-čhē, *wi-hai lai bāki māi twē-kañi dekhāṇā chā-čhu*, as much as thou (fem.) desirest to see me, much more than that even do I desire to see thee (page 55).

je huniyo bhayo te hũ-chh, that which was to be is (page 84).

ab yo yeso karā-chhi, ta ke mai khā-chhu, ke mero parawār khā-chh, now, (if) she does so, what do I eat, and what does my family eat (i.e. how are we to live) (page 73).

unari puja hũ-chhē, their worship (fem.) takes place (page 75).

meri mai-kañi u bahaut bhalo manā-chhya, she loves my mother very much (page 167).

yo apānā mālika-ki bari fahal karā-chhya, she does great service to her husband (page 174).

ann-pāni chhori-bēr maranū, we are dying having given up food and water (page 195).

ab twē-kañi phal dinū, now I (masc. plur. of respect) give the fruit to thee (II, 3).

ab ke karanū, what shall I (fem. plur. of respect) do (page 117)?

tum kwē mantra-le jhāṇano lai jūṇan-chhā? ke upāy jūṇā-chhā yē-kañi bachai diya, do you know even any (method of) exorcising by a charm? (if) you know any device, save him (page 84). Here jūṇan-chhā and jūṇā-chhā are absolutely synonymous.

jaṅgal-mē ke karā-chhā, what are you doing in the forest (page 76)?

tum yā-hai kē-lai jā-chhā, why are you going from here (page 165)?

kwē hāt dekhū-chhā, do any of you show your hands (to have your fortune told) (page 177)?

mai kū-chhu ki 'tum jan bātan-mē man lagū-chhā unan-kañi chhori diya,' I say that, 'do you give up those things to which you apply your mind' (page 214).

dākuna-ko kām karanī, they practise the business of robbers (II, 2).

muluk jītūnā chāinī, countries are desired (pres. pass.) to be conquered (i.e. should be conquered) (II, 1).

mai-kañi yē-kā upāy bahaut ānī, to me many devices of this come (i.e. I am able to suggest many devices) (page 189).

myūḷā-mē jo chānī ū dekhi sakanī, in the fair, whoever desire, they can see (her) (page 165).

arth-kām kāsā hunī, kē-le ū baranī, what sort of things are wealth and pleasure, and by what (means) do they increase (page 75)?

arth u chh jai-kañi ādimi kamūnī, barūnī, aur samāḷi rākhanī, wealth is that by which men earn, cause to increase, and having collected put by (page 75).

When the present tense is preceded by a negative, the above forms are not used, the forms of the Past Conditional being used instead. Thus, *nī hiṭanyū, not nī hiṭā-chhu, I do not go. Examples are:—*

mai apānā kākā-kañi bikh dī-bēr mārānā nī chānyū, I (masc.) do not wish to kill my uncle by giving him poison (page 131).

mai chōr lai chhū, ta yāsā naki chori nī karanyū, I am indeed a thief, but I do not commit a wicked theft in such a way (page 85).

yo bar-ā jiddī ādimi chh, kasik-ā māl nī batūno, this is a very obstinate man, in no way does he show (where) the property (is) (page 104).

gyāni-ko eikhay-zukha-le dharam ni bigarano, par ham arth-kāman-kayā ni jāyanā, the virtue of a wise man is not spoilt by worldly happiness, but I (masc. plur. of respect) do not know wealth and pleasures (page 75).

The **Imperfect** is formed in the same way as the present definite, substituting the past for the present tense of the Auxiliary verb. Thus:—

I was going, I used to go, etc.

SINGULAR		PLURAL	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭā-čhiyū</i> , (- <i>chhiyū</i>)	.....	<i>hiṭā-čhiyā</i> (- <i>chhiyā</i>)	.....
2. <i>hiṭā-čhiyē</i>	<i>hiṭā-čhi</i>	<i>hiṭā-čhiyā</i>	.....
3. <i>hiṭā-čhiyo</i>	<i>hiṭā-čhi</i>	<i>hiṭā-čhiyā</i>	<i>hiṭā-čhin</i> .

The various irregular verbs form their imperfects on the analogy of the Present Definite.

The following are examples of the use of this tense:—

jaṇi sayāni māi beṇṇū chā chhiyū, thik yo usi chh, the woman whom I was wishing to marry is exactly like this (one) (page 178).

jaso chyoḷo tu chā chhiyē, the kind of son which thou wast desiring (II, 1).

bhīlan jaso dekhī-čhiyo, he was appearing (i.e. looked like) a Bhīl (II, 2).

ke dukh ni huṇ paṇ-čhiyo, no pain was permitted to exist (II, 7).

u gāṇā bajūnā-mē aur kābya paṇ-mē man lagū-čhiyo, aur rājya ki tarph kabhāi ni chā-čhiyo, he used to apply his mind to singing and music and reading poetry, and never used to look in the direction of his kingdom (page 213).

eka-ko nām suṇī-bēr doharo ris-mē bhariyo raṇ-čhiyo, on hearing the name of one the other used to be filled with rage (I, 1).

Dandak jaṅgalā-kā bīch-mē jo gār jā-čhi, the river (fem.) which was going in the midst of the Dandaka forest (II, 3).

jaṭ-kā hāt-mē u rā-čhi, on whose hand it (fem.) remained (II, 7).

doi nāmī Paik, ek Pūrab diśā-kā kuṇ-mē doharo Pachhō-kā kuṇ-mē raṇ-čhiyā, two famous Heroes used to dwell, one in the corner of the East, and the other in the corner of the West (I, 1).

wi ādimi-kayī bahut bāt ū-čhin, to that man many things (fem.) were coming (i.e. he knew many things) (page 215).

kasūr karanēr jo ghūs dī sakā-čhiyā bachī jā-čhiyā, garba-ko kuṇ ni hū-čhiyo jāgā jāgā chori hū-čhin, the offenders who were able to give bribes used to get off, there was no one becoming (on the side) of the poor, here and there thefts (fem.) were taking place (page 224).

The **Past** tense is formed by taking the strong form of the verbal past participle, and adding personal suffixes. In the third person singular and masculine plural, no

suffix is added, and we have the past participle standing by itself. The following is the paradigm:—

I went.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyũ</i>	.....	<i>hiṭũ</i>	.....
2. <i>hiṭai</i>	<i>hiṭi</i>	<i>hiṭi</i>	.....
3. <i>hiṭo</i>	<i>hiṭi</i>	<i>hiṭa</i>	<i>hiṭin.</i>

The above is the conjugation of all regular verbs, both transitive and intransitive. But it must be remembered that in the case of transitive verbs the tense is treated passively, while *hiṭũ* (intransitive) means 'I went,' *mārũ* (transitive) means 'I was killed.' 'I killed him' would be *maĩ-le wī-kani mārō*, by me, with reference to him, it was killed; or *maĩ-le u mārō*, by me he was killed. The construction is, in fact, exactly the same as in Hindi, the verb agreeing in gender and number with the object, when the latter is in the form of the nominative, and otherwise being in the third person masculine singular.

The irregular verbs base their conjugation on the irregular strong past participles, and the only form which presents any difficulties is the third person plural feminine, which is as follows:—

rũṇo, to remain, *rayin* or *rain*; so *kũṇo*, to say, causals like *dekhũṇo*, etc.

ũṇo, to come, *ayin* or *ain*; so *lyũṇo*, to bring.

jũṇo, to go, *gayin* or *gain*.

huṇo, to become, *bhayin* or *bhain*.

diṇo, to give, *dīyin* or *dīn*; so *liṇo*, to take.

The following are examples of the use of the past tense of intransitive verbs:—

thwār-ũ dhil maĩ wā ṭahalyũ, tālai gahānā pāta-ko chhanachhanāṭ aur sugandh ũnā paifhi maĩ jaldī uṭhi gayũ, for a short time I waited until the tinkling of ornaments and a fragrant odour began to come; I (then) quickly arose (page 123).

maĩ maryũ, I died (II, 2).

maĩ juān bhayũ, I became a youth (II, 2).

maĩ bhalo hai gayũ, I became well (II, 2).

maĩ ēk gwālā-kā wā rayũ, I (fem.) dwelt with a cowherd (page 113).

ab tuman-thāi āyũ, now I (fem.) came to you (II, 6).

dōphari jālēk hiṭo, he marched till noon (I, 1).

thwārũ dhil-mē āgā-baṭi bhair nikaṭo, after a short time he emerged from the fire (II, 5).

u jhulā-hai tāi kudo, he leaped down from the swing (II, 8).

u wī-thāi dauṛi-bēr gayo, aur wī-kā khuṭan paro, he went running to him and fell at his feet (II, 8).

yeth-uth pheronai rayo, he remained a-wandering hither and thither (II, 7).

Bāmdēb pīshī rājū-thaī āyo, the saint Vāmadēva came to the king (II, 1).

u khusū-khusū bhājī-bēr Mātāng-thaī gayo, he escaping secretly went to Mātānga (II, 4).

wi-kani fīh lūgi, compassion (fem.) touched him (II, 6).

rānī-ki khabar sunana-ki aur āpənā ādimina-ki bhēt karanaī-ki bari phikar rai, great anxiety (fem.) remained for hearing news of the queen, and for meeting my own people (page 113).

unan māi dekhi bari ris ai, seeing me great anger (fem.) came to them (II, 2).

āpanī ijā-thē bhitar bhājī gai, she ran away inside to her own mother (I, 2).

(ham) *bofanā-kā phānā pakarī-bēr dusari taraph nhai gayā, aur kai-kā hāt nī āyā*; *ghar jai-bēr ham lai nai dhuai sī parā*, I (plural of respect) seizing the branches of the trees, went to the other side (of the wall), and did not come (i.e. fall) into anyone's hand; going into the house I also, having bathed and washed, fell asleep (page 86).

ham teri tapasyā dekhi-bēr bārā khusī bhayā, I (plural of respect) having seen your austerity, became much pleased (II, 3).

māi aur u pachhinaī jaṅgal-mē rai gayā, (we, i.e.) I and he remained behind in the forest (page 112).

myārā bārā bhāg chhiyā jo tum lai miṭi gəyā, I had great good luck (lit. there were my great fortunes) that you also were met (by me) (page 148).

tab duṭyai gaū-huṇi bātā lūgā, then the two set out on the road to the village (I, 3).

thucārā dinan jātai yō yeth-uth phirā, for a few days they wandered hither and thither (II, 2).

uā myārā mītr āyā, there my friends came (II, 2).

bahaut dūr jālai anyārā-anyār-ā duṭi joṇi gəyā, for a great distance the two persons went in thick darkness (II, 5).

nau kumār bahaut dik bhayā, the nine princes became much troubled (II, 4).

yō nīl Kāmamañjari aur wi-ki ijā lai uā balai-gai : ū attī dari aur māi-thaī sallāh puchhā-huṇi ain, on this account Kāmamañjari and also her mother were summoned there. They feared greatly and came to me to ask advice (page 94).

māi dekhi ū dari gain aur kāmānā paīhin, they (fem.) seeing me became afraid and began to tremble (page 145).

wi-kā dagārā wi-ki dagariyā bahaut syāñi ain, with her many women, her companions, came (page 165).

The following are examples of the use of the past tense of transitive verbs:—

māi-le yo bichār karo, I made this decision (page 37).

māi-le yo suni, I heard this (fem.) (page 37).

tuma-le māi-kani pailē khabar kē-lai nī di, why did you not at first give the news (fem.) to me (page 84)?

nau kumārān dagari wi-kani āpənā dēs-kai bhair bhejo, he sent him, with the nine princes, forth from his own land (II, 1).

Mātāng-thaī ai-bēr wi-le ēk ratn bhēt-mē dhari diyo, coming to Mātānga, she laid before him a jewel as a present (II, 6).

wi-le karo, he said (II, 1).

maĩ-kañi mări diyo, (they) killed me (II, 2).

maĩ-le āpũ-kañi jaṅgal-mē pariyo pāyo, I found myself fallen in the forest (II, 2).

(maĩ-le) yē-kañi nāchaṇo, gāṇo, bājo bajūṇo, lekhaṇo parano, balāṇo cholāṇo sikaṇo, I (fem.) taught her to dance, to sing, and to play musical instruments, to write and to read, to talk and converse (page 73).

una-le ādimina-ki baṛi bhīṛ dekhi, they saw a great crowd (fem.) of men (II, 5).

Sōmadatta-le ūpañi kathā kai, Sōmadatta told his story (fem.) (II, 9).

Mahādēb-jyū-ki puṛā karañi sikai, he taught me to worship (fem.) Mahādēva-ji (II, 2).

Kālindi-ki bāt wi-le mañi-li, he accepted the word (fem.) of Kālindi (II, 6).

Mātaṅga-le wi-kañi ēk mañi di, Mātaṅga gave him a jewel (fem.) (II, 7).

wi-le mastakū lākūṛā ēk-būṭṭā kārū, aur āgo bāḷo, aur manṭr pūrū, he collected many sticks (plur. masc.) and lit a fire (sing. masc.) and recited charms (plur. masc.) (II, 5).

wi-le ūpṇā khāniya sātu talau-mē khiti diyā, he threw the *sattā* (plur. masc.) which was his food into the lake (I, 1).

hama-lē rāta-ki bāt jagā jagā suni, I heard here and there the affairs (plur. fem.) of the preceding night (page 86).

maĩ-le wi-ki buṛi chheṛi Dharmmarakshitā dagaṛi pachhyāṇ lagai aur Kāmamañjari-kañi wi-kā hāta-le mast chij bhejin, I made acquaintance (fem. sing.) with her old maid servant Dharmmarakshitā, and by her hand sent many things (plur. fem.) to Kāmamañjari (page 91).

wi-le maĩ-kañi dharmma-ki pustak sunain, he caused me to hear (i.e. taught me) religious books (plur. fem.) (II, 2).

buṛiya-le maĩ-thoĩ yō bat kayin, the old woman said these things (plur. fem.) to me (page 120).

ēk-eka-le yāṁ sari bāt kain, each of them said all these things (plur. fem.) (I, 4).

wi-le gūli dīm, he gave abuse (plur. fem.) (page 61).

maĩ-le yō sab bāt mālum kari liyin, I understood all these things (plur. fem.) (page 120).

The **Perfect** is formed by conjugating the weak verbal past participle with the present tense of the Auxiliary verb. The first person, however, is not used, the first person of the Past being used instead, and the third person plural masculine is quite irregular. Thus:—

I have gone.

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭyā</i>	<i>hiṭyā</i>	<i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭa-chhāi</i>	<i>hiṭi-chhāi</i>	<i>hiṭa-chhāi</i>	<i>hiṭi-chhāi</i>
3. <i>hiṭa-chhā</i>	<i>hiṭi-chhā</i>	<i>hiṭī</i>	<i>hiṭi-chhān</i>

Transitive verbs are, as in the case of the Past tense, construed passively.

The irregular verbs employ the weak past participles given on page 135. The only form in which difficulties arise is the third person plural, which is as follows :—

rūṇo, to remain, third plural perfect *raĩ* or *riĩ*. So *kūṇo*, to speak, and causal verbs like *dekhūṇo*, to show : *āṇo*, to come, plur. *āĩ*. So *lyūṇo*, to bring : *jūṇo*, to go, plur. *gaĩ* : *dūṇo*, to give, plur. *dĩ*. So *lūṇo*, to take.

The following are examples of the use of this tense :—

A.—Intransitive Verbs :—

tu ko chhai, kã-baĩ ā-chhai, who art thou, whence hast thou (masc.) come (II, 2) ?

tu ko chhẽ, kã-baĩ ai-chhẽ, who art thou (fem.), whence hast thou (fem.) come (II, 6) ?

ab tu ai gai-chhẽ, now thou (fem.) hast arrived (page 116).

bālak kaĩ bāg li gau-chh, a tiger has carried off the child (page 229).

talau suki ga-chh, the tank has dried up (I, 1). For *ra-chh*, vide ante, page 130.

bāji-kaĩ jiti gai-chh, she has completely won the wager (page 77).

mai-kaĩ jahardasti āpaṇo khasam baṇai-bēr yā lyai rai-chh, having forcibly made me her husband, bringing me here, she has remained (page 176).

āj bhēṭ hai paĩ-chh : baĩ khuṣi bhai-chh, to-day a meeting has occurred ; much happiness has become (to me) (I, 2).

tum sust kē-lai hai ran-chhā, why have you become sad (and remain sad now) (page 56) ? For the use of the perfect of *rūṇo* as a verb substantive, see page 130, ante.

tum lai dēs dēs hiĩ ā-chhā, you also have come (here) after going to various countries (page 164).

bārā phani-wāṭā syāp nikai rai, many-hooded snakes have remained emerging (i.e. continue emerging) (page 58).

yō ādimi kã-baĩ āĩ, whence have these men come (II, 9) ?

bār bars hai-gaĩ, twelve years have passed (I, 2).

B.—Transitive Verbs :—

mero bāb Pātāla-ko rājū Bīṣnu-le mārī dē-chh, Vishnu has killed my father, the king of Pātāla (II, 6).

beṭiyā rāt swain-mē Mahādēb-jyū-le mai-kaĩ darśan dē-chh, aur yo kau-chh, last night in a dream Mahādēva-jī has given me a vision and has said this (II, 3).

mai-le lai lūṭ-piṭ bahant kari-chh, aur ādimi bārā dik karĩ, I also have done much robbery (fem. sing.), and have made men (masc. plur.) much troubled (II, 2).

rūṇa-le jhūṭa saṅgan khai rākhĩ, the villain has eaten up (i.e. sworn) false oaths (masc. plur.) (page 105).

myārā lagaiyā (adjectival past participle) *phul wī-le ṭori-bēr Ramayantikā-kaĩ dī*, he has plucked the flowers planted by me and given them to Ramayanti (page 119).

The **Pluperfect** is formed in the same way as the Perfect, only the past tense of the auxiliary verb being substituted for the present tense. It is quite regular in its conjugation, which is as follows :—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>hiṭa-chhiyā</i> (<i>chhiyā</i>)	<i>hiṭi-chhiyā</i> , etc.	<i>hiṭa-chhiyā</i> , etc.	<i>hiṭi-chhiyā</i> , etc.
2. <i>hiṭa-chhiyē</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhiyā</i> .
3. <i>hiṭa-chhiya</i>	<i>hiṭi-chhi</i>	<i>hiṭa-chhiyā</i>	<i>hiṭi-chhin</i> .

The irregular verbs present no difficulties.

The following are examples of the employment of this tense :—

A.—Intransitive :—

maī rāṇi samēl ai rau-chhiyā, I had come (and been there) with the queen (page 31).
tū āj jālai ke karāṇā-ra-chhiyē (for *karāṇā ra-chhiyē*), what hadst thou remained a-doing till to-day (II, 9).

jai din tū bāg-baṭi gai-chhi, tai din-ā-baṭi mero man tu-i-le hari lē-chh, from the day on which thou (fem.) hadst gone from the garden, from that very day thou alone hast robbed (me of) my heart (page 54).

jab u Paik dhurā-huṇi jān lāgi ra-chhiyo, when that Hero had set himself to go to the mountain-top (I, 2).

jaswē Mātāṅ āgā-hai bhair ā-chhiyo, as soon as Mātāṅa had come out from the fire (II, 5).

cheli dhān kuṭan lāgi rai-chhi, the daughter had set herself a-husking paddy (I, 2).

rāja-ki cheli palān-mē sē rai-chhi aur sahelī yeth uṭh sē rai-chhin, the king's daughter had gone to sleep on the bed and her female companions had gone to sleep (and had remained sleeping) here and there (round her) (page 106).

adharāt kārā, jab unan nīn ai-chhi, at the time of midnight, when sleep (fem.) had come to them (II, 4).

myārā ān-mē bahaut ghaṇ hai rau-chhiyā, many wounds were in my body (II, 2).

dwī syāṇi dhān kuṭan lāgi rai-chhin, two women had set themselves a-husking paddy (I, 4).

syāṇi jo in bātān-kāṇi suṇi rai-chhin wī-kā mukh-thai āk-baṭṭi bhain, the women who had been hearing these words became assembled before him (page 221).

B.—Transitive :—

u bāmaṇ mīlo jo māi-le ḍākun-hai bachā-chhiyo, that Brahman met me whom I had saved from the robbers (II, 2).

wī bhyōt-mē puṇa jo Mahādēb-jyū-le Mātāṅ-kāṇi batai rākha-chhiyo, they arrived at the mountain which Mahādēva-jī had indicated to Mātāṅa (II, 4).

C.—Passives and Causals :—

A passive voice is formed by adding *i* to the root. Thus the root of *dekhano*, to see, is *dekh*. The passive root is *dekhī* with an infinitive *dekhīno*, to be visible. This is conjugated regularly. Its shorter conjunctive participle is, however, *dekhī*, not

dekhī. This conjunctive participle is often prefixed to the verb *jāno*, to go, and the whole has then the force of a simple passive. Thus, *dekhī jāno*, to be seen.

Examples of the use of the two passives are as follows :—

A. *ek śahar lai dekhān paīho*, a city also began to be visible (II, 5).

jah śulī-mē yē-ko khasam chārāilo, tabo jānālī, she will understand when her husband will be mounted (passive of causal) upon the impalement-post (page 61).

bhōl u lai pakāřilo aur meri syānī lai pakāřilī, to-morrow both he will be arrested, and my wife will also be arrested (page 97).

B. *Kāmamañjari aur wī-ki tja lai wā balait gēn*, Kāmamañjari and also her mother were summoned (passive of causal) there (page 94).

yo ek bāman-kañi bachūn-mē mārī go-chh, he has been killed saving a Brahman (II, 2).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root. The infinitive ends in *āno*. Thus, *dekhāno*, to cause to see, with a strong verbal past participle *dekhāyo* and an adjectival participle *dekhāyo*. So, *haūno*, to cause to become; *khaūno* (from *khāno*, to eat), to feed. Many causals are also formed, as in Hindī, by lengthening the root vowel, or in other ways, as in *mārāno*, to kill.

As examples of causals we may quote :—

mero nātī goru-bhaīsan charūn-huñi ban jāi ra-chh, my grandson has gone to the forest to graze cattle and buffaloes (I, 3).

āpānā khucn-kañi dekhāyā, she showed them to her husband.

yē-kañi yē-kā bāba-ko rājya lai deūlo, I shall also cause his father's kingdom to be given to him (page 228).

je-ke wī-le karāno chh, te pāit kawai (infinitive *kaūno*, to cause to say) *diyau*, send word (Hindī *kahlā dō*) beforehand as to whatever is to be done by her (page 56).

Causals may, in their turn, be made passive by adding *i*. Examples are given above under the passive (*chārāilo* and *balait gēn*). Again we can have double causal with infinitives in *āno*, as in *bolāūno*, to get a person called (from causal *bolūno*). Sometimes the *āno* is contracted to *ano*, as in *āpani dagariyan-kañi dekhān-sū khalādi-mē dhari-liyo*, she put it in her pocket to show it to her friends (I, 2). Here the double causal has, as sometimes happens, the sense of the causal.

D.—Compound Verbs :—

Compound verbs are formed much on the same lines as in Hindī.

Intensive compounds are made by prefixing the short form of the conjunctive participle of the main verb to another subsidiary verb which is conjugated throughout. The most common subsidiary verbs are *jāno*, to go; *dīno*, to give; *līno*, to take; *rūno*, to remain; *rākhāno*, to place; and *hālāno*, to throw. Compounds with *hālāno* often have a completive sense.

Thus :—

ai jāno, to arrive.

bañi jāno, to become.

bhijī jāno, to be soaked.

hai jāno, to become.
jāgi jāno, to halt.
khai jāno, to eat up.
li jāno, to take away.
mārī (passive) *jāno*, to have been slain.
nasi jāno, or *nhai jāno*, to go away.
pari jāno, to throw oneself down.
pujī jāno, to arrive.
pujai jāno, to escort to a place.
puri jāno, to heal.
chhāri dīno, to release.
dekhi dīno, to see for oneself, to inspect.
dhari dīno, to place.
dī dīno, to give away.
hiṭi dīno, to go along.
khiti dīno, to throw to a certain place.
lauṭai dīno, to put back again.
mārī dīno, to slay.
māni līno, to accept, agree to.
li līno, to take for oneself.
hai rūno, to continue to exist (Hindī, *hā rahnā*).
batai rākhano, to show.
banai hūlano, to finish making, to complete.
chhāri hūlano, to abandon completely.
dekhi hūlano, to see suddenly, to happen to see.
kai hūlano, to tell completely.
karī hūlano, to finish doing.

Examples of the use of these compound verbs are :—

phiri dharati-mē ai gayo, he arrived afterwards upon the earth (II, 7).
mai-kani puja-huja ai gai, worship and such like things came to me (i.e. I learnt to worship) (II, 2).
jwān, bhālo dekhāo chāno, aur hrist-pust bani gayo, he became a youth, fair to look upon, happy and plump (II, 5).
ui-le āpānū khāniya sattu talau-mē khiti diyā : jab sattu bhiṭi gayā, sab sattu pāni samēl khai goyo, he threw his dinner-sattu into the lake ; when the sattu was thoroughly soaked he ate it all up, water and all (I, 1).
mai bhālo hai gayū, I became well (II, 2).
chyōlo tero hai ga-chh, a son has become yours (i.e. you have got a son) (II, 1).
tu Pātāla-ko rājā hai jālai, thou wilt become the king of Pātāla (II, 3).
wā ū jāgi gayā, there they halted (II, 5).
Jamā-kā dūt mai-kani Jamrāj-thāi li-gayā, Yama's messengers took me away to King Yama (II, 2).
yo mārī ga-chh, he has been slain (II, 2).
pāni dhanan-huni nasi gayā, they went away to search for water (I, 1).
tab u nhai gayo, then he went away (II, 2).

ek bārā boṭā-kā talā jai-bēr sē pari gayo, having gone below a big tree, he threw himself down to sleep (I, 1).

agā-mē pari gayo, he threw himself into the fire (II, 5).

ū Pātāl-mē puji gayā, they arrived in Pātāla (II, 5).

Mātāng wī-kaṇi dūr-jālāi pujai gayo, Mātānga escorted him for some distance (II, 7).

wā myārā ghau puri gayā, there my wounds were completely healed (passive) (II, 2).

yē-eile yē-kaṇi chhōri diyā, aur phiri laṭai diyā, for this reason release him, and put him back again (II, 2).

tum hamari laṭai dekhi diyau, do you please inspect our fighting (I, 3).

wī-le ek ratn bhēṭ-mē dhari diyo, she presented a jewel as a welcome (II, 6).

tum wī jūgā dekhaṇ-huni hīṭi-dī hāṭau, do you come along to see that place (II, 3).

maī-kaṇi mārī diyo, they slew me (II, 2).

rāja-le muni-kī bāt māni lī, the king accepted the words of the saint (II, 1).

āchho, tu-i lī-liyē, good, do thou verily take (it and keep it) (I, 4).

myārā ān-mē bahaut ghau hai rau-chhiyā, there had been many wounds on my body (II, 2).

wī bhyōl-mē puja jo Mahādēb-jyū-le Mātāng-kaṇi batāi rākha-chhiyo, they arrived at that mountain which Mahādēva-jī had shown to Mātānga (II, 4).

rāṇḍa-le jhuṭā saṅgaṇ khai rākḥā, the villain has taken a false oath (page 105).

tu bāṭo banāi hāṭalai, ta ham twē-kaṇi chhōri dyūṭā, when thou shalt have finished making the road I will release thee (page 103).

jana-le bēd, śāstr, aur dharm karm, sab chhōri hālī, (men) who have altogether abandoned the Vēdas, the Scriptures, and pious works (II, 2).

wī-le kumār dekhi hālo, he happened to see the prince (II, 8).

ab maī-le sab hāl upāṇā tuman-thāi kai-hālī, now I have completely told all my affairs to you (II, 2).

jasce kām kari hāṭalo wī-kaṇi berī pairai diyā, as soon as he shall have finished doing the work put fetters on his feet (page 104).

Potential compounds have *sakaṇō* with the short conjunctive participle. Thus:—

jatuk dukh ham dī sakūṭā tatuk twē-kaṇi dyūṭā, as much sorrow as I shall be able to give thee so much will I give thee (page 99).

wī-kaṇi myāṣa-mē, jo chānt, ū dekhi sakaṇī, whoever desire to see her in the fair can do so (page 165).

Completive compounds are formed with *hāṭāyo*, as explained under Intensives.

Desiderative compounds are formed by conjugating *chāyo*, to wish, with the oblique infinitive. Thus:—

maī upāṇā kākā-kaṇi mārāṇā nī chānyū, parantu wī-kaṇi chhōri dīṇā chā-chhu, aur wī-ko ādar satkār karāṇā chā-chhu; *u jo hirā maī ṭhagi-bēr līṇā chhā-chhiyū, ab usikē nī līṇā chānyū*, I do not want to kill my uncle, but want to show honour and respect to him; that diamond which I was wishing to take by fraud, now I do not wish to take in that manner (page 131).

The verb *chāyo*, to desire, should not be confused with the verb *chāyo*, to look at.

The passive of *chāno*, to wish, *chūno*, is used to mean 'it is necessary,' 'it is proper.' Its third singular old present is *chai*, which is equivalent to the Hindi *chāhiyē*, but the verb is conjugated throughout. Thus:—

mai-kani dhairya karano chai, it is necessary for me to make patience, (*i.e.* I must be patient) (page 178).

Pachhō-kā Paika-ko tarān parakhano chai-chh, the muscular strength of the Hero of the West is proper to be tested (*i.e.* I must test it) (I, 1).

ghamand karano nī chain (for *chaino*), it is not proper to show pride (I, 5).

N.B.—This *chain* for *chaino* is not uncommon.

te karano chai-chh, that should be done (II, 1).

muluk jitanū chaini, countries should be conquered (lit., are necessary to be conquered) (II, 1).

sātū-ko thailo jo bāṭū-huṇi chai-chhiyo, a sack of *sattū*, which was necessary for the road (I, 1).

Inceptives are similarly formed with the verb *paīhano* (not *lagano*), to begin. The oblique infinitive may be either weak or strong. Thus:—

ghabarai-bēr kaman paīhā, being agitated, they began to tremble (I, 4).

ḍari gain aur kumārū paīhin; *ēk buriyā kūn paīhi*, they (fem.) became afraid, and began to tremble; an old woman began to say (page 145).

wī-kani mārān paīhā, they began to beat him (II, 2).

ēk sahar lai dekhū paīho, a city also began to be visible (II, 5).

ākhān-baṭi āsu ūn paīhā, tears began to come from (her) eyes (II, 6).

As examples of **Permissives** and **Acquisitives** we have:—

kai-kani tu yeti ūn jan diyē, do not allow any one to come hither (II, 5).

ke dukh nī huṇ paū-chhiyo, no sorrow was allowed to become (*i.e.* could be felt) (II, 7).

A compound indicating **necessity** is made by conjugating *paraṇo*, to fall, with the direct strong infinitive. Thus:—

anyārū-mē hīṭano paro, walking in darkness fell (*i.e.* he had to walk in darkness) (II, 7).

N.B.—*paraṇo*, to fall, must not be confounded with *parāno*, to read.

The following is therefore a summary of the conjugation of the verb *hiṭano* in its more usual forms :—

Infinitive or Verbal Noun, *hiṭano*, the act of going; obl. form, *hiṭon*, *hiṭānā*.

Present Participle, *hiṭano*; fem. *hiṭani*, going; obl. form, *hiṭānā*, *hiṭāni*; (*hiṭāni-rachhū*, *hiṭāni-ra-chhū*), I am a-going; *hiṭāni-ra-chhiyū* (*hiṭāni-ra-chhiyū*), I was a-going.

Past Participle, Weak Verbal, *hiṭa*, fem. *hiṭi*; Strong Verbal, *hiṭo*, fem. *hiṭi*; Adjectival, *hiṭiyo*, gone.

Future Passive Participle, *hiṭano*, fem. *hiṭani*, to be gone, about to be gone; masc. obl. sing. and plur. *hiṭānā*.

Conjunctive Participle, *hiṭā*, *hiṭi-bār*, going, having gone.

Old Present, I go, I may go.		Imperative, Go.		Future, I shall go.			
Singular.	Plural.	Singular.	Plural.	Singular.		Plural.	
Common Gender.		Common Gender.		Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭā</i>	<i>hiṭā</i>	...	<i>hiṭānā</i>	...	<i>hiṭānā</i>	...
2	<i>hiṭai</i>	<i>hiṭan</i>	<i>hiṭ</i> <i>hiṭiyā</i>	<i>hiṭāni</i>	<i>hiṭāni</i>	<i>hiṭānā</i>	...
3	<i>hiṭ</i>	<i>hiṭan</i> <i>hiṭan</i>	...	<i>hiṭālo</i>	<i>hiṭāli</i>	<i>hiṭānā</i>	<i>hiṭāni</i>

Past Conditional, (if) I had gone, I should have gone.				I went.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭānā</i> , <i>hiṭāni</i> , <i>hiṭāni</i>	...	<i>hiṭānā</i> , <i>hiṭāni</i>	<i>hiṭānā</i>	...	<i>hiṭānā</i>	...
2	<i>hiṭāni</i>	<i>hiṭānā</i>	...	<i>hiṭāni</i>	<i>hiṭāni</i>	<i>hiṭānā</i>	...
3	<i>hiṭāno</i>	<i>hiṭāni</i>	<i>hiṭānā</i>	<i>hiṭāno</i>	<i>hiṭāni</i>	<i>hiṭānā</i>	<i>hiṭāni</i>

Present Definite, I go, I am going.				Negative Present Definite, I do not go.			
Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1	<i>hiṭā-chhū</i>	...	<i>hiṭānā</i>	<i>ni hiṭānā</i> , <i>ni hiṭāni</i>	...	<i>ni hiṭānā</i>	...
2	<i>hiṭā-chhai</i>	<i>hiṭā-chhā</i>	<i>hiṭā-chhā</i>	<i>ni hiṭāni</i>	<i>ni hiṭāni</i>	<i>ni hiṭānā</i>	...
3	<i>hiṭā-chh</i>	<i>hiṭā-chhya</i>	<i>hiṭānā</i> (-nā)	<i>ni hiṭāno</i>	<i>ni hiṭāni</i>	<i>ni hiṭānā</i>	<i>ni hiṭāni</i>

Perfect, I have gone.

Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭyā</i>	...	<i>hiṭā</i>	...
2 <i>hiṭa-chaḥ</i>	<i>hiṭi-chaḥ</i>	<i>hiṭa-chaḥ</i>	<i>hiṭi-chaḥ</i>
3 <i>hiṭa-cha</i>	<i>hiṭi-cha</i>	<i>hiṭi</i>	<i>hiṭi-chaḥan</i>

Imperfect, I was going.

Pluperfect, I had gone.

Singular.		Plural.		Singular.		Plural.	
Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.	Masculine.	Feminine.
1 <i>hiṭā-chaḥiyā</i>	...	<i>hiṭā-chaḥiyā</i>	...	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>
2 <i>hiṭā-chaḥiyā</i>	<i>hiṭā-chaḥi</i>	<i>hiṭā-chaḥiyā</i>	...	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥi</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥiyā</i>
3 <i>hiṭā-chaḥiya</i>	<i>hiṭā-chaḥi</i>	<i>hiṭā-chaḥiya</i>	<i>hiṭā-chaḥin</i>	<i>hiṭa-chaḥiya</i>	<i>hiṭi-chaḥi</i>	<i>hiṭa-chaḥiyā</i>	<i>hiṭi-chaḥin</i>

Any optional form of the Auxiliary verb may be used throughout.

Indeclinables.—The ordinary negative is *nī* but *jan* is also employed with the imperative. *Nī*, is emphatic, 'not in any way.'

yē-kā morāṇa-ko bakhat nī āyo, the time of his death did not come (II, 2).

būman-kaṇi nī māraṇ, do not kill the Brāhman (II, 2).

jan samajiyē, do not consider (II, 3).

An emphatic suffix (like the Hindi *hī*) is *ā*. Thus, *tu swāṣṭ-ā jan samajiyē*, do not thou consider this merely a dream (II, 3). So *dvī-(y)ā*, both.

I give two specimens of this literary Kumauni. One is a folktale taken from the late Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun District*. The other is a chapter from Pandit Jwālā Datt Joshi's translation of the *Dasakumāra Charita*. I take this opportunity of recording my indebtedness to the kindness of these gentlemen in permitting me to use these extracts from their valuable works.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN I.

(From the "*Hill Dialects of the Kumaun Division*" of
Pandit Ganga Datt Upreti, 1900.)

॥ पूरव पछों-पैकन-कि भेट ॥

कौ समय-मे हौ नामि पैक, एक पूरव दिशा-का कुण-मे, दोहरो पछों-का कुणा-मे रौंछिया । एक-को नाम सुणि-वेर दोहरो रौस-मे भरियो रौंछियो । हौर एका-का घर-बटि दोहार-को घर वार वस-को बाटी टाड़ छियो । एक दिन पूरवा-का पैक-ले आपणा मन-मे ठारि कि पछों-का पैक-को तराण कतुक छ परखणो चैछ । आपणा घर-बटि सामल-का लिजिया सातु-को थैलो, जो बाटा-हुणि चैछियो, लौ-वेर बाटा लागो । दोफरि जालेक हिटो, तव बाटा-मे उड़-कणि एक बड़ो लामो चाकलो गैरो तलौ मिलो । उड़-ले आपणा खाणिय सातु तलौ-मे खिति-दिया । जब सातु भिजि-गया सब सातु पाणि समेत खै-गयो । फिर उड़ तलौ-का नजौक एक बड़ा बोटा-का तलि जै-वेर शीण पड़ि-गयो । येतुकै-मे उड़ तलौ-का नजौका-का बणा-का मिरग आपणि बाण-ले तलौ-मे पाणि पिण-सुं आया । देखन त तलौ मुकि-गछ, तव दोहरि ठौर पाणि दुनण-हुणि नसि-गया । ये माथ एक वण हाति लै पाणि पिण-सुं उड़ तलौ-मे आयो । आपणो सून पाणि पिण-हुणि तलौन हालो । पाणि नि पायो, त रिसा-का मारिया बड़ो चिल्लाट करो, जै-ले उड़ पैक-कि नीन टुटि गइ ॥

पैक-कणि बड़ि रौस आइ । उड़-ले हाति-को सून पकड़ि-वेर पछों-का रौनेर पैका-क पटाँगण-मे खिति-दियो । उड़ पटाँगण-मे पछों-का पैक-कि

चेलि उइ वखत धान कुटण लागि-रैछि । हाति-कणि अनौखो किड़ो देखि-वेर डरा-का मारिया आपणि डजा-थें भितर भाजि गइ । तब उइ-कि सहीतारि भैर आइ हाति-कणि अनौखो किड़ो समजि-वेर आपणि दगड़ियन-कणि देखौण-सुं आपणि खलि-मे धरि-लियो । पछा उइ दिनै पूरव-को पैक ले वार वर्स-को बाटो घड़िन-मे हिटि-वेर पछौं-का पैका-का घर-पुजो । उइ-कि चेलि-थें पैक-को पता पुछो । चेलि-ले कयो, स्यारा वौज्य लाकड़ा काटण-हुणि धुरा जै-रई, वार वर्स है गइ । पूरवा-का पैक-ले धुरा-को बाटो बतै माँगो, चेलि-ले बतै-दियो । जब उ पैक धुरा-हुणि जाण लागि रहियो बाटा-मे डीन-कि भेट है-गइ । पछौं-को पैक सारा वणा-का रुखन-कणि, जो बाड़ा बाड़ा किया, जाड़ै-बटि उपाड़ि-वेर उनरो बड़ो भारि पहाड़ जसो बोजो आपणा ख्वारा-मे धरि-वेर आपणा घर-हुणि ल्यूण लागि-रहियो । पूरव-को पैक उइ-का पछिन-बटि गयो । उइ-को बोजो पछिन-बटि खँचि-वेर रोकि-दियो । तब पछौं-का पैक-ले बड़ो जोर लगायो, आपणो बोजो अधिन लगायो । पछिन देखि-वेर कयो, अरे पूरवा-का पैक, मै-ले तेरो नौ पैलो-बटि सुणि राख रहियो । ते दगड़ि भेट करन-कि वड़ि इच्छा छि । सो आज भेट है-पड़ि-छ । वड़ि खुशि भै-छ । आव तुम हम लड़ै करि-वेर देखूँ हम डीन-मे को बड़ो छ । पूरवा-का पैक-ले कयो, याँ वण-मे हम लोगन-कि हार-जोत-कणि को जाणलो । गौं-मे जै-वेर लड़ुला ॥

तब द्वौये गौं-हुणि बाटा लागी । बाटा-मे उनन-कणि एक बुड़िया मिलि, डीन-ले बुड़िया-थें कयो, तुम हमरि लड़ै देखि-दियौ । बुड़िया-ले कयो, मेरो नाति गोरु भँसन चरुणा-हुणि वण जै-रछ । उइ-कणि बाटा दिगा जाँछु । फिरि तुमरि अँवाल भिड़ि देखुंलो । येतुक कै-वेर बुड़िया-ले द्वौये पैक और लाकड़ा-को बोजो आपणा काना-मे धरि-वेर आपणा नाति-थें गइ, उइ-कणि बाटा दिया ॥

जब यों द्वौ पैक वाँ लड़ण-सुं तयार भया, तब बुड़िया-का नाति-ले बुड़िया, और गोरु भँसा, लाकड़ा-को बोजो सुधा द्वौये पैक, आपणि गाँति-मे धरि-लिया । आपणा घर-हुणि बाटा लागो । येतुकै-मे आँधि लागि । उइ आँधि-मे उड़ि-वेर एक येसि ठौर पुजो कि जाँ द्वौ स्येणि धान कुटण लागि-रैछिन, और एक स्येणि-का आँखा भितर पैठि-गयो । उइ स्येणि-ले दोहरि-थें

कयो, म्यारा आँखा-मे भा पैठिड़ गइ, गाड़ि-दे । दोसरि-ले कयो, जो उ भाड़ मै-कणि दौ-देली त गाड़ि-खूँलो । तव पैलि स्येणि-ले कयो आँखो, तुई लि-लिये । दोहरि स्येणि-ले भाड़,—बुड़िया और उइ-को नाति, गोरु भेंसा, दौवै पैक लाकड़ा-का वृजा सतमे,—आँखा-है निकालि-वेर आपणि खलि-मे धरि-लिया । फिरि राता-का बखत आपणि खलि-मे-है गाड़ि-वेर आपना खेन-कणि देखाया । उइ-ले कयो यौं सब किड़ा हमरा विरालु-कणि दौ-दे । उ सब खे-लेलो । इन बातन देखि सुणि-वेर दौवै पैक, बुड़िया, और उइ-को नाति भौत डरा । धवरै-वेर कामण पैठा । तव सवन-ले आपूँ आपूँ-कणि ये संसार-कि सब वस्तुन-मे-है सवन-है नानो जाणि-वेर अछतै पछतै हात जोड़ि विन्ति करि उइ स्येणि और उइ-का खेन-थे छोड़ै-वेर आपणा घर-हुणि गया । आपणा घरन-मे जे-वेर एक एक-ले यौं सारि बात आपना घरकारन-थे और पड़ौसिन और आपणा इष्ट मित्रन-थे कैन ॥

सवन-ले आपूँ-कणि नानो समझि-वेर परमेश्वर-कणि धन्यवाद दौ-वेर कयो, हे परमेश्वर, हम तेरि सृष्टि-मे सवन-है नाना छूँ । ये संसार-मे के बात-को धमण्ड के मनुष्य-कणि करणो नि चैन । एक-है एक ठुलो, एक-है एक नानो छ । परमेश्वर-कि सृष्टि-मे हम सब किड़ना-का बराबर छूँ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SPECIMEN I.

(STANDARD DIALECT.)

*(From the "Hill Dialects of the Kumaun District,"
of Paṇḍit Ganga Datt Uprett.)*PŪRABA-PACHHŌ-KĀ PAIKANA-KI BHĒṬA.
EAST-WEST-OF HEROES-OF MEETING.

1. Kai-samay-mē dvi nāmi Paik, ēk Pūrab-diśā-kā
A-certain-time-in two famous heroes, one the-east-direction-of
 kuṇ-mē, doharo Pachhō-kā kuṇ-mē, raū-chhiyā. Eka-ko-
corner-in, the-other the-west-of corner-in, remaining-were. One-of-
 nām suni-bēr doharo ris-mē bhariyo raū-chhiyo, haur ekā-
name heard-having the-other anger-in filled remaining-was, and one-
 kā ghar-baṭi dohara-ko ghar bār-barsa-ko bāto tār chhiyo.
of the-house-from the-other-of the-house twelve-years-of road distant was.
 Ēk din Pūrabā-kā Paika-le āpānā-man-mē thāri ki
One day the-east-of hero-by his-own-mind-in it (fem.)-was-resolved that
 'Paohhō-kā Paika-ko tarān katuk ohh, parakhano chaī-
'the-west-of hero-of muscular-strength how-much is, to-test proper-
 chh.' Āpānā-ghar-baṭi sāmālā-kā lījīyā sātu-ko thailo,
is.' His-own-house-from provision-for-a-journey-of for sattu-of a-sack,
 jo bātā-huṇi chaī-chhiyo, li-bēr bātā lāgo.
which the-road-for necessary-was, taken-having on-the-road he-set-himself.
 Dōphari jālēk hiṭo, tab bātā-mē ui-kaṇi ēk baṇo lāmo
Noon till he-walked, then the-road-in him-to a great long
 ehākāḷo gairo talau miḷo. Ui-le āpānā khāniya sātu
wide deep pond was-met. Him-by his-own to-be-eaten sattu
 talau-mē khiti-diyā. 'Jab sātu bhiji-gāyā sab sātu
the-pond-in were-thrown. When the-sattu was-completely-wet all the-sattu
 paṇi-samēt khai-gayo. Phiri ui-talau-kā najik ēk-bārā-boṭā-kā tali
the-water-with he-ate-up. Then that-pond-of near a-great-tree-of below
 jāi-bēr śin pari-gayo. Yetuk-āi-mē ui-talau-kā najikā-kā
gone-having asleep he-completely-fell. So-much-even-in that-pond-of near-of
 baṇā-kā mirag āpaṇi-bānā-le talau-mē paṇi piṇ-sū āyā.
the-forest-of animals their-own-custom-by the-pond-in water drinking-for came.

Dekhan ta talau suki-ga-chhi, tab dohari thaur pañi
On-seeing indeed the-pond dried-completely-is, then another place water
 dhunan-huni nasi-gayā. Yē māth ek ban hāti lai pañi
searching-for they-went-away. This after a wild elephant also water
 piñ-sū ni-talan-mē āyo. Āpano sūn pañi piñ-huni
drinking-for that-pond-in came. His-own trunk water drinking-for
 talaun hālo. Pañi ni pāyo, ta risā-kā māriyā
in-the-lake was-plunged. Water not was-got, then anger-of by-being-struck
 baro chillāt karo, jai-le ui-Paika-ki nīn tūti-gai.
great trumpeting was-made, which-by that-hero-of sleep was-completely-broken.

2. Paik-kañi bañi ris āi. Ui-le hāti-ko sūn
The-hero-to great anger came. Him-by the-elephant-of the-trunk
 pakari-bēr Pachhō-kā raunār-Paikā-kā paṭāgan-mē khāti-diyo. Ui-
seized-having the-west-of dweller-hero-of courtyard-in was-thrown. That-
 paṭāgan-mē Pachhō-kā Paika-ki cheli ui-bakhat dhān kutañ
courtyard-in the-west-of hero-of daughter (at-) that-time paddy a-pounding
 lagi-rai-chhi. Hāti-kañi anaukho kiro dekhi-bēr
engaged-remained-was. The-elephant (acc.) a-strange insect seen-having
 darā-kā māriyā āpani-ijā-thē bhitar bhāji-gai. Tab ui-ki
fear-of on-being-struck her-own-mother-to within ran-away. Then her-of
 mhasutari bhair āi, hāti-kañi anaukho kiro samaji-
the-mother outside came, the-elephant (acc.) a-strange insect understood-
 bēr, āpani-dagariyan-kañi dekhan-sū āpani-khal-di-mē
having, her-own-companions-to showing-for her-own-pocket-in
 dhari-liyo. Pachhā ui-din-āi Pāraba-ko Paik lai
it-was-placed (and)-taken. Afterwards on-that-day-even the-east-of hero also
 bār-barsa-ko bātō gharin-mē hiñi-bēr Pachhō-kā Paikā-kā
twelve-years-of road (a-few)-half-hours-in walked-having the-west-of hero-of
 ghar pujo. Ui-ki cheli-thē Paika-ko patto puchho.
in-house arrived. Him-of daughter-from the-hero-of trace was-asked.
 Cheli-le kayo, 'myārā banjyn lākārā kātāñ-huni
The-daughter-by it-was-said, 'my (plur. of respect) father timbers cutting-for
 dhurā jai-rañ, bār bars hai-gai.' Pāraba-kā Paika-le
to-the-mountain-top gone-has, twelve years have-passed.' The-east-of the-hero-by
 dhura-ko bātō batai-māgo. cheli-le batai-diyo.
mountain-of road to-be-shown-was-asked, the-daughter-by it-was-shown.
 Jab u Paik dhurā-huni jāñ lagi-ra-chhiyo, bātā-mē
When that hero the-mountain-top-to to-go engaged-was, the-road-in
 dvina-ki bhēt hai-gai. Pachhō-ko Paik sārā-banā-kā
the-two-of meeting took-place. The-west-of hero the-whole-forest-of

rukhan-kañi, jo bārā bārā chhiyā, jār-āi-baṭi upārī-bēr unaro
trees (acc.), what great great were, root-even-from torn-up-having of-them
 baro bhāri pahār jaso bwōjo āpānā-khwārā-mē dhari-bēr āpānā-
great heavy mountain like load his-own-head-on place-having his-own-
 ghar-huñi lyāñ lāgi-ra-chhiyo. Pūraba-kō Paik ui-kā pachhin-
house-toward to-take engaged-was. The-east-of hero him-of behind-
 baṭi gayo, ui-kō bwōjo pachhin-baṭi khañchi-bēr, roki-diyo.
from went, him-of load behind-from pulled-having, he-was-stopped.
 Tab Pachhō-kā Paika-le baro jēr lagāyo, āpānō bwōjo aghin
Then the-west-of hero-by great force was-applied, his-own load forward
 lagāyo. Pachhin dekhi-bēr kayo, 'Arē, Pūrabā-kā Paik, mai-le
pushed. Behind looked-having it-was-said, 'Ah, east-of hero, me-by
 tero nau paili-baṭi suni-rākha-chhiyo. Twē-dagari bhēt karana-ki
thy name first-from heard-continually-was, Thee-with meeting making-of
 baṭi ichchhā chhi. So āj bhēt hai-pari-chh. Bari khuṣi
great wish was. So to-day meeting occurred-is. Great happiness
 bhai-chh. Ab tum ham laṛai kari-bēr dekhū
become-has. Now you I (plur. for sing.) fighting made-having let-us-see
 ham-dwīn-mē ko baro chh.' Pūrabā-kā Paikā-le kayo, 'yā
us-two-in who great is.' The-east-of hero-by it-was-said, 'here
 ban-mē ham-logana-ki hār-jit-kañi ko jānālō? Gañ-mē
forest-in us-people-of losing-winning-(acc.) who will-know? Village-in
 jai-bēr larūlā.
gone-having we-shall-fight.'

3. Tab dwiyāi gañ-huñi bātā lāgā. Bātā-mē
Then both village-towards on-road were-engaged. The-road-on
 unan-kañi ēk buṛiyā mili. Dwina-le buṛiyā-thē kayo,
them-to a old-woman was-met. The-two-by the-old-woman-to it-was-said,
 'tum hamari laṛai dekhi-diyan.' Buṛiya-le kayo, 'mero
'you our fighting inspect.' The-old-woman-by it-was-said, 'my
 nāti goru-bhañsan charūñ-huñi ban jai-ra-chh. Ui-kañi
grandson (of-)kine-buffaloes the-grazing-for to-the-forest gone-is. Him-to
 rwātā dīnā jā-chhu. Phiri tumari āwāl-bhīṛi dekhūlō.
bread to-please going-I-am. Afterwards your combat I-will-see.'
 Yetuk kai-bēr buṛiya-le dwiyāi Paik aur lākara-ko
So-much said-having the-old-woman-by the-two heroes and the-wood-of
 bwōjo āpānā-kānā-mē dhari-bēr āpānā-nāti-thē gai, ui-kañi
load her-own-shoulder-on placed-having her-own-grandson-to went, him-to
 rwātā diyā.
bread were-given.

4. Jab yō dvi Paik wā laran-sū tār bhayā, tab
When these two heroes there fighting-for ready became, then
 burīyā-kā nāti-le burīyā, aur goru-bhaṣā, lākā-
the-old-woman-of grandson-by the-old-woman, and the-kine-buffaloes, the-wood-
 ko bwōjo sudhā dvīyā Paik, āpani-gāti-mē dhari-liyā.
of load including the-two heroes, his-own-fold-of-sheet-in were-put.
 Āpāpā-ghar-huṇi bātā lāgo. Yetuk-āi-mē
His-own-house-towards on-the-road he-set-himself. So-much-even-in
 ādhi lāgi. Uī-ādhi-mē urī-bēr ēk yesi thaur
a-windstorm arose. That-windstorm-in flown-having a such place
 pujo ki jā dvi syaini dhān kuṭan lāgi-rai-chhin, aur
he-arrived that where two women paddy to-husk engaged-were, and
 ēk-syaini-kā ākhā bhitar paithi-gayo. Uī-syaini-le dohari-thē
one-woman-of in-the-eye within he-penetrated. That-woman-by the-second-to
 kayo, 'myārā-ākhā-mē jhār paithi-ga-chh, gārī-de.'
it-was-said, 'my-eye-in a-bit-of-grass penetrated-has, extract(-it).'
 Dosari-le kayo, 'jo u jhār mai-kaṇi dī-deli, ta
The-second-by it-was-said, 'if that bit-of-grass me-to you-will-give, then
 gārī-dyūlo.' Tab paithi-syaini-le kayo, 'āchiho, tu-i
I-will-extract(-it).' Then the-first-woman-by it-was-said, 'good, thou-veryly
 li-liyē.' Dohari-syaini-le jhār, burīyā aur
take-for-yourself.' The-second-woman-by the-bit-of-grass, the-old-woman and
 uī-ko nāti, goru-bhaṣā, dvīyā Paik lākā-kā bwājā-samēt,
her-of grandson, kine-buffaloes, the-two heroes wood-of load-together-with,
 ākhā-hai nikāli-bēr āpani-khaḍi-mē dhari-liyā. Phiri
the-eye-from extracted-having her-own-pocket-in they-were-placed. Afterwards
 rātā-kā bakhat āpani-khaḍi-mē-hai gārī-bēr āpāpā-khwēn-kaṇi
night-of at-the-time her-own-pocket-in-from extracted-having her-own-husband-to
 dekhāyā. Uī-le kayo, 'yō sab kirā hamārā-birāṇu-kaṇi
they-were-shown. Him-by it-was-said, 'these all insects our-cat-to
 dī-de. U sab khai-lelo.' In bātan dekhī-sunī-bēr
give-away. He all will-eat-for-himself.' These words seen-heard-having
 dvīyā Paik, burīyā, aur uī-ko nāti bhaut dārā.
the-two heroes, the-old-woman, and her-of the-grandson much feared.
 Ghabarai-bēr kāran paithā. Tab sabana-le āpū-āpū-kaṇi
Agitated-being to-tremble they-began. Then all-by themselves-themselves (acc.)
 yē-samsāra-ki sab-bastun-mē-hai saban-hai nāno jāni-bēr,
this-world-in all-things-in-from all-than small considered-having,
 pachhatai-pachhatai hāt jori, binti kari, uī-syaini aur
lamenting-lamenting hands folding, supplication making, that-woman and

ui-kà khwēn-thē chhorai-bēr, āpānā-ghar-huṇi gāyā.
her-of husband-to been-released-having, their-own-house-to went.

Āpānā-gharan-mē jai-bēr ēk-eka-le yañ sari bāt āpānā-gharakūran-
Their-own-houses-in gone-having one-one-by this all affair their-own-kinsmen-
 thē aur parausin aur āpānā-isht-mitrān-thē kain.
to and neighbours and their-own-loved-friends-to were-said.

5. Sabana-le āpñ-kāṇi nāno samajhi-bēr, Paramēśwar-kāṇi
All-by themselves (acc.) small considered-having, God-to

dhanyabād di-bēr kayo, 'hē Paramēśwar, ham Teri-
thanksgiving given-having it-was-said, 'O God, we Thy-

sṛiṣṭi-mē saban-hai nānā chhū. ' Yē-samsār-mē kē-bāta-ko ghamand
creation-in all-than small are. ' This-world-in any-thing-of pride

kai-manushya-kāṇi karaṇo ni chain. Ēk-hai ēk thūlo, ēk-hai
any-man-to to-make not is-proper. One-than one great, one-than

ēk nāno chhū. Paramēśwara-ki sṛiṣṭi-mē ham sab kirānā-kā barābar
one small is. God-of creation-in we all worms-of equal
 chhū.
are.

FREE TRANSLATION OF THE FOREGOING.

THE MEETING OF THE EASTERN WITH THE WESTERN HEROES.

(BY PAṆDIT GANGA DATT UPRETI.)

Once upon a time there lived two renowned heroes, one in the extreme east and the other in the extreme west. Each of these so envied the other that even the mention of the one inflamed the other's heart. They lived at a distance of twelve years' journey apart. Once the eastern hero was impelled to test the muscular strength of the other, so he started from his home with a supply of necessary provisions, *sattū* (the flour of parched grain) for the purpose. He arrived at noon at a long, broad, and deep lake, into which he threw all the *sattū* he had in order to soak it. When saturated, the *sattū* was devoured by him along with the water of the lake. Then he slept under the shade of a neighbouring tree. In the meantime, according to their wont, all the wild animals of the jungle came to the lake to drink water. Finding no water in it, they left the place in search of water, going to other parts of the jungle. After that a wild elephant came in and plunged his trunk into the lake to find water; but, as there was no water left in the lake, he shrieked aloud furiously, which awoke the hero from sleep.

Enraged at being thus disturbed, the hero caught hold of the trunk of the elephant, and flung him away into the courtyard of the western hero, where his daughter was husking rice at the time. She, being frightened at the sight of the strange animal, fled away to her mother, who came out, and, seeing the strange animal, put it in her pocket to show to her companions. Immediately after this the eastern hero arrived there, having travelled the twelve years' journey in a few hours, and not finding him at home enquired from his daughter the whereabouts of her father. She said that her father

(the western hero) had gone to a certain high mountain peak to cut firewood twelve years ago, and advised him to go there. So the eastern hero started for the place (*dhurà* or high mountain peaks) and met him on the road coming to his home carrying on his head a mountain of firewood consisting of huge trees pulled up with their roots. The eastern hero went behind him and catching hold of his load obstructed him, but the western hero extricated his load and pushed on, and on looking back and seeing the eastern hero said, 'O, eastern hero, I heard of you a long time ago, and had a great longing to see you. I am very glad that I have seen you to-day. Let us fight now to see which of us is the stronger.' To this the eastern hero replied, 'We are in the jungle now, there is no one here to witness the result of the contest. Let us go to some populous place and engage there.'

Then they went on towards some villages, and on their way met with an old woman whom they requested to see their combat, but she told them that she would see their fight after she had given bread to her grandson, who was grazing cattle in a jungle. Saying thus she took up both the heroes, together with the load of fuel, on her shoulder, and went to give food to her grandson.

When her grandson had taken his meal the heroes prepared for their combat; but he, to their amazement, placed the old woman (his grandmother) together with the two heroes and the load of fuel, in the fold of the sheet he had wrapped round his body, and started homewards. Just then a high wind arose, which drifted him away with the old woman, the two heroes, and the firewood, like a bit of grass, and caused them to penetrate the eye of a woman who was husking rice in company with another. She asked her companion to pull the foreign thing out of her eye, but the latter refused to do so unless the former gave her the article to be taken from her eye. To this the first one consented. So the other woman, after having extracted the stuff (the old woman, her grandson, cattle, and the two heroes together with the load of firewood wrapped up in the sheet of her grandson) put it in her pocket as a curiosity. At night she showed it to her husband, who, after satisfying his curiosity with the strange creatures, told his wife to give them to his cat for food. This command of the man so frightened the woman, her grandson, and the heroes, who were used to boast of their respective prowess, that they were quite mortified and humiliated, and began to consider themselves the least creatures of the world, and repent for what they had done. Then, after having obtained their release from the man and his wife, with great humiliation and entreaty, they started for their respective homes. Each of them informed his own kinsmen, neighbours, and relations of what had happened to them.

They all then, after having concluded that they were the least creatures of the world, offered their thanksgiving to Almighty God and prayed, saying, 'O, God, we are all mean creatures of Thy making.' No man ought to be proud of anything in this world, saying that one is greater than another. We are all like worms in the sight of God.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHARI (KUMAONI).

(STANDARD DIALECT.)

SPECIMEN II.

*(From the Dasakumāra Charita of Pandit Jwala
Datt Joshi, 1892.)*

एक दिन वामदेव ऋषि राजा-यें आयो, और वी-ले कयो कि जसो च्योलो तु चाँकिये तसो च्योलो तेरो है गछ, अब ये-कणि छविन-को जे काम छ ते करणो चैंक, और लड़े करि-वेर ये-कणि मुलुक जितणा चैनी। राजा-ले मुनि-कि बात मानि-ली, दिन बार करि-वेर नौ कुमारन दगड़ि वी-कणि आपणा देश-है भैर भेजो ॥

बुढ़ा दिनन जालै यों येथ उथ फिरा, पछा बिन्धाचल-का जंगल-में पुजा। वाँ उनन एक आदिमि मिलो जो भीलन जसो देखीँकियो, पर वी-का गालन जन्यो छि। राजवाहन-कणि वी देखि-वेर आसज भयो, और वी-ले वी-यें पुछो कि तु को है, काँ-बटि आछै, भील जसो देखीँकै, पर त्वारा गालन जन्यो के ले छ ? वी आदिमी-ले राजा-का च्याला-यें भलो आदिमि समजि-वेर वी-यें यो कयो कि ये जंगल-में बहौत आदिमि यासा छन जो नाम-का वामण छन, जनन-ले वेद, शास्त्र, और धर्म, कर्म, सब छाड़ि हाली और डाँकुन-को काम करनी। स्योरो वाव लै इनने जसो छियो। जब बटि में ज्वान भयूँ मैं-ले लै लूटपीट बहौत करिछ और आदिमि बड़ा टिक करौ। एसिकै एक दिन स्यारा दगड़ियन-ले एक वामण पकड़ो, और वी-कणि मारण पैठा। मैं-ले उनन-यें कयो कि वामण-कणि नि मारौ। उनन मैं देखि बड़ि रोस आइ, और मैं-कणि मारि-दियो। जब मैं मरूँ तब जम-का दूत मैं-कणि जम-राज-यें लि-गया। जमराज-ले कयो कि आजि ये-का मरण-को वखत नि आयो, और यो एक वामण-कणि वचूण-में मारौ-गछ। ये वीले ये-कणि छाड़ि-दिया और ये-कणि वाँ-का पापिनै-कि दुर्दाशा देखै-वेर फिरि लौटे दिया। आपणा पुराणा आँड-मेंयो रौलो। फिरि जब मैं-कणि आपणि सुध अइ त मैं-ले आपूँ-कणि जंगल-में पड़ियोपायो, और स्यारा आँड-में बहौत घौ है-रौछिया। वाँ स्यारा मित्र आया और मैं-कणि घर लि-जे वाँ स्यारा घौ पुरी-गया और मैं-भलो है-गयूँ। ये पछिन मैं-कणि उ वामण मिल

जो मैं-ले डाँकुन-है बचा-छियो। वी-ले मैं-कणि धर्म-कि पुस्तक सुनैन, और महादेव ज्यु-कि पुजा करणि सिकै। जब मैं-कणि पुजा-हुजा ऐ-गइ तव उ न्है-गयो। वी दिन बटि मैं आपणा दगड़ियन-है अलग रहूँ, और धर्म-कर्म-में लागि रहूँ और महादेव-ज्यु-कि तपस्या करूँ। अब मैं-ले सब हाल आपणा तुमन-यें कै हालीं। एक बात तुमन-यें कृणि छ, म्यारा दगाड़ा अलग हिटी ॥

सो वी जणि औरन-है अलग है-जै मातंग-ले कुँवर-यें कयो कि बेलिया रात खैण-में महादेव-ज्यु-ले मैं-कणि दर्शन देख और यो कौछ कि हम तेरि तपस्या देखि-बेर वड़ा खुशि भयाँ अब त्वे-कणि फल दिनुँ। उत्तर दिशा-हुणि दण्डक जंगल-का बीच-में जो गाड़ जाँछि वी-का किनारा भ्योल छ। वी-में फटिक चमकणै-रौं, और बीच-में पार्वति-का पौ छन। तु वाँ जा। भ्योल-का एक तर्फ एक बिंवर छ। वी-में तु जाये, वाँ त्वे-कणि एक लेखियो तामा पत्र मिललो। जे वी-में लेखियो छ ते तु करिये। एसो करि-बेर तु पाताल-को राजा है-जाले। ये-कणि तु खैणै जन समजिये। भोल राजा-को च्योलो जँनेर-छ। उ ले त्वारा दगाड़ा जालो। ये वीले मैं तुमरो जँणो चे रौछूँ और अब तुम वी जागा देखण-हुणि हिटि-दि हाली ॥

मातंग-कि बात सुणि-बेर कुँवर-ले वी-का दगाड़ा जाणा-को करार करो। पर यो बात सोचि-बेर कि म्यारा दगड़िया ये बात-में राजि हुनेर-न्हातन कै, वी-ले उनन-यें कै नि कयो और अधरात कारा जब उनन नीन ऐछि उ खुसू-खुसू भाजि-बेर मातंग-यें गयो। मातंग और उ वी भ्योल-में पुजा जो महादेव-ज्यु-ले मातंग-कणि बतै-राखछियो। ये बीच नौ कुमार राजवाहन-कणि हरा-इयो देखि-बेर बहौत दिक भया। उनन-ले सब जागा जंगल-में वी-कणि हुनो, पर कै वी-को पत्तो नि लागो। तब उनन-ले यो कयो कि हमन देश देशन-में वी-कणि हुनणो चैछ और लौटि-बेर एक जागा एकवटो हुणो चैछ। यो कै-बेर उँ येथ उथ देशन-हुणि न्है-गया ॥

मातंग निडर है-बेर बिंवर भितर गयो। वी-ले वाँ तामा-पत्र पायो और वी-में जो लेखियो छियो ते पढ़ो, और उस्वे करो। बहौत दूर जाँले अन्यारा-अन्यारै वी जणि गया। पछा उनन उज्यालो मिलो और उँ पाताल-में पुजि-गया। मणि और दूर जै-बेर उनन-कणि एक ताल मिलो, और एक शहर ले देखीण पैठो। वाँ उँ जागि गया। मातंग-ले कुँवर-यें कयो

कि कै-कणि तु येति जँण जन दिथे । आपूँ वी-ले मस्तकै लाकड़ा एकवट्टा करा, और आगो वालो और मंच पड़ा, और आगा-में पड़ि-गयो । धाड़ा टील-में आगा-वटि भैर निकलो, और ज्वान, भलो देखणी चाणो और हृष्ट पुष्ट बणि-गयो । कुंवर-कणि ये देखि बड़ो आसज भयो । जस्वे मातंग आगा-है भैर आछियो तस्वे शहर-वटि उनन-ले आदिमिन-कि वड़ि भीड़ आपूँ उज्याणि जँणि देखि । उनरा अधिन-वटि एक वड़ि सुंदर देखणि चाणि ज्वान स्यैणि छि । वी-का लुकुड़ा बाड़ा सुंदर किया, और गहणो पातो लै वी-यें बहौत भलो कियो ॥

मातंग-यें ऐ-वेर वी-ले एक रत्न भेट-में धरि दियो । जब मातंग-ले वी-यें पुछो तु को छे और काँ-वटि ऐछे, तब वी-का आँखन-वटि आँसु जँण पैठा और वी-ले कयो कि मैं असुरन-का राजे-कि चेलि कालिंदि हूँ । मेरो बाब पाताल-को राजा विश्व-ले मारि-देख । वी-को के च्योलो न्हाति । मैं वी-कि वारस हूँ, और बड़ा दुख-में हूँ । धाड़ा दिन भया मैं एक सिद्ध-यें सलाह लिणा-हुणि गै-छूँ । वी-कणि मैं देखि-वेर टीठ लागि और वी-ले मैं-यें एसो कयो कि धैर्य कर, धाड़ा दिनन पक्षा एक दिव्य-आँड-वालो आदिमि धरति-वटि पाताल-में आलो, और उ ते दगड़ि व्या करलो और तुम डी जणि मिलि-वेर वड़ि खुशि-ले पाताल-में राज्य करला । ये बात-को निश्चय करि-वेर मैं तुमरो जँणो चै-रैछूँ । सो आपणा वजीरन-कि सलाह-ले अब तुमन-यें आयूँ । तुम मैं दगड़ि व्या लै करौ राज्य लै लिया । मातंग महादेव-ज्यु-का वचन एतुक जल्दि पुरा हुणा देखि-वेर बड़ो खुशि भयो, और कालिंदि-कि बात वी-ले मानि-लि, और कुंवर-कि सलाह-ले धाड़ा दिनन पक्षा मातंग और कालिंदि-कि व्या धूम-धाम-ले भयो ॥

राजवाहन-को पाताल-में बड़ो आदर सत्कार भयो । पक्षा वी-का मन पाताल छोड़ि-वेर धर्ति-हुणि लौटण-कि आइ । जै वखत उ मलि-हुणि आयो वी वखत मातंग-ले वी-कणि एक मणि दि । वी-में यो करामात छि कि जै-का हात-में उ हँछि वी-कणि भूक, प्यास, थकाइ, और के दुख नि हुण पौछियो । मातंग वी-कणि दूर जाँले पुजै-गयो । धाड़ा दूर कुंवर-कणि अन्यारा-में हिटणो पड़ो । पक्षा बिंवर-का मुख-यें पुजो, फिरि धर्ति-में ऐ-गयो । वी-कणि दगड़िया वी-का के वाँ नि मिला । के घड़ि येथ उथ

फिरनै-रयो, पछा विशाला शहर-का भैर एक बगिची छियो, वाँ आयो, और सस्ताण-हुणि बैठि-गयो । तब एक तर्फ वी-ले यो देखो कि एक ज्वान आदिमि एक स्यैणि-कणि ली-बेर और बहौत नौकर चाकरन-कणि दगाड़ा ली-बेर बगिचा-में भुला खेलगार-छ ॥

एतुके-में वी-ले कुँवर देखि-हालो । सो उ भुला-है तिल कुदो, और वी-ले धात लगे-बेर कयो कि मेरो मालिक राजवाहन उई छ कौ उ वी-थै दौड़ि-बेर गयो और वी-का खुटन पड़ो । और वी-ले कयो कि म्यारा वाड़ा भाग्य छिया जो तुमरा दर्शन है-गई । राजवाहन-ले वी-का गालन कड़-कड़के अँग्वाल हालि और कयो कि सोमदत्त मै-कणि त्वे दगाड़ि मिलि-बेर बड़ि खुणि भैछ ॥

फिरि उँ ही जणि बोट मुणि खोल-में बैठि-गया, और कुँवर-ले वीथै- पुछो कि तु आज जालै के करनार-छिये, याँ काँ-बटि आवै, यो स्यैणि को छ, और यो आदिमि त्वारा दगाड़ा काँ-बटि आई । तब सोमदत्त-ले आपणि कथा कइ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

(STANDARD DIALECT.)

SPECIMEN II.

(From the *Dakumāra Charita of Paṇḍit
Jwala Datt Joshi, 1892.*)

1. Ēk dīn Bāmdēb ṛishi rājā-thaī āyo, aur wī-le
One day Vāmadēva the-saint the-king-to came, and him-by
kayo ki, 'jaso chyōlo tu chā-chhiyē, taso
it-was-said that, 'what-kind-of son thou desiring-werest, that-kind-of
chyōlo tero hai-ga-chh. Ab yē-kaṇi chhyatrina-ko je kām chh
son thine become-has. Now him (acc.) kshattriyas-of what business is
te karaṇo chāī-chh, aur larai kari-bēr yē-kaṇi muluk
that to-be-done necessary-is, and fighting done-having him-to countries
jitāṇa chāīnī.' Rāja-le muni-ki bāt māni-lī,
to-be-conquered are-necessary.' The-king-by the-saint-of word was-obeyed,
dīn-bār kari-bēr nau kumāran-dagari wī-kaṇi āpāṇa-dēs-hai
day-date made-having the-nine princes-with him-for his-own-country-from
bhair bhejo.
outside it-was-sent.

2. Thwārā-dīnan-jālai yō yeth-uth phirā, pachhā
A-few-days-during they hither-thither wandered, afterwards
Bindhyāchalā-kā jāngal-mē puṇā. Wā unan ēk ādimi
Vindhyā-mountain-of forest-in they-arrived. There (to-)them a man
milo, jo Bhīlan jaso dekhi-chhiyo, par wī-kā gālan
was-met, who a-Bhil (obl.) like being-seen-was, but him-of (on-the-)neck
janyo chhi. Rājāhan-kaṇi wī dekhi-bēr āsaj
a-brahmanical-thread was. Rājāvāhana-to him seen-having astonishment
bhayo, aur wī-le wī-thaī puchho ki, 'tu ko chhai, kā-baṭi
became, and him-by him-to it-was-asked that, 'thou who art, where-from
ā-chhai? Bhīl jaso dekhi-chhai, par tyārā-gālan
come-art? Bhīl like being-seen-thou-art, but (on-)thy-neck
janyo kē-lai chhi?' Wī-ādimi-le rājā-kā chyālā-thaī
a-brahmanical-thread what-for is?' That-man-by the-king-of son (acc.)
bhalo ādimi samajī-bēr wī-thaī yo kayo ki, 'yē-jāngal-mē
good man understood-having him-to this was-said that, 'this-forest-in

bahaut ādimi yāsā chhan jo nāmā-kā bāman chhan, janana-le
many men of-this-kind are who name-of Brāhman are, whom-by
 bēd, śāstr, aur dharm, karm, sah chhāri-hālī.
Vēda, Scripture, and religion, (religious-)act, all were-abandoned-completely,
 aur dākuna-ko kām karānī. Myōro bāb lai inan-āi jaso
and robbers-of business do. My father also these-veryly like
 chhiyo. Jab-baṭi māi jwān bhayū, māi-le lai lūt-pit bahaut
was. When-from I youth became, me-by also robbery much
 kari-chh, aur ādimi bāpā dik karī. Esik-āi ēk dīn
done-was, and men much troubled were-made. Thus one day
 myārā-dagariyana-le ēk bāman pakaro, aur wī-kaṇi māraṇ
my-companions-by a Brāhman was-seized, and him (acc.) to-kill
 paithā. Māi-le unan-thaī kayo ki, "bāman-kaṇi nī
they-began. Me-by them-to it-was-said that, "the-Brāhman (acc.) not
 mārau." Unan māi dekhi baṛi ris ai aur māi-kaṇi
kill." (To-)them me seeing great anger came and me-for
 māri-diyo. Jab māi maryū, tab Jamā-kā dūt
it-was-killed-completely. When I died, then Yama-of messengers
 māi-kaṇi Jam-rāj-thaī li-gayā. Jam-rāja-le kayo ki, "āji
me (acc.) Yama-king-to took-away. Yama-king-by it-was-said that, "to-day
 yē-kā maraṇa-ko bakhat nī āyo, aur yo ēk-bāman-kaṇi bachūn-mē
him-of dying-of time not came, and he a-Brāhman (acc.) saving-in
 māri-ga-chh. Yē-vile yē-kaṇi chhāri-diya, aur yē-kaṇi
been-killed-gone-is. For-this-reason him (acc.) release-completely, and him-to
 wā-kā pāpinai-ki durdāśā dekhai-bēr phiri lautai-diya.
there-of sinners-of evil-state shown-having again cause-him-to-return-completely.
 Āpānā-purānā-ān-mē yo raulo." Phiri jab māi-kaṇi āpāi
His-own-old-body-in he will-remain." Again when me-to my-own
 sudh ai ta māi-le āpū-kaṇi jāngal-mē paṛiyo payo,
consciousness came then me-by myself-for the-forest-in fallen it-was-found,
 aur myārā-ān-mē bahaut ghau hai-rau-chhiyā. Wā myārā mitr
and my-body-in many wounds become-remained-were. There my friends
 āyā aur māi-kaṇi ghar li-jai, wā myārā ghau
came and me (acc.) to-the-house having-taken-away, there my wounds
 puri-gayā aur māi bhalo bai-gayū. Yē-pachhin māi-kaṇi
were-healed-completely and I well became. This-after me-to
 u bāman mīlo, jo māi-le dākun-hai bachā-chhiyo. Wī-le
that Brāhman was-met, who me-by the-robbers-from saved-was. Him-by
 māi-kaṇi dharmā-ki pustak sunain, aur Mahādēb-jyu-ki
me-to religion-of books were-caused-to-be-heard, and Mahādēva-jī-of

pujā karni sikai. Jab māi-kani pujā-hujā, ai-gai,
worship to-be-done was-taught. When me-to worship-etc., came-completely,
 tab u nhai-gayo. Wi-din-baṭi māi āpāṇa-dagaṛiyan-hai alag,
then he went-away. That-day-from I my-own-companions-from apart,
 rū-ḥhu, aur dharm-karm-mē lagi-rū-ḥhu, aur Mahādēb-
remaining-am, and religion-works-in applied-remaining-am, and Mahādēva-
 jyu-ki tapasyā karū-ḥhu. Ab māi-le sab hāl āpāṇa tuman-thaī
ji-of austerity doing-am. Now me-by entire affairs of-myself you-to
 kai-hālī. Ek bāt tuman-thaī kūni ḥh, myārā
were-told-completely. One thing you-to to-be-said is, of-me
 dagārā alag hitau.
with apart more.'

3. So dvī jani auran-hai alag hai-jai, Mātāṅga-le
Those two persons the-others-from apart having-become, Mātāṅga-by
 kūwar-thaī kayo ki, 'bejiyā rāt swain-mē Mahādēb-jyu-le
the-Prince-to it-was-said that, 'yesterday night a-dream-in Mahādēva-ji-by
 māi-kani darsan dē-ḥh, aur yo kau-ḥh ki, "ham teri tapasyā
me-to interview given-is, and this said-is that, "we thy austerity
 dekhi-bēr bārā khuṣi bhayā. Ab twē-kani phal dinī.
seen-having much pleased became. Now thee-to the-fruit I-give.

Uttar-diśa-huṇi dandak-jāṅgālā-kā bich-mē, jo gār jā-ḥhi,
The-northern-direction-to the-Dandaka-forest-of middle-in, what river going-was,
 wī-kā kinārā bhyōl ḥh. Wī-mē phatik chamakānai-rī,
it-of (on-the-)edge a-mountain is. It-in crystals a-glittering-have-remained,
 aur bich-mē Pārbati-kā pau ḥhan. Tu wā jā.
and middle-in Pārvatī-of foot(-marks) are. Thou there go.

Bhyōlā-kā ēk-tarph ēk bimbar ḥh. Wī-mē tu jāyē, wā
The-mountain-of (on-)one-side a cave is. It-in thou go, there
 twē-kani ēk lekhiyo tāma patr milalo. Je wī-mē lekhiyo
thee-to a been-written copper plate will-be-found. What it-in been-written
 ḥh, te tu kariyē. Eso kari-bēr tu Pātāla-ko rājā hai-jālai.
is, that thou do. Such done-having thou Pātāla-of king will-become.

Yē-kani tu swain-āi jan samajiyē. Bhōl rājā-ko
This (acc.) thou a-dream-merely not understand. To-morrow a-king-of
 ḥyōlo ūnēr ḥh. U lai tyārā dagārā jālo." Yē-vile
son a-comer is. He also of-thee with will-go." For-this-reason
 māi tumaro ūno ḥhai-rau-ḥhyū, aur ab tum wī jāgā
I your coming looking-remained-was, and now you that place
 dekhaṇ-huṇi hiṭi-di hālau.
seeing-for moving come.'

4. Mātānga-kī bāt suni-bēr kūwara-le wī-kā dagārā jāna-ko
Mātānga-of word heard-having the-Prince-by him-of with going-of
 karār karo. Par yo bāt sochi-bēr kī, 'myārā
agreement was-made. But this thing considered-having that, 'my
 dagariyā yē-bāt-mē rāji hunēr nhātan' kai, wī-le
companions this-affair-in agreeing becomers (will-)not-be' saying, him-by
 unan-thaī ke ni kayo, aur adharāt kārā, jab unan
them-to anything not was-said, and half-night (at-)time, when (to-)them
 nūn ai-chhi, u khusū-khusū bhāji-bēr Mātāng-thaī gayo. Mātāng
sleep come-was, he secretly absconded-having Mātānga-to went. Mātānga
 aur u wī-bhyōl-mē puja jo Mahādēb-jyū-le Mātāng-kani batai-
and he that-mountain-in arrived which Mahādēva-jī-by Mātānga-to shown-
 rākha-chhiyo. Yē bich nau kumār Rājāhan-kani harāyo
placed-was. This amid to-the-nine princes Rājāvāhana (acc.) been-lost
 dekhi-bēr bahaut dik bhāyā. Unān-le sab jāgā jāngal-mē wī-kani
seen-having much troubled became. Them-by all places forest-in him-for
 dhuno, par kaī wī-ko patto nī lāgo. Tab unān-le yo
it-was-searched, but any him-of trace not was-discovered. Then them-by this
 kayo kī, 'hāman dēs-dēsān-mē wī-kani dhunāo chāī-chh,
was-said that, '(to-)us country-countries-in him-for to-search necessary-is,
 aur laūti-bēr ēk-jāgā ēk-batto huno chāī-chh.' Yo
and returned-having (in-)one-place together to-become necessary-is.' This
 kai-bēr ū yeth-uth dēsān-hunī nhai-gāyā.
said-having they hither-thither countries-to went-away.

5. Mātāng nidar hai-bēr bimbar bhitar gayo. Wī-le wā tāmā
Mātānga fearless been-having the-cave within went. Him-by there the-copper
 patr : pāyo, aur wī-mē jo lekhiyo chhiyo te paro, aur uswe
plate was-found, and it-in what been-written was that was-read, and so
 karo. Bahaut dūr jālai anyārā-anyār-āl dwī jāpi
it-was-done. Much distance during in-darkness-very-darkness-in the-two persons
 gāyā. [Pāchhā [unan ujyālo mīlo, aur ū Pātāl-mē puji-gāyā.
went. Afterwards to-them light was-met, and they Pātāl-in arrived-completely.
 Maṇi aur dūr jāi-bēr unan-kani ēk tāl mīlo, aur ēk śāhar
A-little more distance gone-having them-to a lake was-met, and a city
 lai dekhīn paītho. Wā ū jāgi-gāyā. Mātānga-le kūwar-thaī
also to-be-seen began. There they stopped-completely. Mātānga-by the-Prince-to
 kayo kī, 'kai-kani tu yeti ūn jan diyē.' Āpū
it-was-said that, 'anyone (acc.) thou hither to-come not please-to-allow.' Himself
 wī-le mastak-āl lākārā ēk-bāṭṭā kārā, aur āgo bālo, aur mantr
him-by much-veryly sticks together were-made, and fire was-lit, and charms

pārā, aur āgā-mē pari-gayo. Thwārā-dhil-mē āgā-baṭi
were-recited, and the-fire-in he-fell-completely. A-small-interval-in the-fire-from
 bhair nikaṭo, aur jwān, bhalo dekhano chāno, aur hrist-pust
out he-emerged, and a-youth, good to-be-seen to-be-observed, and happy-plump
 bani-gayo. Kūwar-kaṇi yē dekhi baṭo āsaj bhayo. Jaswe
he-became-completely. The-Prince-to this seeing much astonishment became. As
 Mātāng āgā-hai bhair ā-chhiyo, taswe śāhar-baṭi unana-le ādimina-ki
Mātānga the-fire-from out come-was, so the-city-from them-by men-of
 bari bhīr āpū ujjāni ūṇi dekhi. Unārā aghin-baṭi ēk bari
a-great crowd themselves towards coming was-seen. Of-them before-from a very
 sundar dekhaṇi chāni jwān syāni chhi. Wī-kā lukārā bārā
beautiful to-be-seen to-be-observed youthful woman was. Her-of garments very
 sundar chhiyā, aur gahano pāto lai wī-thaī bahaut bhalo chhiyo.
beautiful were, and ornament adornment also her-to very good was.

6. Mātāng-thaī ai-bēr wī-le ēk ratu bhēt-mē dbari-diyo.

Mātānga-to come-having her-by a jewel meeting-presentation-in was-placed-down.

Jab Mātānga-le wī-thaī puchho, 'tu ko chhē? aur kā-baṭi
When Mātānga-by her-to it-was-asked, 'thou who art? and where-from
 ai-chhē?' tab wī-kā ākhan-baṭi āsu ūṇ paithā, aur wī-le kayo
come-art?' then her-of eyes-from tears to-come began, and her-by it-was-said
 ki, 'maī Asurānā-kā rājai-ki cheli Kālindi chhū. Mero bāb
that, 'I the-Asuras-of king-of daughter Kālindi am. My father
 Pātāla-ko rājā Biśnu-le mārī-dē-chh. Wī-ko kwē chyōlo nhāti. Maī
Pātāla-of king Viśnu-by slain-is. Him-of any son is-not. I
 wī-ki wāas ohhrū, aur bārā-dukh-mē chhū. Thwārā dīn bhāyā
him-of heiress am, and much-sorrow-in am. A-few days were (i.e. ago)
 maī āk-siddh-thaī salāh lipā-huṇi gai-chhyū. Wī-kaṇi maī dekhi-bēr
I a-saint-to advice taking-for gone-was. Him-to me seen-having
 tith lāgi, aur wī-le maī-thaī eso kayo ki, "dhāīrya kar,
compassion touched, and him-by me-to thus it-was-said that, "courage make,
 thwārā-dīnan-pachhā ēk diya-ān-wālo ādimi dharatī-baṭi Pātāl-mē
a-few-days-after a godlike-body-possessor man the-earth-from Pātāla-in
 ālo, aur u twē-dagari byā karalo, aur tum dvi jāni mīlī-bēr
will-come, and he thee-with marriage will-make, and you two persons met-having
 bari-khuṣi-le Pātāl-mē rājya karalā," Yē-bāta-ko niśchay
much-happiness-with Pātāla-in ruling will-do." This-word-of certainty
 kari-bēr maī tumaro ūgo chāi-rai-chhyū. Sō āpārā-wajīrna-ki
made-having I your coming expecting-remained-was. Therefore my-own-viziers-of
 salāha-le ab tuman-thaī āyū. Tum maī-dagari byā lai karau,
advice-with now you-to I-came. You me-with marriage also make,

rājya lai liyā.' Mātāng Mahādēh-jyū-kā bachan etuk jaldi purā
ruling also do.' Mātānga Mahādēva-jī-of the-words so quickly fulfilled
 hunā dekhi-bēr baro khuśi bhayo, aur Kālindī-ki bāt wī-le
becoming seen-having very happy became, and Kālindī-of words him-by
 māni-lī, aur Kūwara-ki salāha-le thwārā-dinan-pachhā Mātāng aur
were-accepted, and the-Prince-of advice-with a-few-days-after Mātānga and
 Kālindī-ki hyā dhūm-dhāma-le bhayo.
Kālindī-of marriage pomp-with became.

7. Rājāhāna-ko Pātāl-mē baro ādar-satkār bhayo. Pachhā
Rājāhāna-of Pātāla-in much honour-hospitality became. Afterwards
 wī-kā man Pātāl chhōri-bēr dharti-huñi lautana-ki ai
him-of (in-)mind Pātāla left-having the-earth-to returning-of (idea-)came.
 Jai-bakhat u māñi-huñi āyo, wī-bakhat Mātānga-le wī-kañi ek māñi
At-what-time he above-to came, at-that-time Mātānga-by him-to a jewel
 di. Wī-mē yo karāmāt chhī ki jai-kā hāt-mē u rū-chhī,
was-given. It-in this power was that whom-of hand-on it remaining-was,
 wī-kañi bhūk, pyās, thakāi, aur ke dukh nī huñ pañ-chhīyo.
him-to hunger, thirst, weariness, other any pain not to-become obtaining-was.
 Mātāng wī-kañi dūr-jāñi pujai-gayo. Thwārā dūr
Mātānga him (acc.) a-distance-up-to caused-completely-to-arrive. A-short distance
 Kūwar-kañi anyārā-mē hiñano pañ. Pachhā bimbarā-kā mukh-thāñ
the-Prince-to darkness-in to-walk fell. Afterwards the-cave-of mouth-to
 pujo, phiri dharti-mē ai-gayo. Wī-kañi dagariyā wī-kā
he-arrived, again the-earth-on came-completely. Him-to the-companions him-of
 kwā wā nī milā. Kwā gharī yeth-uth phirāñai
any there not were-found, (For-)some space-of-time hither-thither a-wandering
 rayo, pachhā bisālā-saharā-kā bhair ek bagichō chhīyo, wā
he-remained, afterwards a-large-city-of outside a garden was, there
 āyo, aur sastāq-huñi baithi-gayo. Tab ek-tarph wī-le. yo
he-came, and resting-for he-sat-down. Then (on-)one-direction him-by this
 dekho ki ek jwān ādimi ek-syañi-kañi li-bēr, aur bahant-
was-seen that a youthful man a-woman (acc.) taken-having, and many-
 naukar-chākaran-kañi dagarā li-bēr bagichā-mē jhulā khejāñārā-
servants-retainers (acc.) associates taken-having the-garden-in in-a-swing a-sporter-
 chhī.
 is.

8. Etuk-āi-mē wī-le Kūwar dekhi-hālo. So u jhulā-hai taji
So-much-even-in him-by the-Prince was-seen. So he the-swing-from down
 kudo, aur wī-le dhāt lagai-bēr karō ki, 'mero mālik
jumped, and him-by shout applied-having it-was-said that, 'my Lord

Rājāhan u-i chh' kai, n wi-thaī daurī-bēr gayo, aur wī-kā
Rājavāhana that-indeed is' saying, he him-to run-having went, and him-of
 khaṭan paro. Aur wī-le kayo ki, 'myārā bārā bhāgya
 (at-)the-feet fell. And him-by it-was-said that, 'my great fortunes
 chhiyā, jo tumārā darśan hai-gaī.' Rājāhana-le wī-kā
 were, that your interview (plur. of respect) became.' Rājavāhana-by him-of
 gālan karakara-kai ṣgwāl hāli, aur kayo ki,
 (on-)neck affectionately embracing was-accomplished, and it-was-said that,
 'Sōmdatt, māi-kani twē-dagari mili-bēr baṛi khuṣi bhai-chh.'
 'Sōmadatta, me-to thee-with met-having much happiness become-is.'

9. Phiri ñ dvi jani bōt-muṇi syōl-mē baithi-gāyā, aur Kūwara-le
Afterwards they two persons a-tree-under shade-in sat-down, and the-Prince-by
 wi-thaī pucho ki, 'tu āj jālai ke karānāra-chhiyē, yā
 him-to it-was-asked that, 'thou to-day up-to what a-doer-wast, here
 kā-baṭi ā-chhai, yo syāni ko chh, aur yō ādimi tyārā
 where-from come-art-thou, this woman who is, and these men thy
 dagārā kā-baṭi āī?' Tab Sōmdatta-le āpsni kathā kai.
 companions where-from have-come?' Then Sōmadatta-by his-own story was-said.

FREE TRANSLATION OF THE FOREGOING.

One day the saint Vāmadēva came to the king and said, 'you have got the son whom you were desiring. Now should he act like a knight, and fight and conquer countries.' The king accepted the words of the holy man, and having fixed an auspicious day sent forth his son with the nine princes to seek their adventures in foreign lands.

For a short time they wandered hither and thither and at last they arrived at the forest on the Vindhya Range. There they met a man who looked like a Bhīl, but who nevertheless wore a Brahmanical thread round his neck. Rājavāhana¹ was filled with surprise on seeing him and asked him who he was, where he came from, and why, being apparently a Bhīl, he was wearing a Brahmanical thread. The man, considering that the Prince was worthy of confidence, replied, 'There are many men of this kind in this forest, who are only in name Brāhmins, and who have quite given up the Vēdas, the Scriptures, all morality, and all religious acts, and whose business is now nothing but highway robbery. This was the kind of man my father was, and I also, as soon as I grew up, did a lot of plundering and troubled people much. One day it happened that my fellows seized a Brāhman and began to kill him. I called out to them, "Do not kill a Brāhman," whereupon they turned their rage upon me and killed me. As soon as I died the messengers of Death carried me off to their king, but Death said to them, "The hour for this man's decease has not yet come, and moreover he has been slain while in

¹ This was the name of the king's son. The name of the man whom they met was Mātanga, and one of the nine princes who accompanied Rājavāhana was named Sōmadatta. All these names occur frequently in what follows without further introduction.

the act of protecting a Brāhman. Therefore let him go, and after showing him the evil state here of those who were sinners, put him back again into his own old body." When I came to my senses I found myself lying in the forest, with my body covered with wounds. My friends came and took me home, where my wounds healed and I recovered my health. After that I met the Brāhman whom I had saved from the robbers. He read to me the various religious books, taught me how properly to worship Mahādēva, and departed. From that day I have dwelt away from my former companions, and have devoted myself to religious acts and to austerities offered to Mahādēva. Now I have told you all my story. But there is one thing which I have to say to you privately, so please step aside with me and listen to what I have for your private ear.'

So these two went away from the others and Mātāṅga said to the Prince, 'last night Mahādēva appeared to me in a dream and said, "I have been much gratified by thy austerities, and now proceed to give thee the fruit of them. To the north of this lies the Dandaka forest. There is a river running through it, beside which is a mountain all glistening with crystals, and bearing the impress of the feet of the goddess Pārvatī. Go thou there. Thou wilt find a cave on one side of the mountain. Enter it, and find there a copper tablet bearing a written inscription. If thou do what is written on that tablet thou wilt become king of the country of Pātāla.' Think not that this is only a dream. To-morrow a king's son will come hither, and he will go with thee." For this reason I have been watching for you here, and now I ask you if you will come with me to see this place.'

When he had heard the words of Mātāṅga the Prince agreed to go with him, but fearing that his companions would not consent he told them nothing about his intentions. At midnight, when they were all fast asleep, he slipped away, and in due course they arrived at the mountain which had been indicated to Mātāṅga by Mahādēva. In the meantime the nine princes became greatly troubled at the disappearance of Rājāvāhana. They hunted for him through the entire forest, but could find no trace of him so they agreed to go forth in different countries to search for him in foreign lands, and to reassemble in a fixed place. So in this direction and in that they wandered forth.

Mātāṅga courageously entered the cave, found the copper tablet, read what was written upon it, and acted accordingly. For a long way the two progressed further and further into the cave in pitch darkness. By and by it again became light, and they found themselves in Pātāla. They went a little farther and came to a lake, with a city visible in the near distance. There they halted and Mātāṅga told the Prince to let no one approach, while he went about and collected a huge pile of sticks with which he made a bonfire. He then recited a certain charm and jumped into the flames. Almost immediately he emerged again, but completely transformed in appearance; for he was now young, charming, and handsome. It is unnecessary to dwell on the Prince's astonishment at this miracle, for no sooner had Mātāṅga come forth in his new shape than they saw a great crowd approaching them from the city. In front of it was a very beautiful and charming young woman, clothed in handsome garments and adorned with rich jewelry.

She approached Mātāṅga and offered him a gem as a present of welcome. He asked her who she was and whence she had come. Tears began to flow from her eyes as

¹ The underground region where dwell the Nāgas or Snake demi-gods.

she replied, 'I am the princess Kālindī, the daughter of the king of the Asuras. My father, who was king of Pātāla, has been killed by Viṣṇu, and has left no son. I am his only heir, and have been in great trouble. A few days ago I went to a holy man for advice and counsel. When he saw me he was touched with pity and said to me, "Daughter, be of good cheer; in a few days a man clothed in a celestial body will come down to Pātāla from the earth, and will marry thee. Thou and he will thereafter reign happily in Pātāla." Firmly believing these words, I have been expecting your arrival, and with the advice of my ministers I have come forth to welcome you. Now, please marry me, and with me take the kingdom.' When Mātanga saw how quickly the promise of Mahādēva had been fulfilled, he was much delighted. He agreed to Kālindī's proposal, and on the advice of the Prince, their marriage was celebrated with much pomp in a few days.

Rājavāhana was most hospitably entertained in Pātāla, but after a suitable stay he thought it proper to return to the earth. At the time of his departure, Mātanga presented him with a wonderful ring, which possessed the property of warding off all hunger, thirst, weariness, and any kind of sorrow, from him who wore it on his hand, and also escorted him for some distance on his way. He had to pass through the same thick darkness as before and finally came to the mouth of the cave and reached the surface of the earth. Not being able to find any of his friends, he wandered about till he came to a garden outside a large city, and sat down to rest himself. Just then he saw a young man, accompanied by a woman and a number of servants and retainers, sporting in a swing in one part of the grounds.

Simultaneously the young man saw the Prince, and leaping from the swing he shouted, 'See, it is my Lord Rājavāhana.' So saying he ran to him and fell at his feet crying, 'It is indeed my good fortune that I have met you.' Rājavāhana embraced him with much affection, saying as he did so, 'Dear Sōmadatta, happy indeed am I to find you.'

So the two sat under the shade of a tree, and the Prince asked him what he had been doing since last they met, where he had come from, and who the woman and her companions were. So Sōmadatta commenced to tell his story, as follows:—

KHASPARJIYĀ.

The Khasparjiyā dialect of Kumaunī is spoken in Pargana Barahmandal, and in the adjoining *pattis* of Pargana Danpur, both of Almora District. The standard form of Kumaunī is the language of the educated classes of the town of Almora. This town is situated in Pargana Barahmandal, and Khasparjiyā differs from the standard dialect only in being the language of the uneducated villagers rather than that of the educated townsfolk of the same Pargana. The estimated number of speakers of Khasparjiyā is 75,930, but these figures include the speakers of the standard dialect for which no separate statistics have been furnished.

The materials available for the study of Khasparjiyā consist of (1) a version of the Parable of the Prodigal Son, (2) a folktale, and (3) the usual list of words and sentences.

For convenience of reference the paragraphs of the folktale (Specimen II) have been numbered, and in quoting any word occurring in it, the number of the paragraph will be appended. Thus, *dyar* (7) means that the word occurs in the 7th paragraph of Specimen II.

Pronunciation.—The great phonetic difference between Khasparjiyā and the standard dialect, is that the former regularly drops final vowels which appear in the latter. We have seen that the standard dialect prefers to shorten final vowels that are long in Hindi. Khasparjiyā goes a step further and omits them altogether. Thus the Hindi *chēlā*, a son, becomes *chelo* in standard Kumaunī, but *chyal* in Khasparjiyā. Similarly Hindi *bōjhā*, a load, standard Kumaunī *bojo*, Khasparjiyā *buej* (19).

These two words also illustrate another tendency of Khasparjiyā, *viz.* to change *e* (not *ē*) of the standard to *ya*, and to change *o* (not *ō*) of the standard to *wa*. Other Khasparjiyā examples are *dyakh* (standard *dekh*), see; *jyath* (standard *jeṭho*), elder; *dyar* (7) (standard *dero*), a lodging; and *ghuear* (standard *ghoro*), a horse.

In most other respects the phonetics of Khasparjiyā closely follow those of the standard dialect, but in one point a difference will be observed. In the grammar of the standard dialect, the difference between the short *a* and the long *ā*, between *e* and *ē*, and between *o* and *ō* is carefully noted. It has not been possible to make this distinction in the case of the other Kumaunī dialects, including Khasparjiyā, as no materials were available. Thus, *a* and *ā* are both written *ā*, *e* and *ē* are both written *ē*, and *o* and *ō* are both written *ō*. No doubt the short vowels also occur, and in most cases it would not be difficult to restore them. But I have thought it best to deal with the specimens as I have received them, leaving the student to apply the rules for shortening that obtained in the standard dialect, when the proper occasions arise.

Number.—Allowing for the dropping of a final short vowel the nominative plural is formed as in the standard dialect. Thus in most cases the nominative plural is the same as the singular. In the standard most nouns in *o* form the plural in *ā*. In Khasparjiyā both the final vowels are dropped. Thus in the standard, we have *buro*, old, plural *burā*; and in Khasparjiyā we have *bur*, old, plural also *bur*. But the changes of the vowel preceding the final *ā* of the standard plural, also occur in Khasparjiyā. Thus standard *chārā*, a bird, has its plural *chārā*. Similarly Khasparjiyā has *char*, a bird,

plural *chār*; standard *chelo*, a son, plural *chyālā*; Khasparjiyā *chyal*, plur. *chyāl* (5); standard *bofo*, a load, plural *bwājā*. Khasparjiyā *bicaj*, plural *bwāj*.

In the standard, feminine nouns in *i* sometimes form the plural in *iyā* or *iyā*, but this is considered vulgar. This termination is more common in Khasparjiyā, with the final vowel, as usual commonly dropped. Thus, *chēli*, a daughter, plural *chēliy*.

Sometimes we find the equivalent of the full standard forms used. Thus we occasionally meet *chyālā* as well as *chyāl*; both *bākār* (2) and *bākārā* (4), goats; and *chēliyā* as well as *chēliy*. Such forms are no doubt due to the influence of the standard dialect. On the other hand, we occasionally meet instances of the proper vowel changes not occurring. Thus in Nos. 123 and 124 the plural of *bhal*, good, is given as *bhal*, not *bhāl*; and in the Parable we even have *bhalā* (instead of *bhāl*) *lukur* (standard *bhālā lukurā*), good clothes. Such irregularities are, however, quite exceptional.

Case.—Here again, with the same reservation as to the elision of the final vowel, the standard dialect is followed, so far as the singular oblique form is concerned. In the standard, masculine Tadbhava nouns in *ō*, in this form, change the *o* to *ā*, with the necessary changes of the preceding vowel. In Khasparjiyā, the final vowel is elided, but the change remains. Thus the oblique singular of *chyal* is *chyāl*, as in sentence 228. When a noun ends in *u*, an *a* is added before a postposition to aid the pronunciation. Thus, *pisuw*, flour (24), has its accusative singular *pisuwa-kapī* (23).

In the standard, when the oblique form singular ends in a consonant, an *a* is added before *le*, the postposition of the agent. In Khasparjiyā, the corresponding postposition is *l*, and it takes *ai* before it. Thus from *kās*, younger, we have *kāśai-l*, the younger (son said). Similarly, in the Parable, *bhukhai-l*, by hunger; *babai-l*, the father (said, etc.); *chyalai-l* (not *chyālai-l*), the son (said, etc.); *manai-l*, agent singular of *man*, mind; in the second specimen, *maisai-l* (5); *gharbarātai-l* (9); *risai-l* (15); *lōbbhai-l* (15); and (sentence 236) *jyaurai-l*. As a specimen of a noun ending in a vowel, which therefore does not take this *ai*, we have *parausi-l* (11).

In the standard the oblique plural ends in *an*, and this form occurs once in the Parable in *hānan-mī*, (sent him) into the fields. But the usual oblique plural ends in *ā* or *ō*, of which the nasal is frequently omitted, thus, *au* or *ō*. This remains unchanged before the *l* of the agent case. Thus, *bukēṭāu-l*, with the husks; *bauliyō-mē-hai*, from among the servants. Rarely the oblique plural ends in *ā*, a termination which properly belongs to some forms of the genitive plural (see below). Examples are *khuṭā-mī*, on his feet (in the Parable), and *chhālā-kapī* (15), but *chhālō-kapī* (5).

The **Postpositions** employed are much the same as in the standard. We may note:—

Agent and Instrumental, *l*.

Dative-Accusative, *kapī*, *thai*, *huṭi*, *k-lijiy*.

Ablative, *baṭi*, *hai-bēr*.

Genitive, *k*.

Locative, *mē*, *mī*, *man*.

All these have the same meanings as the corresponding words in the standard.

The only postposition which requires notice is that of the genitive. In the standard, this is *ko*, or (masc. obl. and plur.) *kā*, or (fem.) *kī*. If the oblique form ends in a consonant or *ā* an *a* is inserted in the singular, as in the case of the agent, and, before

kà, this *a* becomes *ā*. Thus, *chelo*, a son; obl. sing. *chyālā*; gen. sing. *chyāla-ko*, *chyālā-kā*, *chyāla-ki*.

In Khasparjiyā, according to the usual rule, *ko* and *kā* both become *k*, but when this *k* represents *kā*, an *ā* is inserted. The feminine *ki* still retains its final vowel, and an *ai* or *ē* is inserted before it in similar cases. Thus, *chyal*, a son; gen. sing. *chyāl-k* (= *chyāla-ko*), *chyālā-k* (= *chyālā-kā*), and *chyalai-ki* or *chyālē-ki* (= *chyāla-ki*). Naturally, before the *ai* or *ē* of *chalai* or *chalē* we do not find the long *ā*, as it is in *chyāl-k* and *chyālā-k*. In the genitive plural also, in Khasparjiyā, *au* or *ō* becomes *ā* when the *k* represents *kā* or *ki* of the standard. Thus, *chyālaū-k* or *chyālō-k* (= *chyālana-ko*); *chyālāū-k* (= *chyālānā-kā*) and *chyālāū-ki* (= *chyālāna-ki*).

The following are examples of the use of the **Agent** case occurring in the specimens. This case is also used in the sense of an Instrumental.

wī parausi-l nāi-k tāw-mī lis lagai-diy, that neighbour applied tar to the bottom of the measure (11).

kāsai-l āpan bab-thai kay, the younger (son) said to his father.

tyārā babai-l paun-kyōl kari-chh, thy father hath given a feast.

mī bhukhai-l maran lāgi-rayū, I am dying of hunger.

jyaurai-l bādau, bind him with a rope (sentence 236).

ū unō bukefau-l aur dān-biyō-l āpan pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks and berries.

For the **Accusative-Dative** we may quote:—

unō chhālō-kani li-gōy, he took away those skins (5).

mī-l wī-k chyāl-kani (nom. sing. *chyal*) *māri-chh*, I have beaten his son (sentence 228).

mī-kani di-dē, give to me (my share).

mī ulhi-bēr āpan bab-thai jāl, I will arise and will go to my father.

kāsai-l āpan bab-thai kay, the younger (son) said to his father.

ghar-huni unai-ray, he returned to his house (10).

bharanā-k (nom. *bharan*) *lijiy*, for the sake of measuring (11).

For the **Ablative** we may quote:—

mī yatuk barsō-baṭi tyari fahal karan lāgi-rayū, I am serving thee from so many years.

wī-kani gāū-haibēr nikāun-k upāy karā-chhiy, they were making a device for (lit. of) expelling him from the village.

As ablatives of comparison, we have:—

khān-haibēr sakar rwāṭ (nom. sing. *rwāṭ*) *mīlns*, more than eating (i.e. more than enough to eat) loaves are got.

wī-k bhai āpani baini-hai bāki lamb chh, his brother is taller than his sister (sentence 231).

sabō-haibēr bhalā lukuf, clothes better than all, i.e. the best clothes.

For the **Genitive** we may quote:—

Masculine Nominative Singular—

chōri-k māl, property of theft, stolen property (7).

pīsuca-k bwaṭ, a load of flour (19).

myār kakā-k chyāl-k byā, the marriage of the son of my uncle (sentence 225).

Masculine Oblique Singular—

wei dēsā-k (nom. *dēs*) *kai bhāl* (nom. *bhal*) *maisā-k* (nom. *mais*) *yā*, at the house of a certain worthy man of that country.

adh-rātā-k (nom. *rāt*) *pachhīfai*, after midnight (7).

wei udyārā-k (nom. *udyār*) *moāt-tir* (nom. *moat*), near the mouth of that cave (7).

Masculine Nominative Plural—

kai maisā-k (nom. *mais*) *diel chhyāl chhiy*, of a certain man there were two sons.

Masculine Plural Oblique—

wei bātā-k myān jāpānā-k lījīy, for the sake of knowing the meanings of that matter (11).

Feminine Nominative Singular—

nāch-kudē-kī (nom. *kud*) *āwāj*, the noise of singing and dancing.

yakai-kī (sing. nom. *yak*) *nāi*, the wooden measure of one (of his neighbours) (11).

Feminine Singular Oblique—

Iswarē-kī (nom. *Iswar*) *marji-k birudh*, contrary to the will of God.

With the suffix added to plural nouns, we have:—

bhēri-bākārā-kī (sing. nom. *bākar*) *chhāl*, the skins of sheep and goats (5, 14).

dhēpūwā-k (nom. sing. *dhēpūw*) *lōbhāi-l*, through greed of pice (15).

As examples of the **Locative** we may quote:—

wei dēs-mī akāl par, a famine fell in that land.

wei-k tāw-par lisā-k (nom. *lis*) *weil*, owing to the tar upon its bottom (12).

hālth-mī munārī, *khufā-mī jwāt*, a ring on the hand, shoes on the feet.

ghwār mau, on a horse (sentence 230).

'From among' is *mī-hāi* or *mē-hāi*, as in:—

āpā parāusi-mī-hāi yakai-kī nāi māni, he asked for a wooden measure from one of his friends (11).

uō-mē-hāi kāsai-l kay, the younger of them said (to his father).

Adjectives.—With the usual proviso as to the elision of final vowel, adjectives closely follow the rules of the standard dialect. Tadbhava adjectives, which in the standard end in *o*, in that dialect change the *o* to *ā* in the masculine singular oblique cases, and in the masculine plural. In Khashparjiyā, both the *o* and the *ā* are dropped, but the elided *ā* usually lengthens (as usual) a preceding *a*. Thus the standard *bhalō*, good, has its masculine oblique singular and its masculine plural *bhālā*, while Khashparjiyā *bhal*, good, has its masculine oblique singular and its masculine plural *bhāl*.

The feminine is formed, as in the standard, by adding *i*; thus both standard and Khashparjiyā, *bhālī*.

As examples we may quote:—

ēk bhal mais, a good man (sentence 119).

wei dēsā-k (sing. nom. *dēs*) *kai bhāl maisā-k* (sing. nom. *bhal mais*) *yā*, at the house of a certain worthy man of that country (Specimen I).

ēk bhālī-syaiñi, a good woman (sentence 128).

bhālī syaiñiy, good woman (sentence 130).

The lengthening of *a* in the masculine oblique is not always observed. For instance, we have *bhal*, instead of *bhāl*, in Nos. 120-127 of the list of sentences.

Pronouns.—The first two personal pronouns are declined as follows :—

	I	Thou
Sing.		
Nom.	<i>mai, mī</i>	<i>tu</i>
Ag.	<i>mai-l, mī-l</i>	<i>twē-l, twī-l</i>
Gen.	<i>myar</i>	<i>tyar</i>
Obl.	<i>mai, mī</i>	<i>twē, twī</i>
Plur.		
Nom.	<i>ham</i>	<i>tum</i>
Ag.	<i>hamō-l</i>	<i>tumō-l</i>
Gen.	<i>hamar</i>	<i>tumar</i>
Obl.	<i>hamō</i>	<i>tumō</i>

The forms *hamō* and *tumō* often have the final *ō* nasalized. Thus, *hamō̃, tumō̃*.

The genitives are declined like adjectives. The masculine oblique singular and the masculine plural of *myar* is *myār*, and its feminine is *myari*. Similarly *tyar*, *tyār* and *tyari*; *hamar*, *hamār*, *hamari* or *hamrī*; and *tumar*, *tumār*, *tumari* or *tumrī*.

As examples of the use of these pronouns we may quote :—

mī bhukhai-l maran lāgi-rayū̃, I am dying of hunger.

mī-l Isvarē-ki marjī-k birudh pāp kar-chh, I have done sin contrary to the will of God.

myar bab wī nān ghar-mī rūchh, my father lives in that small house (sentence 233).

myār babā-k bauliyō-mē-haĩ, from among my father's servants.

hamō-kañi khāñ aur khuśi karñi chāi-chh, to us to eat and rejoicing is proper.

twī-l kabhai mī-kañi ek pāñ laik nī-diy, thou never gavest me even a kid.

twē-l pañ-kyōl kari-chh, thou hast made a feast.

tyar bhai ā-chh, aur tyār babai-l pañ-kyōl kari-chh, thy brother hath come, and thy father hath made a feast.

mī yatuk barō-baṭi tyari tohal karay lāgi-rayū̃, I have been doing thy service from so many years.

tumō-l ā kai-thaĩ mōl lē-chh, from whom did you buy that? (sentence 240).

tumar kē nau chh, what is your name? (sentence 220)

tumār babā-k ghar-mē katuk chyāl (nom. sing. *chyāl*) *chhan*, how many sons are there in your father's house? (sentence 223).

The **Demonstrative Pronouns** are as follows :—

	This, He, She, It.	That, He, She, It.
Sing.		
Nom.	<i>yō</i>	<i>ū</i>
Obl.	<i>yai</i>	<i>wi</i>
Gen.	<i>yai-k</i>	<i>wi-k</i>
Plur.		
Nom.	<i>yō̃</i>	<i>ū̃</i>
Obl.	<i>yan, yanō, yanō̃</i>	<i>un, unō, unō̃</i>
Gen.	<i>yanar</i>	<i>unar</i>

Yanar has masculine singular oblique and masculine plural *yanār* and feminine *yanari* or *yanri*. Similarly *unar*, *unār*, *unari* or *unri*.

As examples we may quote :—

tyar yō chyal, this thy son.

yō kyē lyā-chh, what has he brought ? (11).

yō rupai wī-kañi di-diyan, give this rupee to him (sentence 234).

unō-kañi yai-kañi pairāw, put them on him.

yai-k hāth-mī munari pairāw, put a ring on this person's hand.

yai-l wī parausi-kañi lōbh ai-gōy, by this, avarice came to that neighbour (13).

yanar kē matlab chh, what is the meaning of these ?

ū uñhi-bēr āpan bab-thai gōy, he having arisen went to his father.

wī-k babai-l wī-kañi dyakh, his father saw him.

wī dēs-mī thul akāl par, in that country a severe famine fell.

myār kakā-k chyal-k byā wī-ki baiñi dagari bhau-chh, the marriage of my uncle's son has taken place with his sister (sentence 225).

sub rupai jō ū āpan dagarū lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muni-baṭi, from under those skins (8).

unō-l wī-udgarā-k moāl-tir dyar kar, they took shelter in the mouth of that cave (7).

unō bukēṭā-l āpan pēṭ bharan chā-chhiy, he was wishing to fill his belly with those husks.

unar khaybarāt suni-bēr, having heard their foot-tread (8).

unri chhālā-kañi bēchan-huñi li-gōy, he took away their skins for sale (15).

The **Reflexive Pronoun** is *āpā*, self, of which the emphatic form is *āphī*, even himself, his very self. The genitive is *āpan*, we should expect the masculine oblique singular and the masculine plural to be *āpān*, but only *āpan* occurs in the specimens. The feminine is *āpani*. Examples are :—

āpū pāñi khān-huñi gōy, he himself went to eat (i.e. drink) water (18).

ū āphī wī-mī parā-chh, he himself falls into it (1).

āpan sub māl phukī diy, (he) squandered all his property.

jab ū āpan phām-mī āy, when he came to his senses.

wī-l wī-kañi āpan hānan-mī sunar charūn-huñi lagāy, he deputed him to feed swine in his fields.

wī-k bhai āpani baiñi-hai lamb chh, his brother is taller than his (the brother's) sister (sentence 231).

The **Relative Pronoun** and its **Correlative** are as follows :—

	Who	That, He, She, It.
Sing.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai</i>	<i>lai</i>
Gen.	<i>jai-k</i>	<i>lai-k</i>
Plur.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jan, janō, janō</i>	<i>tan, tanō, tanō</i>
Gen.	<i>janar</i>	<i>tanar</i>

Janar has masculine singular oblique and masculine plural *janār*, and its fem. *januri* or *janri*. Similarly *tanar*, *tanār*, *tanari* or *tanri*. Examples of the Relative Pronoun are the following. No examples of the Correlative occur in the specimens.

jō aurō upar khār khon-chh, he who digs a pit for others (1).

ū bwaṛ, jai-kaṇi harak mais chhāṛi gō-chhiy, the load which the other man had left behind (20).

ēk bhautē dhānāw mais, jai-kī ēk khupari chhiy, a very simple man who owned a single hut (2).

sab rupai jō ū āpaṇ dagārō lyā-chhiy, all the rupees which they had brought with them (9).

un chhālā-k muṇi-baṭi, janō-kaṇi ū lyai raū-chhiy, from under those skins which he had brought with him (8).

The **Interrogative Pronouns** are *kō*, who? and *kyē* or *kē* (neut.) what? *kō* is declined like *jō*. The oblique form of *kyē* or *kē* is *kai*, and so on, like *kō*. Examples are:—

kai-k chyal ūchh, whose boy comes? (sentence 239).

tumō-l ū kai-thai mōl lē-chh, from whom did you buy that? (sentence 240).

yō kyē lyā-chh, what has he brought? (11).

yanar kē mallab chh, what is the meaning of these?

The **Indefinite Pronouns** are *kē*, inanimate, and *kwē*, both animate and inanimate, declined as in the Standard. Examples are:—

kwē wi-kaṇi kē ni di-chhiy, no one was giving him anything.

kwē chhōr āy, some thieves came (7).

We may also mention *kai*, a certain, used as an indefinite article, and not altered in declension, as in *kai maisā-k dui chyal chhiy*, of a certain man there were two sons. *Katuk* is 'how many?' and *yatuk* is 'this many', 'so many'. *Jē-kē* is 'whatever'.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.—The conjugation of the Verb Substantive closely agrees with that of the Standard dialect.

Thus **Present**.

Sing.	Plur.
<i>chhū</i>	<i>chhū</i>
<i>chhai</i> (fem. <i>chhē</i>)	<i>chhau</i>
<i>chh</i>	<i>chhan, chhanā</i>

When used as an auxiliary verb the 2nd plur. is *chhā*.

There is a negative verb substantive as in the Standard. Thus, *mi laik nhātū*, I am not worthy.

The **Past** is conjugated as follows:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>chhiy</i>	...	<i>chhiy</i>	...
2. <i>chhiyā</i>	<i>chhi</i>	<i>chhiy</i>	..
3. <i>chhiy</i>	<i>chhi</i>	<i>chhiy, chhiyā</i>	<i>chhin</i>

B. Finite Verb.—The **Infinitive** or **Verbal Noun** ends in *u*, and is declined like a noun, as in *charūy-huñi*, for grazing; *nikāu-k upāy*, a device of (i.e. for) expelling (3). Sometimes, after a long vowel this *u* becomes a mere nasalization, as in *bhitēr jā-huñi wi-k manai-l ni kar*, his mind did not make for going inside, i.e. he did not wish to enter.

The **Present Participle** ends in a dental *n*, often carelessly written as a cerebral. Examples will be found under the head of the Present Definite tense.

The **Past Participle** is the same in form as the Root. Examples will be found under the head of the various past tenses.

The **Future Passive Participle** is the same in form as the Infinitive, and adds *i* in the feminine, as in *khuñi karñi* (or *karani*) *chai-chh*, rejoicing is proper to be made.

The **Conjunctive Participle** is formed as in the Standard, as in *bañai-bēr*, having divided; *kari-bēr*, having made. With *bēr* omitted, we have *bulai*, having called.

The **Noun of Agency** is formed by adding *nēr*, as in the Standard. Thus (passive) *kawāinēr*, a person to be called.

The **Imperative** takes no termination in the singular, and has *au* in the plural. Thus, *dē*, give thou; *hiñ*, walk; *dharau*, seize ye; *diyau*, give ye; *liyau*, take ye; *mārau*, strike ye. After a long vowel the plural only takes *u*, as in *lyāu*, bring ye; *pairāu*, clothe ye.

No examples of the **Old Present** and **Present Subjunctive** occur in the specimens. It probably closely follows the Standard form. In the list, *mārā* is 'I may strike.'

The **Future** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāl</i>	<i>mārāl</i> .
2. <i>mārlai</i>	<i>mārlā</i> .
3. <i>māraulō</i>	<i>mārlā</i> .

In the Parable, we have *jūt*, I will go, and *kūt*, I will say.

The **Past Conditional** probably follows the Standard. The only example I can give is from the Parable, *mī ānand karan*, I might have made merry.

The **Present** is conjugated as follows:—

Sing.	Plur.
1. <i>mārāchh</i> , <i>mārchh</i>	<i>mārnū</i> .
2. <i>mārāchhai</i> , <i>mārchhai</i>	<i>mārāchhā</i> , <i>mārchhā</i> .
3. <i>mārāchh</i> , <i>mārchh</i>	<i>mārnī</i> .

It will be seen that, allowing for the usual omission of final vowels, it closely follows the Standard.

Examples are: *rūchhai*, thou remainest (with me); *kūchh*, it (the share) becomes (mine); *khonchh*, he digs (1); *parāchh*, he falls (1); *rūchh*, he remains (sentence 233); *mīnī*, they (loaves) are got.

A **Present Definite** is formed with *lāgi-rayū*, added to the present participle, as in *maran lāgi-rayū*, I am dying; *karan lāgi-rayū*, I am doing (thy service); *charaun lāgi rauchh*, he is grazing (cattle) (sentence 229).

Allowing for the usual omission of final vowels, the **Imperfect** is formed as in the Standard. Thus:—

kwē wī-kañi kē nī dī-čhiy, no one was giving him anything.

kai gañ-mī 3h bhautē dhānāw maīs rañ-čhiy, in a certain village, a very simple man was living (2).

janō-kañi suñar khā-čhiy, which the swine were eating.

upāy karā-čhiy, they were making a device (3).

The **Past** tense is conjugated as follows. We take the Intransitive verb *hiñan*, to go, as our example.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
<i>hiñyū, hiñ</i>	...	<i>hiñ</i>	...
<i>hiñē</i>	<i>hiñī</i>	<i>hiñ</i>	...
<i>hiñ</i>	<i>hiñī</i>	<i>hiñ, hiñā</i>	<i>hiñīn, hiñī</i>

Examples are:—

rayū, I remained, in *lāgi-rayū*, to form the present definite as explained above.

mī āj bhaut dūr jāñik gayū, I went a long way to-day (sentence 224).

por, (a famine fell); *pañh*, he began, and many other 3rd singular masculines.

For 3rd singular feminine we have *dai āi*, compassion came; *wī-kañi rīs ai-gyē*, anger came to him; *rāt pañi gēy*, night fell (6).

For the plural we have (masc.) *ānand karan pañh*, they began to make merry; *dhāji gāy*, they ran away (9); and (fem.) *mañi rupai jēñi-gāy*, a few rupees stuck (12); *mañi dhēpaw mīli*, a few rupees were got (15).

The following forms have been noted of the Past of the verb *jāñ*, to go:—

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>gayū</i>	...	<i>gāy</i>	...
2. <i>gayē</i>	<i>gayī</i>	<i>gāy</i>	...
3. <i>gāy, gō</i>	<i>gayē, gēy</i>	<i>gāy, gāyā</i>	<i>gāyīn, gāy</i>

It will be observed that the 3rd singular is always the same as the past participle.

In the case of Transitive verbs the 3rd person is naturally the only one used, the subject being put in the agent case.

Examples are (including the various irregular past participles) :—

Sing. masc.—*kāsai-l kay*, the younger said ; *sab māl phuki-diy*, (he) squandered all the property ; *babai-l wī-kañi dyakh*, the father saw him ; *manai-l ni kar*, his mind did not make ; *mī-l ni fāw*, I did not transgress.

fem.—*wī-l jājāt bāṭ-diy*, he divided the property ; *babai-l wī-kañi awāi ghāli aur bhuki-chāṭi liy*, the father embraced him, and took a kiss ; *wī-l awāj suni*, he heard the sound (of music).

Plur. masc.—*parausi-l āpan sab bhēri bākārā mār-diy*, the neighbour slew all his own sheep and goats (15).

fem.—*dhūnāw maisai-l chhāl gāri*, the simple man removed the skins (5).

The **Perfect** and **Pluperfect** are formed on the model of the Standard dialect. Examples are :—

Intransitive Perfect.—*gyūn hai gō-chh*, he has become alive ; *mīl gō-chh*, he has been found ; *tyar bhai ā-chh*, thy brother has come ; *gō kyē lyā-chh*, what has he brought ? (11) ; *tum kasiḱ lyā-chhā*, how have you brought (them) (13) ?

Transitive Perfect.—*mī-l pāp kar-chh*, I have done sin ; *wī-l wī-kañi bhal aur chañ pā-chh*, he has got him safe and sound ; (fem.) *ticē-l pañ-kyōḱ karī-chh*, thou hast made a feast.

Intransitive Pluperfect.—*marī gō-chhiy*, he had died ; *harai gō-chhiy*, he had been lost ; *janō-kañi lyai rau-chhiy*, (the skins) which he had brought (8) ; *jō ā lyā-chhiy*, (the rupees) which they had brought (9).

Transitive Pluperfect.—*ā rupai jō wī-l pā-chhiy*, the rupees which he had obtained (11) ; *jē-kē wī-l kar-chhiy*, whatever he had done (24).

C. Passives and Causals.—These follow the Standard, and no remarks are necessary. As an example of the noun of agency of the passive of a causal we may quote *kaucāinēr*, one who is caused to be said, one who is called (Parable).

D. Compound Verbs.—These also call for no remarks, being formed on the same principles as those which obtain in the Standard.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAṢPARJĪYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

कौ मेसाक ही च्याल छिय । और उनोंमेंहें कांसैल आपण बवयें कय ओ बव आपण जाजातमेंहें जो बाँट म्यर हुँछ ज मीकणि दी-दे । और वील उनोंकणि आपण जाजात बाँट दिय । और ते पछिटें कांस च्याल सब चीज एक-बटैवेर परदेश न्है-गोय । वाँ लुचपन्यौल करिवेर आपण सब माल फुकि-दिय । और जब वील सबै फुकि-हाल तब वी देशमी ठूल अकाळ पड़ और ज तड हण पैठ । और ज वी देशाक कौ भालमेसाक याँ जेवेर रुण पैठ और वील वीकणि आपण हाडनमी सुडर चरुणहुणि लगाय । और ज उनों बुकेटौल और दाण-वियोंल जनोंकणि सुडर खाँछिय खुशि हैवेर आपण पैठ भरण चाँछिय । और कु वीकणि के निदिछिय । जब ज आपण फाममी आय वील कय म्यर बवाक वीलियोमेंहें कतुकोंकणि खाणहैवेर सकर राट मिलनी और मी भुखेल मरन-लागि रयूँ । मी उठिवेर आपण बवयें जूल और वीयें कूल कि बवा मील इश्वरे-कि मरजिक विरुध त्यार सामणि पाप करूँ । और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । मीकणि आपण वीलियोमेंहें एका बरावर बणै-दे । और ज उठिवेर आपण बवयें गोय । पर जब ज भौत टाड़ छिय वीक बवैल वीकणि दख । तब वीकणि दे आइ और दौड़वेर जेवेर वीकणि अवाँल घालि और भुकि-चाटि लिय । और च्याल वीयें कय बवा मील इश्वरेकि मरजिक विरुध त्यार सामणि पाप करूँ और फिर मी त्यर च्याल कवाडनेर लैक न्हातूँ । पर बवैल आपण वीलियोमेंहें कय सबोहैवेर भला लुकुड़ निकाकिवेर ल्याव और उनोंकणि यैकणि पैराव और यैक हाथमी मुनड़ि खुटाँमी ज्वत पैराव । और हमोंकणि खाण और खुशि करणि चैँछ । किलैक कि म्यर यो च्याल मरि गोछिय फिर ज्यून है गोछ । ज हरे गोछिय फिर मिल गोछ । तब ज आनन्द करण पैठ ॥

तवार लैक वीक ज्यठ च्याल हाडमी छिय । जब ज आय घराक नजौक पुजत वील गाण बजून नाच-कूदेकि आवाज सुणि । और वील वीलियोमेंहै

यकैकणि बुलै वीर्यै पुक कि यनर के मतलब छ । वील वीर्यै कय कि
 त्यर भै आछ । और त्थार बवैल पौण-क्योळ करिछ किलैक कि वील वीकणि
 भल और चड पाछ । और वीकणि रौस ऐ-म्ये । भौतेर जाहुणि वीक
 मनैल निकर । तब वीक बब म्येर आय और वीकणि बोत्यूण पैठ । और वील
 आपण बबयै जबाव दीवर कय कि दाख मी यतुक बरसौवटि त्यरि ठहल
 करन लागि-रयू और मील कभै त्यर कौय निटाव । त्वील कभै मौकणि
 एक पाठ लैक निदिय कि मी आपण दगड़ियौ दगाड़ आनन्द करन् । पर
 त्यर यो च्यल जो रानियौ दगाड़ त्यर माल-टाल नेइ गोछ ज जस्ये आछ
 तस्ये त्वेल वीक लिजिय पौण-क्योळ करिछ । और बवैल वीर्यै कय कि च्यला
 तू बराबर म्यरै दगाड़ रुँके और जे-के म्यर छ ज सबै त्यरै छ । यो ठौक
 छिय हमौल आनन्द करण और खुशि मनौण । किलैक कि यो त्यर भै जो
 मरि गोछिय फिर ज्यून है गोछ और हरे गोछिय फिर पै हैछ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJYĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwī chyāl chhiy. Aur unō-mē-haī kāsai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpan-bah-thaī kay, 'ō bah, āpan-jājāt-mē-haī jō
his-own-father-to it-was-said, 'O father, your-own-property-in-from what
 bāt myar hū-chh, ū mī-kañi dī-dē. Aur wī-l unō-kañi
share mine becomes, that me-to give-away.' And him-by them-to
 āpni jājāt bāt-diy. Aur tai-pachhiṭaī kās chyāl
his-own property was-divided-away. And then-after the-younger son
 sab chij ēk-bātai-bēr pardēs nhai-gōy. Wā
all things (in-)one-collected-having a-far-country went-away. There
 lūchpanyaul kari-bēr āpan sab māl phuki-diy. Aur jab
debauchery done-having his-own all goods were-wasted-away. And when
 wī-l sabai phuki-hāl, tab wī-dēs-mī thūl
him-by all-even was-completely-wasted, then that-country-in a-great
 akāl paṛ, aur ū tañ huṇ paith. Aur ū wī-dēsā-k
famine fell, and he distressed to-be began. And he that-country-of
 kai-bhāl-maisā-k yā jai-bēr ruṇ paith, aur
a-certain-worthy-man-of at-the-house gone-having to-remain began, and
 wī-l wī-kañi āpan-hānan-mī suṇar charaṇ-huṇi lagāy. Aur
him-by him-as-for his-own-fields-in swine feeding-for he-was-deputed. And
 ū unō-bukēṭaū-l aur dān-biyō-l, janō-kañi suṇar khā-chhiy,
he those-husks-with and berries-with, which (acc.) the-swine eating-were,
 khuṣi hai-bēr āpan pēt bharan chā-chhiy. Aur kwē
pleased become-having his-own belly to-fill wishing-was. And anyone
 wī-kañi kē nī-dī-chhiy. Jab ū āpan-phām-mī āy, wī-l
him-to anything not-giving-was. When he his-own-sense-in came, him-by
 kay, 'myār-bahā-k bauliyō-mē-haī katukō-kañi khān-haibēr sakar
it-was-said, 'my-father-of servants-in-from how-many-to eating-than more
 rwāṭ milnī, aur mī bhukhai-l maran lagi-rayū. Mī uṭhi-bēr
loaves are-got, and I hunger-by dying remain. I arisen-having

āpan-bab-thaī jūl, aur wī-thaī kūl ki, "babā, mī-l
my-own-father-to will-go, and him-to I-will-say that, "father, me-by
 Iṣwarē-ki marjī-k hiradh tyār sāmni pāp kar-chh, aur phir mī
God-of will-of contrary of-thee before sin done-is, and any-more I
 tyar chyal kawāinēr laik nhātīl. Mī-kañi āpan-bauliyō-mē-haī
thy son one-who-is-called fit I-am-not. Me (acc.) thine-own-servants-in-from
 ōkā barābar banai-dē." Aur ā nṭhī-bēr āpan-bab-thaī gōy.
one equal-to make." And he arisen-having his-own-father-to went.
 Par jab ō bhaut tāy chhiy, wī-k babai-l wī-kañi
But when he very distant was, him-of the-father-by him-as-for
 dyakh. Tab wī-kañi dai āi, aur daup-bēr jai-bēr
he-was-seen. Then him-to compassion came, and run-having gone-having
 wī-kañi awāl ghālī, aur bhuki-chāṭī liy. Aur chyalai-l
him-to embracing was-thrown, and kiss was-taken. And the-son-by
 wī-thaī kay, 'babā, mī-l Iṣwarē-ki marjī-k hiradh tyār
him-to it-was-said, "father, me-by God-of will-of contrary of-thee
 sāmni pāp kar-chh, aur phir mī tyar chyal kawāinēr laik
before sin done-is, and any-more I thy son one-who-is-called fit
 nhātīl.' Par babai-l āpan-bauliyō-thaī kay, 'sabō-haibēr
I-am-not.' But the-father-by his-own-servants-to it-was-said, "all-than
 bhalā lukar nikālī-bēr lyāw, aur unō-kañi yai-kañi pairāw;
good clothes brought-out-having bring, and them (acc.) this-one-to clothe;
 aur yai-k hāth-mī munarī, khatā-mī jwat pairāw. Aur
and this-one-of the-hand-on a-ring, the-feet-on shoes clothe. And
 hamō-kañi khān aur khnī karṇi chāī-chh. Ki-laik ki myar
us-to to-eat and rejoicing to-be-made proper-is. Because that my
 yō chyal mari-gō-chhiy, phir jyūn hai-gō-chh; ā harai-gō-chhiy, phir
this son dead-gone-was, again alive become-is; he lost-gone-was, again
 mil-gō-chh.' Tab ū ānand karan paith.
got-gone-is.' Then they rejoicing to-make began.

Tabār-lēk wī-k jyāth chyal hān-mī chhiy. Jab ā
Then-up-to him-of the-elder son the-field-in was. When he
 āy, gharā-k najik puṭ wī-l gān-bajūr-nāch-kūde-ki
came, the-house-of near reached him-by singing-music-dancing-leaping-of
 āwāj sunī. Aur wī-l bauliyō-mē-haī yakai-kañi bulai,
sound was-heard. And him-by the-servants-in-of one (acc.) having-called,
 wī-thaī puchh ki, 'yanar kē matlab chh?' Wī-l wī-thaī
him-to it-was-asked that, "of-these what meaning is?" Him-by him-to
 kay ki, 'tyar bhai ā-chh, aur tyār-babai-l paup-kyōl
it-was-said that, "thy brother come-is, and thy-father-by a-feast

kari-chh, ki-laik ki wī-l wī-kapi bhal aur chan pā-chh.
made-is, because that him-by him-as-for well and healthy he-found-is.
 Aur wī-kapi ris ai-gyē, bhītēr jā-huṇi wī-k manai-l ni-kar.
And him-to anger came, within going-for him-of mind-by not-it-was-made.
 Tab wī-k bab bhyair āy, aur wī-kapi bōtyūn paith.
Then him-of the-father outside came, and him-to to-entreat began.
 Aur wī-l āpan-bab-thaī jabāh dī-bēr kay ki,
And him-by his-own-father-to answer given-having it-was-said that,
 'dyakh, mī yatuk-barsō-baṭi tyari tūhal karan lāgi-rayū, aur
'see, I this-many-years-from thy service doing engaged-remain, and
 mī-l kabhai tyar kany ni-tāw. Twī-l kabhai mī-kapi
me-by ever thy saying not-was-transgressed. Thee-by ever me-to
 ēk pāth laik ni-dīy ki mī āpan-dagriyō dagār ānand
one kid even not-was-given that I my-own-companions with rejoicing
 karan. Par tyar yō chyal jō rāniyō dagār tyar māl-tāl
might-have-made. But thy this son who harlots with thy property
 nēi-gō-chh, ū jassai ā-chh, tassai twē-l wī-k lijiy
having-devoured-gone-is, he as-even he-come-is, so-even thee-by him-of for
 paup-kyōl kari-chh.' Aur babai-l wī-thaī kay ki, 'chyalā,
a-feast made-is.' And the-father-by him-to it-was-said that, 'son,
 tū barābar myarai dagār rū-chhai, aur jē-kē myar chh, ū
thou always me-even with remaining-art, and whatever mine is, that
 sabai tyarai chh. Yō thik chhiy, hamō-l ānand karan
all-even thine-even is. This right was, us-by rejoicing to-be-done
 aur khuśi manan, ki-laik ki yō tyar bhai jō
and happiness to-be-celebrated, because that this thy brother who
 mari-gō-chhiy, phir jyūn hai-gō-chh; aur harai-gō-chhiy, phir
dead-gone-was, again alive become-is; and lost-gone-was, alive
 pai-hai-chh.
got-become-is.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHAŚPARJIVĀ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Gobind Prasad Ghildyal.)

जो औरों उपर खाड़ खनक ऊ आफ्नी वीमो पड़ै ॥

के गौमी एक भौते ठानाव मैस जैकि एक खुपड़ि और मणि भेड़ि
वाकार किय रौखिय ।

वीक पड़ौसि जो वीकि रौस करैखिय वीक ठानावपन देखिवेर वीकणि
गौहें वेर निकाउणक उपाय करैखिय ।

एक दिन जब वीक भेड़ि वाकारा बगमी चरण लागि रौखिय उनोल
उनोकणि एक भेवन लौटे दिय । यसिके सबौकणि मारि देय ।

ऊ विचार ठानाव मैसैल उनों भेड़ि वाकाराकि छाल गाड़ि और उनों
छालौकणि के सहरमी वेचणहुणि लि गोय ।

वाटमी वीकणि रात पड़ि गेय और ऊ धूरमें एक उड्यारमी रय ।

अधराताका पकटै के चोर चोरिक माल लिवेर आय और उनोल वी
उड्याराक मुक्कतिर डार कर ।

वी उड्याराक भौतेर उनर खड़वड़ाट मुणिवेर ऊ मैस भौत डर गोय
और वील उन छालाँक मुणिवटि जनोकणि ऊ ल्यै रौखिय आपण लुकुणक
उपै कर ।

उड्याराक भौतेर छालाँक घड़वड़ाटेल चोर ठाड़ि ठाड़ि ऐ लाग और
डराक मारौ सब रुपें जो ऊ आपण दगाड़ा ल्याखिय वें छोड़िवेर
भाजि गाय ।

ठानाव मैसैल ऊ रुपें धर लिय और घरहुणि उनै रय ।

ऊँ रुपें जो वील पाछिय उनोकणि भरणाक लिजिय आपण पड़ौसिमौहें
यकैकि नाइ माडि । वी पड़ौसिल वी वाताक स्यान जाणणाक लिजिय कि यो
क्ये ल्याइ नाइक तावमी लिस लगै दिय ।

वी ठानाव मैसैल रुपें भरिवेर नाइ दि-दिय । पर वीक तावपर
लिसाक वील मणि रुपें जेड़ि गाय ।

यैल वी पड़ौसिकणि लोभ ऐ-गोय । वील ठानाव मैसयें पुछ कि तुम
यतुक रुपें केहें और कसिक ल्याइ ।

वील कय कि आपण भेड़ि वाकारांकि छाल बेचिवेर ।

वी ठानाव मैसाक रीसैल और टेपुवांकि लोभैल वीक पड़ौसिल आपण
सब भेड़ि वाकारा नार दिय और उन्रि छालांकि बेचणहुणि लि-गोय । पर
रहौपते किलेक कि वीकणि उनो छालांकि मणि टेपुव मिली ।

ये बातपर रिसैवेर वील वी ठानाव मैसैकि खुपड़िकणि आग लगै
दिय । वीक भसम करै दिय ।

ठानाव मैसैल छारीण एकवटैवेर एक घैलमौ धर और वीकणि बेचण-
हुणि लि-गोय ।

वाटमौ वील आपण घैल सड़काक टिकाळि लैक धरि-दिय । आपूँ एक
धारमौ जो नजीक छिय पाणि खाणहुणि गोय ।

वी वखतै एक हरक मैस लैक आपण पिसुवक व्यज वाँ धरिवेर पाणि
खाणहुणि गोय ।

फरिक बेर वील भुलिवेर आपण व्यज छाड़िवेर छारीणक व्यज उठैवेर न्है-
गोय ।

ठानाव मैस लैक आय और वील ऊ व्यज जैकणि हरक मैस छाड़ि गोछिय
उठै-लिय ।

वी व्यजकणि अणकसै चिनाण देखिवेर वील वीकणि खोय पिसुवक
भरौ पाय ।

तब ऊ वी व्यजकणि आपण घरहुणि लि आय । वाँ वी पिसुवकणि
भरणाक लिजिय कि कतुक छ कैवेर फिर आपण पड़ौसिक नाइ माडि ।

वीक पड़ैसिल या जाणिवेर कि ठानाव मैसैल आपण खुपड़िक क्षराक
 वदाव पिसुव पाछ वील लैक आपण खुपड़िकणि आग लगै-दिय । पर वीक
 क्षरौण बेचाणी जे और निरास हैवेर घरहुणि फरिक आय । और जे के
 वील करछिय वीक लिजिय ऊ भौत पसतै ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KHASPARJIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal)

1. Jō aurō upar khār khan-chh, ū āphī wi-mī
Who others upon a-pit digs, he himself-even it-in
 parā-chh.
falls.
2. Kai-gaū-mī ēk bhautē dhānāw mais, jai-ki ēk khupar
A-certain-village-in a very simple man, whom-of one hut
 aur manī bhēri bākār chhiy, raū-chhiy.
and a-few sheep goats were, dwelling-was.
3. Wi-k parausi, jō wi-ki ris karā-chhiy, wi-k
Him-of the-neighbours, who him-of envy making-were, him-of
 dhanāw-pan dēkhi-bēr, wi-kañi gaū-haībēr nikāun-k upāy
simplicity seeing, him (acc.) the-village-from expelling-of device
 karā-chhiy.
making-were.
4. Ēk din, jab wi-k bhēri bākārā ban-mī charaṇ
One day, when him-of sheep goats the-jungle-in grazing
 lagi-raū-chhiy, unō-l unō-kañi ēk bhēwan laṭai-diy.
employed-remaining-were, them-by them-as-for a precipice they-were-driven-down.
 Yasikai sabō-kañi māri-dēy.
Thus all-as-for they-were-caused-to-be-killed.
5. Ū bichār-dhānāw-maisai-l unō-bhēri-bākārā-ki chhāl gārī,
That poor-simple-man-by those-sheep-goats-of skin were-skinned,
 aur unō-chhālō-kañi kai-sahar-mī bēchan-huñi li-gōy.
and those-skins (acc.) a-certain-city-in selling-for he-took-away.
6. Bāt-mī wi-kañi rāt pari-gōy, aur ū dhūr-mē
The-way-on him-to night befell, and he the-jungle-in
 ēk-udiyār-mī ray.
a-cave-in remained.
7. Adh-rātā-kā pachhiṭai kwē chhōr chōri-k māl li-bēr
Half-night-of after some thieves theft-of property brought-having
 āy, aur unō-l wi-udiyārā-k mwāl-tir dyar kar.
came, and them-by that-cave-of mouth-near shelter was-made.

8. Wi-adyārā-k bhītēr unar kharbarāt suni-bēr ā mais bhaut
That-cave-of inside their tread heard-having that man much
 dar-gōy, aur wī-l un-ohhālā-k muni-baṭi, janō-kaṇi ā lyai-raū-chhiy,
feared, and him-by those-skins-of under-from, which (acc.) he brought-had,
 āpan-lukun-k upai kar.
his-own-hiding-of device was-made.

9. Udyārā-k bhītēr chhālā-k gharbarātai-l chōr thāri-thāri
The-cave-of inside the-skins-of rattling-by the-thieves frightened-frightened
 ai-lāg, aur darā-k māri sab rupaī, jō ñ āpan
were-caused-to-be, and fear-of through all the-rupees, which they themselves-of
 dagārā lyā-chhiy, wai chhōri-bēr bhāji-gāy.
with brought-had, there-indeed abandoned-having they-ran-away.

10. Dhānāw-maisai-l ñ rupaī dhar-liy, aur ghar-huṇi
The-simple-man-by those rupees were-taken-possession-of, and house-to
 unai-ray.
he-returned.

11. Ū rupaī, jō wī-l pā-chhiy, unō-kaṇi bharanā-k
Those rupees, which him-by gotten-were, them (acc.) measuring-of
 lijiy āpan-parausi-mī-haī yakai-ki nāi māni.
for-the-sake his-own-neighbours-in-from one-of a-wooden-measure was-asked.
 Wi-parausi-l wī-bātā-k myān jāpanā-k lijiy, ki
That-neighbour-by that-matter-of meanings knowing-of for-the-sake, that
 'yō kyē lyā-chhi?' nāi-k 'tāw-mī lisj lagai-diy.
'this-(man) what brought-has?' the-measure-of bottom-on tar was-applied.

12. Wi-dhānāw-maisai-l rupaī bhari-bēr nāi di-diy.
That-simple-man-by the-rupees measured-having the-measure gave-(back).
 Par wī-k tāw-par lisā-k wīl maṇi rupaī jēri-gāy.
But it-of the-bottom-on the-tar-of owing-to a-few rupees stuck.

13. Yai-l wī-parausi-kaṇi lōbh ai-gōy. Wī-l dhānāw-mais-thaī
This-by that-neighbour-to avarice came. Him-by the-simple-man-to
 puchh ki, 'tūm yatuk rupaī kai-haī aur kasik lyā-chhā?'
it-was-asked that, 'you so-many rupees where-from and how brought-have?'

14. Wī-l kay ki, 'āpan-bhēri-bākārā-ki chhāl bēchi-bēr.'
Him-by it-was-said that, 'my-own-sheep-goats-of skins sold-having.'

15. Wī-dhānāw-maisā-k risai-l aur dhēpuwā-k lōbhai-l wī-k
That-simple-man-of envy-by and pice-of greed-by him-of
 parausi-l āpan sab bhēri bākārā mār-diy, aur unri-chhālā-kaṇi
the-neighbour-by his-own all sheep goats were-slain, and their-skins (acc.)
 bēchan-huṇi li-gōy, par mhaupatā, kilai-ki wī-kaṇi unō-chhālā-k
selling-for he-took-away, but to-no-purpose, because that him-to those-skins-of
 maṇi dhēpaw mili.
few pice were-got.

16. Yā-bāt-par risai-bēr wi-l wi-dhānāw-maisē-ki
This-matter-on become-enraged-having him-by that-simple-man-of
 khupari-kani āg lagai-diy. Wi-k bhasam karni-din.
hut-to fire was-applied. It-of ashes were-made.

17. Dhānāw-maisai-l chhāraun ek-batai-bēr ēk-thāil-mi dhar,
The-simple-man-by the-ashes collected-having a-bag-in they-were-placed,
 aur wi-kani bēchan-huni li-gōy.
and it (acc.) selling-for he-took-away.

18. Bāt-mi wi-l āpan thail sarakā-k dhikāil-laik dhari-diy.
The-way-on him-by his-own bag the-road-of side-on was-placed.
 Āpū ēk-dhār-mi, jō najik chhiy, pāni khān-huni gōy.
He-himself a-spring-to, which near was, water eating-for went.

19. Wi-baktai ēk harak mais laik āpan-pisuwa-k bwaj wā
At-that-very-time an other man also his-own-flour-of load there
 dhari-bēr pāni khān-huni gōy.
put-down-having water eating-for went.

20. Phari-k bēr wi-l bhuli-bēr āpan bwaj
Returning-of at-the-time him-by mistaken-having his-own load
 chhāri-bēr chhāraun-k bwaj uṭhai-bēr nhai-gōy.
abandoned-having the-ashes-of load taken-up-having he-went-away.

21. Dhānāw mais laik āy, aur wi-l ū bwaj, jai-kani
The-simple man also came, and him-by that load, which (acc.)
 harak mais chhāri gō-chhiy, uṭhai-liy.
the-other man having-abandoned gone-had, was-lifted-up.

22. Wi-bwaj-kani anakasai chinān dēkhi-bēr, wi-l wi-kani
That-load-to strange marks seen-having, him-by it-as-for
 khōy pisuwa-k bhari pāy.
it-was-opened flour-of full it-was-found.

23. Tab ū wi-bwaj-kani āpan-ghar-huni li-āy. Wā
Then he that-load (acc.) his-own-house-to brought. There
 wi-pisuwa-kani bharapā-k lijiy, ki 'katuk chh?' kai-bēr,
that-flour (acc.) measuring-of for-the-sake, that 'how-much is-it?' said-having,
 phir āpan parāusi-k nāi māni.
again his-own neighbour-of measure was-asked.

24. Wi-k parāusi-l, yō jāni-bēr ki 'dhānāw-maisai-l
Him-of neighbour-by, this known-having that 'the-simple-man-by
 āpan-khupari-k chhārā-k badāw pisuw pā-chh,' wi-l laik
his-own-hut-of ashes-of in-exchange-for flour got-is,' him-by also
 āpan-khupari-kani āg lagai-diy. Par wi-k chhāraun bēchāpai nū,
his-own-hut-to fire was-applied. But him-of the-ashes were-sold not,

aur nirās hai-bēr ghar-hupī pharik āy. Aur jē-kē
and hopeless become-having home-to back-again he-came. And whatever
 wi-l kar-chhiy, wi-k lijiy bhaut pastai
him-by done-was, that-of for much he-repented.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬĪYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

के मैसाक दि चेल छिय । और उनौमाँजिहै नौनैल आपण बाव-
 हाँतणि कय अहो बाव आपणि जैजातमाँजिहै जो म्यारा बाँटा औँक ज
 मौकणि दि-दे । और वील उनौकणि आपणि जैजात बाँटि-दिय । और वहत
 दिन नि होछि नान चेल सब कुछ एक बय्ये-वेर परदेशहुणि न्है गोय और
 बाँ लुचपन्योलमै रे-वेर सब मालटाल फुकि-दिय । और जब वील सबै
 फुकि-हाल वी मुल्कमै बड़ो अकाऊ पड़ि-गोय और ज तंग होण फेठ । और
 ज जे-वेर वी मुल्कमै के भाला मैसाक बाँ रौण फेठ । वील वीकणि आपण
 हाडौमे सुडर चरौणहुणि लगै-दिय । और ज उनौ बगेलौल और दाँणा
 बियौल जनुकणि सुडर खाँकिय खुसिल आपण पेट भरण चाँकिय । और के
 वीकणि के नि दिक्किय । और जब ज आपण होश मै आय वील कय म्यारा
 बावुक वीलियौ माँजिहै कतुक खाँणहै सकर रुटा पौनी । मी भुकेल मरण
 लागि-रयूँ । मी उठि-वेर आपण बावकणि जौल और वोहाँतणि कौल अहो
 बाव मौल परमेश्वरैकि इच्छा छोड़ि-वेर त्वारा सामणि पाप करियौक । और
 मी फिर त्वर चेल कौण लेक नि रयूँ । मौकणि आपण वीलियौमाँजिहै एक
 जस वणै-दे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PHALDĀKŌṬIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-maisā-k dwi chēl chhiy. Aur unau-māji-hai naunai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 āpaṇ-bāb-hā-taṇi kay, 'ahō bāb, āpaṇi-jaijāt-māji-hai, jō
his-own-father-to it-was-said, 'O father, thy-own-property-in-from, what
myārā-bāṭā aū-chih, ū mī-kaṇi di-dē.' Aur wī-l unau-kaṇi āpaṇi
(in-) my-share comes, that me-to give-away.' And him-by them-to his-own
 jaijāt bāṭi-diy. Aur bahat din ni hau-chhiy nān chēl
property was-divided-out. And many days not became the-younger son
 sab-kuchh ēk batyai-bēr pardēs-huṇi nhai-gōy, aur wā
everything together collected-having a-far-country-to went-away, and there
 lachpanyōl-mai rai-bēr sab māl-tāl phuki-diy. Aur jab
debauchery-in remained-having all goods-chattels were-squandered. And when
 wī-l sabai phuki-hāl, wī-mulk-mai baṛō akāl paṛi-gōy,
him-by all was-entirely-squandered, that-country-in a-great famine fell-down,
 aur ū taṅg haṇ phaiṭh. Aur ū jai-bēr wī-mulk-mai
and he poverty-stricken to-be began. And he gone-having that-country-in
 kai-bhālā-maisā-k wā raṇ phaiṭh. Wī-l wī-kaṇi āpaṇ-hānau-mai
a-certain-gentle-man-of there to-remain began. Him-by him-as-for his-own-fields-in
 suṇar charaṇ-huṇi lagai-diy; aur ū unau-bagēlau-l aur dāṇā-biyau-l
swine feeding-for he-was-deputed; and he those-husks-by and grain-berries-by
 janu-kaṇi suṇar khā-chhiy, khusi-l āpaṇ pēt bharāṇ
which (acc.) the-swine eating-were, happiness-with his-own belly to-fill
 chā-chhiy; aur kwē wī-kaṇi kē ni di-chhiy. Aur jab ū
wishing-was; and anyone him-to anything not giving-was. And when he
 āpaṇ-hōs-mai āy, wī-l kay, 'myārā-bābu-k bauliyau-māji-hai
his-own-senses-in came, him-by it-was-said, 'my-father-of servants-in-from
 katuk khāṇ-hai sakar rwāṭā paunī, mī bhukai-l maraṇ lāgi-rayū.
how-many eating-than more loaves obtain, I hunger-by to-die engaged-am.
 Mi uṭhi-bēr āpaṇ-bāb-kaṇi jaūl, aur wī-hā-taṇi kaūl, "ahō
I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāb, mī-l Paramēśwarai-ki ichchhā chhōṛi-bēr tyārā sāmpī pāp
father, me-by God-of wish abandoned-having thee-of before sin

kari-thau-chh; aur mī phir tyar chēl kaun laik nī rayū; mī-kaṇi
done-is; and I again thy son to-say worthy not I-was; me (acc.)
 āpaṇ-bauliyau-māji-hai ēk jas bapai-dē." "
thine-own-servants-in-from one like make."

PACHHĀĪ.

The word *Pachhāī* means "western" and this dialect, which is also closely connected with Khasparjiyā, is spoken in Pargana Pali, in the south-west of the Almora District on the borders of the districts of British Garhwal and Naini Tal. The number of speakers is reported as 95,750. In the west and north-west of this Pargana the language is Garhwāli, in the Salāni, Rāthī, and Lohbiyāli dialects.

Two specimens are given of this dialect. The first is an extract from a version of the Parable of the Prodigal Son, and the other is a folktale taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*. The principal points which may be noted are the following:—

The tendency which we have observed in the standard dialect of substituting *u* for *i* (see p. 115) is strongly represented in the second specimen. Thus we have *sāmaw* for *sāmal*, provisions; *janaw* for *jangal*, a forest; and *hawuk* for *haluk* (Hindī *halkā*), light. The letter *u* is often substituted for *r*, as in *lakuṇā-huṇi*, Standard *lakṛṇ-huṇi*, for wood; *lapūlā*, Standard *larūlā*, we shall fight.

There is a general tendency to shorten long vowels. Thus we have *apan* for *āpan*, own; *bab* for *bāb*, a father; *maji* for *māji*, in; *ākḥ* for *ākh*, an eye; and many other examples. Similarly, *chēl*, a son, becomes *chyal*; *chhōṭ*, small, becomes *chwaṭ*; and *mī*, in, is shortened to a simple *m*.

The most common suffix of the dative is *hā-ti*, equivalent to the Khasparjiyā *thāi*. Instead of the Standard *huṇi*, we have *haṇi*, and *habēr* instead of *haibēr*. The oblique singular of the demonstrative pronoun *u* is *we*, not *wī*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ आदिमक वी च्यल छिय । अर उनुमजिहै छुटैल अपण ववहाँति कय
 इ ववा जाजातमजिहै जो बाँट मैँकणि मिलैछ उ मैँकणि दि-दे । अर वे-ल
 उनरा बीचम अपणि जाजात बाँटि-दिय । अर भौत दिन नि हकिय नन
 च्यलै-ल सबै कुछ यकवट करिवेर परदेश चलै-गय अर वति लुङाहुपनीमजि
 रहै-वेर अपण सबै मालटाल उडै-दिय । अर जब उ सबै कुछ खर्च करि-वैठ
 वे देशम बड़ अकाल पड़ अर उ तऊ हग-वैठ । अर उ वे देशक कौ मात-
 वरक दगड़ जै-वेर रहण लाग । अर वेले वेकणि अपण पटकोमजि सुडर
 चराँणक लिजिय पठ्याय । अर उ उनु बगट अर दाणोल जनुकणि सुडर
 खाँछिय खुशिल अपण पेट भरण चहाँछिय । अर कौ वेकणि कौ नि
 दिछिय । अर जब उ अपण होशम आय वेले कय म्यर बाबुक मिहनतु
 नौकरूमजिहै कतुक खाँणहै भौत रुठ पौनि अर मैँ भूकैल मरनु ॥ मैँ
 उठि-वेर अपण बाबुक दगड़ जौल अर वेहाँति कौल ये ववा मैल परमे-
 श्वरक इच्छाक बाँकि अर त्थर सामणि पाप करछ । अर मैँ फिरै त्थर च्यल
 कहण लेक नि छौ । मैँकणि अपण मिहनतु नौकरूमजिहै एकक बरावरि
 वणै-दे ।

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN I.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-ādima-k dwi chyal chhiy. Ar unu-maji-hai chhwatai-l
A-certain-man-of two sons were. And them-in-from the-younger-by
 apan-bab-hā-ti kay, 'i-babā, jājāt-maji-hai jō bāt
his-own-father-to it-was-said, 'O-father, the-property-in-from what share
 māi-kañi milāchh, u māi-kañi di-dē.' Ar wē-l unrā bich-m
me-to is-got, that me-to give-away.' And him-by of-them between-in
 apñi jājāt bātī-diy. Ar bhaut dīn nī ha-chhiy, nan-chyalai-l
his-own property was-divided. And many days not become-were, the-younger-son-by
 sabai-kuchh yak-bat kari-bēr pardēs chalai-gay, ar wati
everything together made-having a-far-country it-was-gone-away, and there
 lunārpani-maji rahai-bēr apan sabai māl-tāl urai-diy.
debauchery-in remained-having his-own all goods-chattels were-squandered.
 Ar jab u sabai-kuchh kharch kari-baith, wē-dēs-m bar
And when he everything expenditure made-had, that-country-in a-great
 akāl par, ar u tañ hañ baith. Ar u wē-dēśa-k
famine fell, and he poverty-stricken to-be began. And he that-country-of
 kai-mātabara-k dagar jai-bēr rahañ lāg, ar wē-l
a-certain-rich-man-of near gone-having to-remain he-began, and him-by
 wē-kañi apan-patalō-maji suñar charāṇa-k lijiy pathyāy. Ar u
him-as-for his-own-fields-in swine feeding-of for-the-sake it-was-sent. And he
 unu-bagaṭ-ar-dāñō-l, janu-kañi suñar khā-chhiy, khuśi-l
those-husks-and-berries-with, which (acc.) the-swine eating-were, joy-with
 apan pēt bharan chahā-chhiy. Ar kwē wē-kañi kē nī
his-own belly to-fill wishing-was. And anyone him-to anything not
 di-chhiy. Ar jab u apan-hōs-m āy, wē-l kay,
giving-was. And when he his-own-senses-in came, him-by it-was-said,
 'myar-bābu-k mihnatu-naukarñ-maji-hai katuk khāñ-hai bhaut rwaṭ
'my-father-of hired-servants-in-from how-many eating-than more loaves
 pañni, ar māi bhūkai-l marnu. Māi uñhi-bēr apan-bābu-k
get, and I hunger-by die. I arisen-having my-own-father-of

dagar jaūl, ar wē-hā-ti kaūl, "yē babā, mai-l Paramēśwara-k
near will-go, and him-to I-will-say, " O father, me-by God-of
 ichhyā-k hāki, ar tyar sāmpī pāp kar-chh. Ar maī phirai
will-of against, and of-thee before sin done-is. And I again
 tyar chyal kahan laik ni chhaū. Maī-kaṇi apaṇ-mihnatu-naukarū.
thy son to-call fit not am. Me (acc.) thine-own-hired-servants-
 maji-hai ēka-k barābari bapāi-dē." "
in-from one-of equal make."

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

के दिना मे दू गाहिन पैक किया, येक पूर्व का कृणा मे रहँकियो, दूसर पश्चिम का कृणा मे रहँकियो । येक येकक न सुणि बेर जलकियो येकक ध्याल दुहरक ध्याल है बेर बार वर्ष क बाट मे छि । येक दिन पूर्व क पैक क मन मे हंकार उठ धे पश्चिम क पैक क जोर तोलु । अपण घर बटि सामव क वृज बादि बेर, जो बेकणि बट पन खाहणि चैकिय, गय । धोपरि तक हिटने रहय । बटम बेकणि बडे लम्ब चाकव अर गैर ताल मिल । बेल अपण सामव क वृज वे तालम लफाड दिव । जब बेक सामव भौजि गय तब बेल वे तालक सबवे सातु पाणि पौ दिव । वे तालक नगीचै येक बोठ मुण शे गय । यतुकम बेकै नगीचै बटि जडव क जनावर रोजै कि चार वे तालम पाणि पौहणि आया, ताल खाली दाख दुहरि जग पाणि खोजहणि गया । उनु पछिन वे तालम पाणि पौहणि येक जडवि हाति आय, ठून पाणि पौहणि तालम घाल पाणि निमिल, रिसै बेर जोरैल चिडाट पाडि, जै चिडारै ल वे पैकै कि नौन टूटि गे ॥

बेकणि नौन टूटिये कि बडि रौस उठि । वे रौस उठिया मजि हाति क सून पकडि बेर पश्चिम क पैक क खोड भितेर लफाड दिव । वे खोड भितेर वे बखत वे पैकै कि चैलि उखोव कुठण पैरेकिय । हाति कणि येक अणकशे किड दाखि बेर डरक भारि अपणि मा कणि भितेर भाजि गे । तब उनौ कि मा भ्यार अै । हाति कणि येक तौरक नये किड जाणि बेर अपण दगडक शैणियों कणि दिखा हणि खलेतिम धरि दिव । यतुक क पछिन वे दिन पूर्वक पैक बार वर्षक बाट के घडि मे हिटि बेर पश्चिम पैकक घर हणि गय, बेकि चैलि हाँति पैकै कि खबर पुछि । चैलिल कय,

‘भयर बाब बार वर्ष बटि धुर लकणा हणि जै रहइ, बोति जावो’, धुर जाहणि वाट बतै दिय । जब पूर्वक पैक धुर हणि गय पश्चिमक पैक लैक सारे जडवक ठूल ठूल बोटी कणि जड़े बटि उपाड़ि बेर उनर वड़े गुठव वणै बेर ठे डुडर जण मुनव म धरि बेर अपण घर हणि आँ रया । बटम भेट हेंगे । तब पूर्वक पैक वे पछिन गय, गुठव कणि पछिना खेंचि बेर थामि दिय ; जब पश्चिमक पैकैल सकार जोर लगाय, गुठव खेंचि बेर आघिलाँ गय, और पछिना दाखि बेर कय, ‘अरे पूर्वक पैका ! मैल लयर नौ पैलि बटि सुणि राख छ, ते दगड़ि भेंटकगै कि बड़ि ठकि छ । आज भेंटि पाछ । बड़ि खुणि हैछ । अब तु मै लणै करै धेँ को सकुँछ’ । पूर्वक पैकैल यश कय, ‘ये वण मे हमरि हार जित कणि को देखल, गौँ मेँ जौला वैकणि लणुँला’ ॥

हीयै भणाँ गौँमजि गया, येक बुड़ि दगड़ि भेट है । हीयै भणाँ ल बुड़ि हाँति कय कि तु हमरि लणै दाखि दे, धेँ को जितुँछ । बुड़ियै ल कय, ‘भयर नाति गोरु भैश चराहणि वण जारौछ, बेकणि रोट देहणि जानु, पछा तुम ही भणाँ कि लणै कणि दाखुँला’ । यतुक कबेर बुड़ियै ल हीयै पैकाँ कणि लकणाँ के वृज सुदि अपण कानाम धर दि, अपण नाति कणि जेबेर रोट दि ॥

जब ही पैक वतणि लणै हणि तय्यार हया तब बुड़िया क नाति ल बुड़ि गोरु भैशा ही पैक लकणाँ वृज सुदि अपण गाति भितेर घाल लि अपण ध्याल हणि गय । यतुका बड़ि भारि ठन्चाव अै, बुड़िया क नाति उदै बेर येसी जग कणि गय कि जतणि ही ससणि उखोव कुटण पैरछि अर येक शैणिक अँख भितेर घुण जस पणशि गय वे शैणि ल दुहरि शैणि हाँति कय, ‘भयर अँख भितेर घुण पणशि गछ, गाड़ दे’ । दुहरि ल कय, ‘वे घुणक टुकड़ मैकणि देलि त तब गाड़नु’ । उ शैणि ल यो बात मानि उनी ल घुण कणि (बुड़ि क नाति अर बुड़ि सुदि गोरु भैसाँ सुदि लकणाँ वृज सुदि ही पैकाँ कणि) गाड़ि बेर खलेतिम धरलि । फिर रात हणि उनील खलेति-मैँ गाड़ि बेर अपण खसम कणि दिखाय । बेल कय कि इन सब किड़ों कणि हमर विराव कणि दि दियो, उ सबों ‘कणि खा देलि’ । इन कीड़ों कणि दाखि सुणि बेर ही पैक अर बुड़ि उनी क नाति भौत डरि गया, अर डरि बेर कपण पै रया । तब सबूँल आपु कणि संसार क सब

चौजों हवेर छुट समजि वेर पसताण पै रया, अर हात जोड़ि वेर विन्ति करि
वे शैणि अर उनौक खस्य हाँति छुटि वेर अपण घर हणि गया । अपण
ध्याला पुजि वेर यों सव कौड़ा सर्वूल अपणा पड़ोश मे अपणा भितुरों
हाँतणि कय ॥

सर्वूल आपु कणि हवुक समजि वेर भगवान क नौ लिय य कय, 'भगवान !
हम त्यर शिष्टि म सवन है नन हौं । ये धर्तिम कैल शैकि नि करणि
चेनि । येक है येक बड़ येक है येक छुट हुँछ भगवान कि शिष्टि म हम
किड़ जाणा हौं ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

PACHHĀĪ DIALECT.

DISTRICT ALMORA.

SPECIMEN II.

(Pandit Ganga Datt Upreti, 1900.)

1. Kwē-dinā-mē dwi gāhin paik chhiyā. Yēk pūrba-kā kūṇā-mē
 1. *Certain-days-in two famous heroes were. One East-of corner-in*
 rahāchhiyō, dūsar paśchima-kā kūṇā-mē rahāchhiyō. Yēk yēka-k
was-dwelling, the-other West-of corner-in was-dwelling. One one-of
 na suṇi-bēr jal-chhiyō. Yēka-k dhyāl duhara-k dhyāl-hai-bēr
the-name heard-having burning-was. One-of house the-other-of house-from
 bāra-baraha-k baṭ-mē chhi. Yēk din pūrba-k paika-k man-mē
twelve-years-of road-on was. One day the-East-of hero-of mind-in
 haṅkār uth, 'dhē, paśchima-k paika-k jōr tōlū.
envy arose, 'let-me-see, the-West-of hero-of strength let-me-weigh.'
 Apan-ghar-baṭi sāmawa-k bwaṭ bādi-bēr, jō wē-kaṇi baṭ-pan
His-own-house-from provision-of load tied-having, which him-to the-road-on
 khā-ḥaṇi chai-chhiy, gay. Dhōpari tak hitnē rahay.
eating-for necessary-was, he-went. Midday up-to a-walking he-remained.
 Baṭ-m wē-kaṇi baṭē lamb chākaw ar gair tāl mil.
The-way-on him-to a-great long broad and deep lake was-met.
 Wē-l apan-sāmawa-k bwaṭ wē-tāl-m laphāi-diy. Jab wē-k
Him-by his-own-provision-of load that-lake-in was-thrown. When him-of
 sāmaw bhiji-gay, tab wē-l wē-tāla-k sabbai sātu
the-provision was-moistened, then him-by that-lake-of all flour
 pāṇi pī-diy. Wē-tāla-k nagichai yēk bōṭ muṇ
(and) water was-drunk-up. That-lake-of in-neighbourhood a tree under
 sē-gay. Yatuk-m wē-kai nagichai-baṭi jānawa-k
he-went-to-sleep. The-meantime-in it-of the-neighbourhood-from the-forest-of
 jānāwar rōjai-ki chār wē-tāl-m pāṇi pī-ḥaṇi āyū, tāl
beasts day-of custom (in) that-lake-in water drinking-for came, the-lake
 khālī dyakh duhari jag pāṇi khōj-ḥaṇi gayū. Unu-pachhin
empty having-seen another place water seeking-for they-went. Them-after
 wē-tāl-m pāṇi pī-ḥaṇi yēk jānawī hāti āy, thūn pāṇi
that-lake-in water drinking-for a wild elephant came, trunk water

pī-haṇi tāl-m ghāl, pāṇi nī-mil, risai-bēr
drinking-for the-lake-in was-thrust, water not-was-found, enraged-having-become
 jorai-l chināṭ pāṇi, jai-chingārai-l wē-paikai-ki nīn
force-with scream was-emitted, which-scream-by that-hero-of sleep
 tūṭi-gē.
was-broken.

2. Wē-kaṇi nīn tūṭiyē-ki baṛi ris uṭhi. Wē ris uṭhiyā-maji
 2. *Him-to sleep breaking-of great rage arose. That anger rising-in*
 hāti-k sūn pakari-bēr paśchima-k paika-k khōi bhitēr
the-elephant-of trunk seized-having the-West-of hero-of courtyard within
 laphāi-diy. Wē-khōi bhitēr wē-bakhat wē-paikai-ki chaili
it-was-thrown. That-courtyard within (at) that-time that-hero-of daughter
 ukhōw kuṭan pai-rēchhiy. Hāti-kaṇi yēk anakaśē kīṛ
a-mortar to-pound engaged-was. The-elephant (acc.) a strange insect
 dyakhi-bēr, ḍara-k māri apani-mā-kaṇi bhitēr bhāji-gē. Tab
seen-having, fear-of through her-own-mother-to within she-fled-away. Then
 unī-ki mā bhyār ai. Hāti-kaṇi yēk-taura-k nayē kīṛ
her-of the-mother outside came. The-elephant (acc.) a-manner-of new insect
 jāni-bēr apan-dagara-k śainiyō-kaṇi dikhā-haṇi khalēti-m
considered-having herself-of-with-of women-to showing-for pocket-in
 dhari-diy. Yatuka-k pachhin wē-din pūrba-k paik, bāra-barsha-k
it-was-put. So-much-of afterwards (on) that-day the-East-of hero, twelve-years-of
 bāt kwē-ghari-mē hiṭi-bēr paśchim-paika-k ghar-haṇi gay, wē-k
road a-few-hours-in walked-having the-Western-hero-of house-to went, him-of
 chaili-hā-ti paikai-ki khabar puchhi. Chaili-l kay 'myar
daughter-to the-hero-of news was-asked. The-daughter-by it-was-said, 'my
 bāb bāra-barsha-baṭi dhur lakaṇā-haṇi jai-rah-chh, wōti jāwō.'
father twelve-years-from the-mountain wood-for gone-has, there go.'

Dhur jā-haṇi bāt batai-diy. Jab pūrba-k paik dhur-haṇi
The-mountain going-for road was-shown. When the-East-of hero the-mountain-to
 gay, paśchima-k paik laik sārē-jānawa-k thūl-thūl-bōṭṭ-kaṇi
went, the-West-of hero also the-whole-forest-of great-great-trees (acc.)
 jāṛē-baṭi upāri-bēr unar baṛai guḍhaw banai-bēr dhai-ḍunār
the-roots-from torn-up-having of-them a-great load made-having a-mountain
 jāś munawa-m dhari-bēr apan-ghar-haṇi ā-rayā. Baṭ-m
like the-head-on placed-having his-own-house-to coming-was. The-way-in
 bhōṭ hai-gē. Tab pūrba-k paik wē-pachhin gay, guḍhaw-kaṇi
the-meeting occurred. Then the-East-of hero him-behind went, the-load (acc.)
 pachhinā khaṭchi-bēr thāmi-diy. Jab paśchima-k paikai-l sakar
from-behind pulled-having he-was-impeded. When the-West-of hero-by great

jor lagāy, gudhaw khañchi-bēr āghilā gay, aur pachhinā
force was-applied, the-load dragged-having forward he-went, and backwards
 dyakhi-bēr kay, 'arē pūrba-k paikā, māi-l tyar naū paili-baṭi
looked-having it-was-said, 'O East-of hero, me-by thy name before-from
 suni-rākh-chh, tē-dagari bhētakannai-ki bari taki chh. Aj bhēṭi
heard-has-been, thee-with meeting-of great longing is. To-day meeting
 pā-chh. Bari khuṣi hai-chh. Ab tu māi lapañ karū,
obtained-is. Great happiness become-is. Now thou I fight let-us-make,
 dhañ, kō sakū-chh. Pūrba-k paikai-l yaś kay,
let-us-see, who(of-us) able-we-are.' The-East-of hero-by thus it-was-said,
 'yē-baṇ-mē hamari hār-jit-kañi kō dēkhal? Gaū-mē
'this-forest-in our losing-winning (acc.) who will-see? The-village-in
 jaūlā, wañ-kañi laṇūlā.
we-shall-go, there we-shall-fight.'

3. Dwiyañ jhañā gaū-maji gayā, yēk buṛi dagari bhēṭ
 3. *The-two persons the-village-in went, an old-woman with meeting*
 hai. Dwiyañ-jhañā-l buṛi-hā-ti kay ki, 'tu hamari
became. The-two-men-by the-old-woman-to it-was-said that, 'thou our
 lañai dyakhi-dē, dhañ, kō jītūchh. Buṛiyañ-l
fighting watch, let-us-see, who (of-us-two) we-conquer.' The-old-woman-by
 kay, 'myar nāti gōru bhañs charā-haṇi baṇ jā-rauchh.
it-was-said, 'my grandson cattle buffaloes feeding-for the-forest gone-has.
 We-kañi rōṭ dē-haṇi jānu, pachhā tum-dwi-jhañā-ki lañai-kañi
Him-to bread giving-for I-am-going, afterwards you-two-persons-of the-fight (acc.)
 dyakhūlā. Yatuk ka-bēr buṛiyañ-l dwiyañ-paikā-kañi,
I-will-see.' So-much said-having the-old-woman-by the-two-heroes (acc.),
 lakañā-kai bwaj sudi, apan-kānā-m dhar-di, apan-nāti-kañi
the-woods-of load with, her-own-shoulder-on having-placed, her-own-grandson-to
 jai-bēr rōṭ di.
gone-having bread was-given.

4. Jab dwi paik watani lañai-haṇi tayyār hayā, tab
 4. *When the-two heroes there fighting-for ready became, then*
 buṛiyā-k nāti-l buṛi, gōru bhañsā dwi paik
the-old-woman-of grandson-by the-old-woman, cattle buffaloes the-two heroes
 lakañā bwaj sudi, apan gāti bhitēr ghāl-li,
woods(-of) load with, his-own garment-fold within having-taken,
 apan-dhyāl-haṇi gay. Yatuk-m bari bhāri dhanchāw ai,
his-own-house-to went. So-much-in a-great heavy wind-storm having-come,
 buṛiyā-k nāti urhai-bēr yēsō-jag-kañi gay, ki jatani
the-old-woman-of grandson carried-off-having such-a-place-to went, that where

dwī sasani ukhōw kuṭaṇ pai-rachhi, ar yēk-saini-k ākh bhitē
two women a-mortar to-pound engaged-were, and one-woman-of eye within
 ghun jas paṇsi-gay. Wē-saini-l duhari-saini-hā-ti kay,
bit-of-grass like entered. That-woman-by the-other-woman-to it-was-said,
 'myar-ākh bhitēr ghun paṇsi-gachh, gāṭ-dē.' Duhari-l
'my-eye within a-bit-of-grass entered-has, take (-it)-out.' The-other-by
 kay, 'wē-ghuṇa-k ṭukar māi-kani dēli, ta tab
it-was-said, 'that-bit-of-grass-of piece me-to you-will-give, then then
 gānu.' U-saini-l yō hāt māni. Uni-l ghun-kani
I-will-take-out.' That-woman-by this word was-agreed. Her-by the-bit-of-grass
 [buri-k nāti ar buri sudi, gōru bhaisāṇ
[the-old-woman-of grandson and the-old-woman with, the-cattle buffaloes
 sudi, lakaṇā bwaj sudi, dwī paikō-kani] gāri-bēr,
with, the-woods (of) load with, the-two heroes (acc.)] taken-out-having,
 khalēti-m dhar-li. Phir rāt-hani uni-l khalēti-māi gāri-bēr
pocket-in was-placed. Again night-at her-by pocket-from-in taken-out-having
 apan-khasm-kani dikhāy. Wē-l kay ki, 'in-sab-kiṛō-kani
her-own-husband-to it-was-shown. Him-by it-was-said that, 'these-all-insects (acc.)
 hamar-birāw-kani di-diyō. U sabō-kani khā-dēli.' In-kwīṛō-kani
our-cat-to give-away. He all (acc.) will-eat-up.' These-talks (acc.)
 dyakhi-suni-bēr dwī paik ar buri, uni-k nāti bhaut
seen-heard-having the-two heroes and the-old-woman, her-of grandson much
 dari-gayā, ar dari-bēr kapaṇ pai-rayā. Tab sabū-l
feared, and feared-having to-tremble became-engaged. Then all-by
 āpu-kani saṁsāra-k sab-chijō ha-bēr chhwaṭ samaji-bēr,
themselves (acc.) the-world-of all-things than small understood-having,
 pastān pai-rayā, ar hāt jōri-bēr hinti kari,
to-lament became-engaged, and hands folded-having petition was-made,
 wē-saini-ar-uni-k-khasm-hā-ti chhuṭi-bēr apan-ghar-hani gayā.
that-woman-and-her-of-husband-to escaped-having their-own-houses-to went.
 Apan-dhyālā puji-bēr yō-sab-kwīṛā sabū-l apanā-parōs-mē
Their-own-homes arrived-having these-all-events all-by their-own-neighbours-among
 apanā-miturō-hā-tani kay.
their-own-friends-to were-told.

5. Sabū-l āpu-kani hawuk samaji-bēr Bhagwāna-k nau
 5. All-by themselves (acc.) light considered-having God-of name
 liy, ya kay, 'Bhagwān, ham tyar-sishti-m saban-hai nan
 was-taken, this was-said, 'God, we Thy-creation-in all-than small
 chhaū. Ye-dharti-m kai-l śēki ni karani chaini. Yek hai
 are. This-earth-on anyone-by pride not to-be-made is-proper. One than

yēk bar, yēk hai yēk chhwaṭ hūchh. Bhagwāna-ki śishti-m ham
 one great, one than one small is. God-of creation-in we
 kir jāśā chhañ.
 insects like are.

[For a free translation, *vide ante*, p. 165.]

KUMAUNĪ OF NAINI TAL.

The District of Naini Tal lies immediately to the south of the District of Almora. The language of the educated classes of the town of Almora has been taken as the Standard form of Kumaunī, and thence the town of Naini Tal is distant only about forty miles, as the crow flies. As may be expected the Kumaunī of the District of Naini Tal closely resembles the Standard. Natives of Naini Tal count no less than six forms of the language in this small district, each of which is named after the *paffi* in which it is spoken. Thus, besides the admitted standard, they mention Phaldākōṭiyā spoken in *Paffis* Dhaniyakot and Chauthan, along the banks of the river Kōsī, Chhakhāṭiyā spoken in Pargana Chhakhata, Rāmgarhiyā spoken in Pargana Rāmgarh, and Rau-Chaubhāṭī spoken in the east of the district, especially in *Paffis* Rau and Chaubhainsi. Of these Phaldākōṭiyā is an overflow of that dialect from the Phaldakot Pargana of Almora, and has been dealt with above (pp. 202 ff.). The others hardly differ amongst themselves and, including the Standard as spoken by the educated, and also the mixed "Bāzārī" dialect of Naini Tal Town, may all be considered as forms of Rau-Chaubhāṭī. The estimated numbers of speakers of these various sub-dialects are as follows:—

Phaldākōṭiyā	9,440
Rau-Chaubhāṭī—	
Rau-Chaubhāṭī proper	6,875
Standard of Naini Tal	18,047
Chhakhāṭiyā	25,800
Rāmgarhiyā	3,957
Bāzārī	2,000
	<hr/> 56,679
Total	<hr/> 66,119

I am indebted to the kindness of Mr. W. B. Cockburn for the version of the Parable of the Prodigal Son in Rau-Chaubhāṭī which follows. It will be observed that it closely agrees with the Standard Kumaunī of Almora. We may note the following points:—

In the grammar of the Standard dialect I have been able to distinguish between the short *ā*, *e* and *o* and the long *ā*, *ē* and *ō* respectively. No materials for making such a distinction exist in the present case, and I therefore give the text as it was received by me, both *ā* and *ā* being represented by *ā*, *e* and *ē* by *ē*, and *o* and *ō* by *ō*.

We may note the following divergencies from the Standard. The word *maīs*, a man, of the Standard becomes *maīś*, and this seems to point to a general tendency to pronounce *s* like *śh*, as in Bengali. In the Standard we noted that the change of *e* to *yo* before *o* is considered vulgar. This change regularly occurs in Rau-Chaubhāṭī, in which we have *chyōlō*, a son, and *jyōthō*, elder. The Standard tendency of *a* to become *ā* before *ā* is reproduced in the present dialect in words like *gālā*, on the neck, and *bhālā* (nom. plur. masc.), good. Similarly, as in the oblique genitive of the Standard, we have *Iśvarā-kā sāmānī*, before God. Before *lē*, the suffix of the agent-instrumental, nouns take *ai*, as in *nānai-lē*, by the younger; *chyālai-lē*, by the son; *babai-lē*, by the father. Beside *hūnī*, for, we have *sunī*, as in *ai-sunī jāphat*, a feast for him.

The 2nd plural imperative ends in *au*, as in *hālan*, put ye. We may also note the regular insertion of *h* in *lhiyō*, taken, and in other forms of the same verb.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHARĪ DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

एक कै मैशा का बी च्याला किया । नाने ले आपणा बाब थैं कयो कि बबा म्योरो बान मँकणि दीदे । तब बीले उनरो हिसो बान करि दियो । ध्वाड़े दिन पछा नाना च्याले ले आपणो बानो सब एकट्ठो करो और दूर देस सुँ बाटो लागो और वाँ जे बेर आपणो भाल बहियाती में फुँकि दियो । जब ऊ सब फुँकि चुको बी जागा बड़ो भारि अकाल पड़ो और बी कणि तंगी ऊण पैठी । और ऊ एक शहराका रईसाका घर गयो और बीले बी कणि बाड़ा में शूडर चरुण में लगे दियो । और ऊ उनन खुसालन कणि खे बेर पेट भरण चाँकियो जनन शूडर खाँकिया । और कैले बीकणि की नि दियो । जब ऊ कणि फाम ऐ बीले कयो कि म्यारा बाबाका कतुकुक नौकरन थैं खाणा सुँ रोटो हुनाला और ख्याड़ा ले जान हुनाला और मैं भूके ले मरण लागि रयूँ । मैं उठि बेर आपणा बीज्यू पैं जूँलो और उनन थैं कूँलो कि बीज्यू मैले ईश्वरा का सामनि और तुमारा सामनि पाप करछ । आव मैं एतुक लैक नि रयूँ कि तुमरो च्योलो कर्दजूँ । मँकणि आपणो भाड़ो वालो नौकर वणे दे । तब ऊ उठो और आपणा बाब थैं गयो । परन्तु जब ऊ दूरे कियो बीका बाबैले बीकणि देखि ल्हियो और दै आई दौड़ो गाला लगे ल्हियो और भुक्ति ल्हो । तब च्याले ले कयो बीज्यू मैले तुमारा सामनि और ईश्वरा का सामनि पाप कर छ और तुमरो च्योलो कर्द जाणा को योग्य न्हातूँ । पर बीका बीज्यू ले चाकरन थैं कयो भाल है भाला लुकुड़ा ल्याओ और येकणि पैराओ, बीका हाथ में मुनड़ि हाली और खुटन में जवाता हाली । और जाफत करी और खुणि करी । यो म्योरो च्योलो मरि गकियो आव ज्यूनो है गक हरे गकियो फिरि मिलि गक । तब उननले चैन करण लगे ॥

पर बीको ज्योठो च्योलो बाड़ा में कियो । जब ऊ लौटो और घराका नजीक अयो बीले गाणो नाचणो सुणो । तब बीले एक नौकर बले और

पुछो यो की बात छ । वीले कयो कि त्योरो भै ऐ गछ और त्वारा बाबाले जाफत करिछ केले कि ज गुणि कुशलौ ऐ गछ । तब ज गुस्सो भै और घर भीतर नि गयो, ये वीले वीको बाबो भैर ऐ और वीकणि मन्ये । तब वीले जबाब दि बेर आपणा बाब धै कयो देख एतुक बरस जाले मैले तेरि टहल करि कभै त्योरो कइ नि टालो तबले त्वीले मैकणि कभै एक बाकरा को पाठो ले नि दिने जैले मै आपणा दगड़िन कणि न्यूतो द्यू । पर जस्वे त्योरो यो च्योलो आछ जैले तेरि कमाई पातरन में फुंकिछ त्वीले वी सुणि जाफत करैछ । तब वीले वीधै कयो च्याला तू त रोजे म्यारा दगाड़ा भये और मैधै जे छ त्योरे छ । यो बुजौन छियो कि हम त्वार करना और खुशि मन्यूनै केले कि त्योरो भै मरि गछियो फिर व्यूनो हे गछ हरे गछियो फिर मिलि गछ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

RAU-CHAUBHAISI DIALECT.

DISTRICT NAINI TAL.

(W. B. Cockburn, Esq., 1898.)

Ek-kai-maīśā-kā dwi chyalā chhiyā. Nānai-lē āpanā-bāb-thaī
A-certain-man-of two sons were. The-younger-by his-own-father-to
 kayō ki, 'bābā, myōrō bān mā-kani dī-dē.' Tab
it-was-said that, 'father, my share me-to give-away.' Then
 wī-lē unarō hisō bān kari-diyō. Thwārē-din pachhā nānā-chyalai-lē
him-by their share division was-made. A-few-days after the-younger-son-by
 āpanō bānō sab ēkatthō karō, aur dūr-dēs-sū bāto lāgō,
his-own share all together was-made, and a-far-country-to way was-adopted,
 aur wā jai-bēr āpanō māl bahiyāti-mē phūki-diyō. Jab
and there gone-having his-own property debauchery-in was-squandered. When
 ū sab phūki-chukō wī-jāgā barō bhāri akāl parō, aur
he all had-squandered-completely in-that-place a-very heavy famine fell, and
 wī-kani taṅgi ūn paīthi. Aur ū ēk śaharā-kā rāisā-kā ghar
him-to want to-come began. And he a the-city-of lord-of (to-)the-house
 gayō, aur wī-lē wī-kani bārā-mē śūnar charūn-mē lagai-diyō.
went, and him-by him-as-for the-field-in swine feeding-for he-was-appointed.
 Aur ū unan-khusyālan-kani khai-bēr pēt bharan chā-chhiyō
And he those-husks (acc.) eaten-having the-belly to-fill wishing-was
 janan śūnar khā-chhiyā. Aur kai-lē wī-kani kē ni-diyō.
which the-swine eating-were. And anyone-by him-to anything not-was-given.
 Jab ū-kani phām ai, wī-lē kayō ki, 'myārā-bābā-kā
When him-to sense came, him-by it-was-said that, 'my-father-of
 katukuk-naukaran-thaī khāpā-sū rōtā hunā-lā, aur khyārā-lē
how-many-servants-to eating-than loaves are-becoming, and wasting-by
 jān hunā-lā, aur māī bhūkai-lē maran lagi-rayū. Māī
over-and-above are-becoming, and I hunger-by dying am. I
 ūthi-bēr āpanā-bwaujyū-paī jū-lō, aur unan-thaī kū-lō ki,
arisen-having my-own-father-to will-go, and him-to I-will-say that,
 "bwaujyū, māī-lē Īśwarā-kā sāmāni aur tumārā sāmāni pāp kar-chh. Ab
"father, me-by God-of before and you-of before sin done-is. Now
 māī ētuk laik ni-rayū ki tumarō chyōlō kāi-jū. Mā-kani
I so fit not-remained that your son I-may-be-called. Me

āpanō bhārō-wālō naukār banai-dē." Tab ū uthō, aur āpanā-bāb-thaī
your-own hired servant make." Then he arose, and his-own-father-to
 gayō. Parantu, jab ū dūrē chhiyō wī-kā bābāi-lē wī-kanī
 went. But, when he distant was him-of the-father-by him-as-for
 dekhi-lhiyō, aur dai āi, daurō, gālā lagai-lhiyō, aur
 he-was-seen, and compassion came, he-rau, (on-)the-neck he-was-attached, and
 bhukki lhi. Tab chyalai-lē kayō, 'bwaujyū, māi-lē tumārā
 kiss was-taken. Then the-son-by it-was-said, 'father, me-by you-of
 sāmani, aur Iswarā-kā sāmani pāp kar-chh, aur tumarō chyolō kai-jānā-kō
 before, and God-of before sin done-is, and your son being-called-of
 yōgya nhātū.' Par wī-kā bwaujyū-lē chākaran-thaī kayō,
 worthy I-am-not.' But him-of the-father-by the-servants-to it-was-said,
 'bhāl-hai bhālā lukurā lyāō, aur yai-kanī pairāō; wī-kā-hāth-mē
 'good-than good garments bring, and this-one-to clothe: him-of-hand-on
 munari hālau, aur khatan-mē jwātā hālau, aur jāphat karau, aur
 a-ring put, and feet-on shoes put, and a-feast make-ye, and
 khuśi karau. Yō myōrō chyolō mari-ga-chhiyō, āh jyūnō hai-ga-chh;
 happiness make-ye. This my son dead-gone-was, now alive become-is:
 harai-ga-chhiyō, phiri mili-ga-chh.' Tab unan-lē chain karau
 lost-gone-was, again found-gone-is.' Then them-by ease to-make
 lagē.

it-was-begun.

Par wī-kō jyōthō chyolō hārā-mē chhiyō. Jab ū lautō, aur
 But him-of the-elder son the-field-in was. When he returned, and
 gharā-kā najik ayō, wī-lē gānō nāchanō sunō. Tab wī-lē
 the-house-of near came, him-by singing dancing was-heard. Then him-by
 ēk naukār balai aur puchhō, 'yō kē bāt chh?' Wī-lē
 a servant having-called and he-was-asked, 'this what thing is?' Him-by
 kayō ki, 'tyōrō bhai ai-ga-chh, aur tyārā-bābā-lē jāphat kari-chh
 it-was-said that, 'thy brother arrived-is, and thy-father-by a-feast made-is
 kē-lē ki ū guni-kuśali ai-ga-chh.' Tab ū gussō bhai aur
 because that he in-good-state arrived-is.' Then he angry becoming and
 ghar bhitar nī-gayō. Yai-wilē wī-kō bābō bhai ai aur
 the-house within not-went. This-for him-of the-father outside coming and
 wī-kanī manyē. Tab wī-lē jābāb di-hēr āpanā-bāb-thaī
 him-to it-was-remonstrated. Then him-by answer given-having his-own-father-to
 kayō, 'dekh, ētuk-baras jā-lē māi-lē tēri tahal kari, kabhaī
 it-was-said, 'see, so-many-years during me-by thy service was-done, ever
 tyōrō kai nī-tālō. Tab-lē twī-lē mā-kanī kabhaī
 thy saying not-was-disobeyed. Nevertheless thee-by me-to ever

êk-bākarā-kō pāthō lai nī-dinē, jai-lē maĩ āpāpā-dagarin-kapī
a-goat-of kid even not-was-given, which-by I my-own-companions-to
 nyūtō dyū. Par jaswē tyōrō yō chyōlō ā-chh, jai-lē tēri-kamāi
a-feast may-give. But just-as thy this son arrived-is, whom-by thy-earnings
 pātaran-mē phūki-chh, twi-lē wī-sunī jāphat karai-chh.' Tab
harlots-on were-squandered, thee-by him-for a-feast got-made-is.' Then
 wī-lē wī-thaĩ kayō, 'chyālā, tū ta rōjē myārā-dagarā bhayē,
him-by him-to it-was-said, 'son, thou indeed daily me-of-with wast,
 aur maĩ-thaĩ jē chh, tyōrai chh. Yō bujīn chhiyō ki ham
and 'me-to what is, thine-even is. This proper was that we
 tyār karnā aur khuśī manyūnā, kē-lē kī
rejoicing should-have-made and happiness should-have-celebrated, because that
 tyōrō bhai mari-ga-chhiyō, phiri jyūnō hai-ga-chh; harai-ga-chhiyō, phiri
thy brother dead-gone-was, again alive become-is; lost-gone-was, again
 mili-ga-chh.'
got-is.'

KUMAIYĀ.

Adjoining the Rau and Chaubhainsi *Pattis* of Naini Tal, lies the Kali Kumaun Pargana of the Almora district, the dialect of which, spoken by 37,696 persons, is named Kumaiyā.

The name "Kumaun" is said to be a corruption of Kūrmāchala, the old name of Kānādeo, a peak situated within this pargana. It is here that Vishṇu is said to have resided for three years while in his *Kūrma*, or tortoise, incarnation, and to have been worshipped by Indra, Nārada, and the Rishis.¹

The Kumaiyā dialect is practically the same as Rau-Chaubhāsi, as will appear from the annexed extract from a version of the Parable of the Prodigal Son. The only special peculiarity is the non-use of the cerebral letters *ṇ* and *ḷ*.

We may note the following points in which Kumaiyā departs from the Standard. The cerebral letters *ṇ* and *ḷ* have disappeared, *n* and *l* taking their places. Thus we have *āpnō*, own, not *āpṇō*, and *akāl*, a feminine, not *akālḷ*.

The postposition *kā* of the Genitive oblique masculine is liable to be dropped. Thus we have *kai mānsā* for *kai mānsā-kā*, of a certain man (there were two sons); *uī mulkā* for *uī mulkā-kā*, (with a certain banker) of that country. Note how, although the *kā* has been dropped, the *ā* (= Standard *ā*) inserted before that postposition is retained.

Instead of the Dative postposition *kañi*, we have *khan*, as in *charaūn-khan*, for feeding. The postposition *sīt*, with, may be noted. Its use extends throughout the country westwards, as far at least as Kashmir, where it appears under the form *sūty*.

In the pronouns, we may note the oblique plural *unō* instead of *unan*.

In the verb substantive *chhiyā* is contracted to *chhyā*.

The verb *sakanō* is used to form a completive compound, like the Hindi *chuknā*, of which it is probably a corruption. *Parṇō*, to fall, is twice used to mean 'to begin.'

¹ Gazetteer, N.-W. P. (1896), Vol. XII, p. 385.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

KUMAUNĪ DIALECT.

DISTRICT ALMORA.

के मान्सा ही चेला छ्या । और उनों में है नाना चेला ले आपना बाव धें कयो कि ओ बाव अस्ता विस्ता में है जो बाँड़ में मिलछ में दि दे । और उई ले उनों का बौच आपनि अस्ता विस्ता बाँड़ि दिनौ । और अत्ती दिन नाई मी छ्या कान्सी चलो सब तीर सिगोरि बटोलि बेर ठाड़ा मुल्क निसि गयो । तब वां लुंगाड़ियोल में रै बेर आपनि सब अस्ता विस्ता फुकि दिनौ । और जस्वे ऊ सब तीर निमाड़ि सक्यो उई मुल्क में बड़ो अकाल पड़ियो । तब ऊ नाङ्गो हुन पड़ियो । और ऊ उई मुल्का के वन्यून्याँ सित जाइ बेर रौन पड़ियो । तब बीले ऊ आपना गड़ा में सुंग चरौन खन लायो । और ऊ उन वकोड़ और दाना ले जनों सुंग खाँछ्या मन है बेर आपनि ठाड़ भरनु समझ्यो और के वी के नाई दिख्यो ॥

TRANSLITERATION AND TRANSLATION.

Kai-mānsā dwī chēlā chhyā, Aur unō-mē-hai nānā-chēlā-lē
(Of-)a-certain-man two sons were. And them-in-from the-small-son-by
 āpnā-bāb-thē kayō ki, 'ō bāb, astā-bistā-mē-hai jō bār
his-own-father-to it-was-said that, 'O father, the-property-in-from what share
 māī mil-chh māī di-dē.' Aur uī-lē unō-kā bich āpnī astā-bistā
to-me being-got-is to-me give-up.' And him-by them-of among his-own property
 bāri-dinī. Aur attī din nāī bhau-chhyā kānsō chēlō
was-divided-out. And many days not become-were the-younger son
 sab-tīr sigōri-batōli-bēr tārā-mulk nisi-gayō. Tab wā
everything put-together-having (to-)a-far-country went-away. Then there
 lūgāriyōl-mē rai-bēr āpnī sab astā-bistā phukī-dinī. Aur jaswē
debauchery-in remained-having his-own all property was-squandered. And when
 ū sab-tīr nimāri-sakyō uī-mulk-mē barō akāl pariyo. Tab ū
he everything spent-completely that-country-in a-great famine fell. Then he
 nāngō hūn pariyo. Aur ū uī-mulkā kai-banyūnyā-sit
poverty-stricken to-be began. And he (of-)that-country a-certain-banker-with
 jāi-bēr raūn pariyo. Tab wī-lē ū āpnā-garā-mē sungra
gone-having to-remain began. Then him-by he his-own-fields-in swine
 charaūn-khan lāyō. Aur ū un-bakōr-aur-dānā-lē jānō sungra
feeding-for was-deputed. And he those-husks-and-berries-by which the-swine
 khā-chhyā magna hai-bēr āpnī dhār bharnu samjha-chhyō, aur
eating-were pleased become-having his-own belly to-fill wishing-was, and
 kwē wī kē māī di-chhyō.
anyone him anything not giving-was.

CHAUGARKHIYĀ.

Immediately to the north-west of Pargana Kali Kumaun, and also in the Almora District, lies the Pargana of Chaugarkha. The dialect here spoken by an estimated number of 37,210 people is called Chaugarkhiyā.

In some respects it resembles the Standard Kumaunī even more closely than Kumaiyā, for it has the usual supply of cerebral *us* and *ls*. It has, however, a few peculiarities, which will be observable in the extract from a version of the Parable of the Prodigal Son given below, and which are as follows:—

The change of *ē* to *yā* (Standard *e* to *yā*) before *ā* (Standard *ā*) or of *ē* to *yō* (Standard *e* to *yō*) before *ō* (Standard *o*) does not occur. Thus we have *chēlā*, not *chyālā* (Standard *chyālā*), sons.

In this dialect we also meet occasional instances of the dropping of a final long vowel, which we have seen is common in Khasparjiyā and other connected dialects. Thus, in the specimen we have both *āpanā* and *āpan* (plur. masc.), own; *nānā* and *nān* (sing. obl.) younger; *kayō* and *kay*, said. Before *kā*, *ā* (Standard *ā*) is regularly dropped. Thus, *naukar-kā*, not *naukarā-kā*, *barābar*, equal to a servant.

In the pronouns, we may note *āpanō* or *āpanū*, own, and *janū*, the obl. plur. of *jō*, who.

In verbs, the chief changes are the frequent use of *bhiyō*, instead of *chhiyō*, 'he was,' and of *giyō*, instead of *gayō*, he went.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

CHAUGARKHIYĀ DIALECT.

DISTRICT ALMORA.

(Babu Gobind Prosad Ghildyal, 1898.)

कै मैसा का दू चला भिया । और उनन में है नान चेला ले कय आपण बाव थे ओ ववा लटिपटि में है जो वाँट में दिखै ज में दि दे । और वी ले उनरा बिच आपण लटिपटि बानि दियो । और भौत दिन नि भिया नाना चेला ले सबै लटिपटि बल्यै बेर परदश हूँ गियो । वाँ लुचना का दगाड़ा रै बेर आपणो माल फूँकि दियो । और वी ले जब सबै फूँकि दियो वी मुलुक में बड़ो अक्काऊ पड़ि गियो । ज गरीब हुँग लागि गियो । और ज वी मुलुक का कै सौकार का दगाड़ा जै बेर रीण लागि गियो । और वी ले ज आपणा गड़ान में सुडर चरौण में लगे दियो । और ज जं काला बिजा ले जनुँ कणि सुडर खानेर भिया खुशी है बेर आपणू पेट भरणो चाँहियो । और वी कणि कै कै नि दिख्यो । और जब ज आपण खबर में ऐ गियो वी ले कयो मेरा बाव का मिहनतू नौकरोँ में है भौत नौकर खाणा है सकर रोटा पौनी और मैं भूक ले मरि रयूँ । मैं उठि बेर आपणा ववा थे जूँलो और वी थे कौँलो ओ ववा मैं ले भगवान कि मनशा है वहैक तवे देखाऊ पाप करक । और अब मैं तेरो चेलो कुण जसो नै रयो । मैं कणि आपणा मिहनतू नौकरोँ में है एक नौकर का बराबर वगै दे ॥

TRANSLITERATION AND TRANSLATION.

Kai-maisā-kā dwī chēlā bhiyā. Aur unan-mē-hai nān-chēlā-lē
A-certain-man-of two sons were. And them-in-from the-younger-son-by
 kay āpan-bāb-thai, 'ō babā, latipati-mē-hai jō bāt māi
it-was-said his-own-father-to, 'O father, the-property-in-from what share to-me
 di-chhai, ū māi di-dē.' Aur wī-lē unarā bich āpani
thou-givest, that to-me give-up.' And him-by of-them among his-own
 latipati bāni-diyō. Aur bhaut din ni bhiyā nānā-chēlā-lē sabai
property was-divided-out. And many days not became the-younger-son-by all
 latipati batyai-bēr pardēs-hū giyō. Wā lachnā-kā dagārā
property collected-having a-foreign-land-to went. There debauchees-of with
 rai-bēr āpanō māl phūki-diyō. ; Aur wī-lē jab sabai
remained-having his-own goods were-wasted. And him-by when all
 phūki-diyō, wī-muluk-mē barō akāl pari-giyō. Ū garib hūn
was-wasted, that-country-in a-great famine fell-down. He poor to-be
 lagi-giyō. Aur ū wī-muluk-kā kai-saukār-kā dagārā jai-bēr
began. And he that-country-of a-certain-banker-of with gone-having
 raun lagi-giyō. Aur wī-lē ū āpanā-garān-mē suṅar charaūn-mē
to-dicell began. And him-by he his-own-fields-in swine feeding-in
 lagi-diyō. Aur ū ū-chhālā-biñā-lē janū-kani suṅar khānēr
was-deputed. And he those-husks-berries-with which (acc.) the-swine eaters
 bhiyā khusī hai-bēr āpanū pēt bharānō chā-chhiyō. Aur wī-kani
were happy become-having his-own belly to-fill wishing-was. And him-to
 kwē kē ni di-chhiyō. Aur jab ū āpani-khabar-mē ai-giyō,
anyone anything not giving-was. And when he his-own-sense-in arrived,
 wī-lē kayō, 'mērā-bāb-kā mihanatū-naukarō-mē-hai bhaut naukar
him-by it-was-said, 'my-father-of hired-servants-in-from many servants
 khānā-hai sakar rōtā paunī, aur māi bhūk-lai mari-rayū. Māi
eating-than more loaves obtain, and I hunger-by dying-remained. I
 uthi-bēr āpanā-babā-thai jūlō aur wī-thai kaūlō, "ō babā,
arisen-having my-own-father-to will-go and him-to I-will-say, "O father,
 māi-lē Bhagawān-ki manśū-hai bahaik, twē dēkhāl, pāp kar-chh, aur
me-by God-of will-from outside, thee in-the-sight, sin done-is, and
 ab māi tērō chēlō kun jasō nai rayō. Māi-kani
now I thy son to-say such not I-remained. Me(acc.)
 āpanā-mihanatū-naukarō-mē-hai ek-naukar-kā barābar bapai-dē."'
thine-own-hired-servants-in-from one-servant-of resembling make."

GAṄGŌLĀ.

This dialect is spoken in the Gangola Pargana, and in the adjoining *paṭṭis* of Pargana Danpur of the District of Almora by an estimated number of 37,734 people. Its habitat is immediately to the east of that of Chaugarkhiyā, with which it is closely connected, Gaṅgōlā mainly differing in possessing Chaugarkhiyā peculiarities in a stronger degree. Chaugarkhiyā sometimes drops final long vowels, while, as the specimen (a portion of a version of the Parable of the Prodigal Son) shows, Gaṅgōlā does the same, but much more often. Thus, in the very first three words of the specimen, we have *kai mais-k* for *kai maisā-kā*. In fact, in Gaṅgōlā, the final vowel is dropped oftener than it is retained, and the dialect thus approaches the Khasparjiyā and the dialects connected with it. Other examples are *chyāl* for *chyālā*, sons, and *khyāt* for *khyātā*, fields.

As in Chaugarkhiyā the cerebral *ṇ* and *ḷ* are in regular use.

Gaṅgōlā is fond of contracting forms, so that *chhiyō*, he was, becomes *chhyō*; *chhiyā*, they were, becomes *chhyā* and even *chhya*; and the Chaugarkhiyā *bhiyō*, he became, becomes *bhyō*. The dialect is also fond of inserting *y*, as in *bhyaut*, many; *jyā-bēr*, having gone; and *jya* (for *jē*), which. The letter *r* is sometimes elided before another consonant. Thus we have *manā-ryū*, for *marnā-rahya*, I remained dying, i.e. I die. We shall see a similar elision in some of the Garhwālī dialects, e.g. in Rāthī (p. 311 *post*).

In the word *Paramēswar*, God, an *r* between two vowels has become *ṛ*. This change of *r* to *ṛ* is perhaps due to Tibeto-Burman influence. See the remarks on Jōhārī, p. 248.

A curious deformation of a borrowed word is *māpak* for the Arabic *muwāfiq*.

In the declension of nouns we may note *hī* and *chhyai*, both meaning 'to' or 'for.' Thus, *pardēs-hī*, to a foreign country; *charaup-hī*, for grazing; *wi-chhyai* *kaū-chhu*, I will say to him. *Chhyai* is probably another form of *thai*. In Western Pahārī *th* often becomes *chh*.

The Standard *nhātū*, I am not, has become *nahōtyū*, and *au-chhē* is used to mean 'it (fem.) comes.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GANGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कौ मेसक हौ च्याल छ । फिरि उननमें नान च्यलाले आपण बाबथे कयो कि इला बाब भानिकुनि लटिपटिमें म्यार बानकि ज्य मेंथे थौके म दी । फिरि वीले दुवे च्यालन लटिपटि आपणि बाणि-दे । फिरि भ्यौत दिन नि भ्यो किय नानु च्योलो आपणि लटिपटि येक-वटि करि-वेर परदेशहीं नसि-ग्यो । फिरि वाँ ज्या-वेर लुच भ्यो । आपणि सब भानिकुनि लटिपटि फुकि-दौ । फिरि जब उ सबे लटिपटि उड़े उठ्यो वो देशमें ठुल अकाळ भ्यो । फिरि उ गरीब हुण पैठ्यो । फिरि उ वो देशाक याक भाल मनि-खाक दगाड़ ज्या-वेर रीण पैठ्यो । फिरि वीले उ आपणा म्हातमें शुङर चरौणहीं लगायो । फिरि उ उन फकीटन और दाणन जनन शुङर खाँछ्या खुशिले आपणि ठाड़ भरण चाँछ्यो । और वो के के दिनेर नि भ्यो । फिरि जब उ आपण सुदमें आयो वीले कयो कि म्यार बाबाक वुतकारनमेंहै कतुक ठाड़ भरौहै बाकि गूठ पौनन और में भुक मनाखूँ । अब में यौहै आपणा बाबुक वाँ जाँकु और वीछ्ये कौँकु इला बाब मैले पड़मेखराक विमुख त्वार देखने देखने पाप करछ । फिरि में आजिलग त्योरो च्योलो कूण मापुक नहाखूँ । में आपण वुतकारनमेंहै याका वरोवरि वणै दे ॥

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

GAŅGOLĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-k dwi chyāl chhya. Phiri unan-mē nān-chyālā-lē
A-certain-man-of two sons were. Then them-among the-younger-son-by
 āpaṇ-bāb-thai kayō ki, 'halā bāb, bhāni-kuni laṭi-paṭi-mē
his-own-father-to it-was-said that, 'O father, utensils-etcetera property-in
 myār hānki, jya maī-thai au-chhē, ma dī.' Phiri wi-lē
my share, which me-to coming-is, (to-)me give.' Then him-by
 duwē-chyālan laṭi-paṭi āpaṇi hāni-dē. Phiri bhyaut din ni
to-the-two-sons the-property his-own was-divided-out. Then many days not
 bhyō-chhiy nānu chyōlō āpaṇi laṭi-paṭi yēk-baṭi kari-bēr
become-were the-younger son his-own property together made-having
 pardēs-hī nasī-gyō. Phiri wū jyā-bēr luch bhyō.
a-far-country-to went-away. Then there gone-having a-debauchee he-became.
 Āpaṇi sab bhāni-kuni laṭi-paṭi phuki-dī. Phiri jab u sabai
His-own all utensils-etcetera property was-squandered. Then when he all
 laṭi-paṭi urai-uṭhyō wī-dēs-mē ṭhul akāl bhyō. Phiri
property squandered-completely that-country-in a-great famine became. Then
 u garib huṇ paṭhyō. Phiri u wī-dēsā-k yāk-bhāl-manikhā-k daṡār
he poor to-be began. Then he that-country-of a-gentle-man-of with
 jyā-bēr raṇ paṭhyō. Phiri wi-lē u āpaṇā-khyāt-mē suṇar
gone-having to-remain began. Then him-by he his-own-field-in sowing
 charaṇ-hī lagāyō. Phiri u un-phakēṭan-aur-dāṇan, janan suṇar
feeding-for was-appointed. Then he those-husks-and-berries(-by), which the-swine
 khā-chhyā, khuṣī-lē āpaṇi dhār bharan chā-chhyō. Aur wī kwē
eating-were, joy-with his-own belly to-fill wishing-was. And (to-)him anyone
 kē dīnēr ni bhyō. Phiri jab u āpaṇ-sud-mē āyō, wi-lē
anything a-giver not became. Then when he his-own-senses-in came, him-by
 kayō ki, 'myār-bābā-k butkāran-mē-hai katuk dhār bhārī-hai
it-was-said that, 'my-father-of servants-in-from how-many belly filling-than
 bāki rwāṭ paṇan, aur maī bhuk manā-ryū. Ab maī yā-hai
more bread obtain, and I (by-)hunger dying-remain. Now I here-from
 āpaṇā-bābu-k wā jā-chhu, aur wī-chhyai kaū-chhu, "halā bāb,
my-own-father-of there going-am, and him-to I-saying-am, "O father,

mai-lē Paṇinēswarā-k vimukh tyār dēkhnē-dēkhnē pāp kar-chh. Phiri
me-by God-of against thy in-seeing-in-seeing sin done-is. Again
 maī āji-lag tyōrō chyōlō kūn māpuk nahātyū. Maī āpaṇ-butkāran-mē-bai
I to-day-from thy son to-say fit I-am-not. Me thine-own-servants-in-from
 yākā barōhari banai-dē." "
one equal-to make."

DĀNPURIYĀ.

This dialect is spoken in the northern part of Danpur Pargana and in the southern part of Johar Pargana of the Almora District. The estimated number of speakers is 23,851. Immediately to its south lies the Gaṅgōlā dialect, to which it is closely allied.

Like Gaṅgōlā, this dialect drops final vowels almost *ad libitum*. For instance, the first three words of the specimen, which is an extract from the version of the Parable of the Prodigal Son, are *kai maiś-kā*, of a certain man, and lower down we have *kai (bārā) maiśā-k*, with exactly the same meaning.

The principal peculiarity of this dialect is the universal nasalization of the last syllable of verbal forms. Numerous examples will be seen in the specimen. We may also note the interchange of *b* and *p* in *paīthā* or *baīthā*, he began. Verbs whose roots end in vowels, insert an *n* in the past tense, as in *hunā*, they were; *dinā*, was given (both masculine and feminine), and *chānā*, he wished. So also *kanā*, I have done (sin). This should not be confounded with the *n* (for *ṇ*) of the future passive participle in words like *mitnā*, it is got, or with the *n* of the present participle, as in *marnā*, I am dying. The word for 'I am not' is *naīchhū*.

An excellent further example of this dialect will be found on pp. 34 and ff. of Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaon Division*.

That example is in an extremely colloquial style, and is full of meaningless interjections which will not be found in the version of the Parable here given. In other respects its language is the same.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

कै मैश का हौ छौड़ा हुना । और नाना ले आपण बाव थें कयाँ ई बाव लटिपटि है जो वानो में मिलनाँ उ में दि-वाल । तव वी ल उनरा बीच आपणि लटिपटि बाँटि-दिनाँ । और जेल दिन नि विताँ कि नान छौड़ा ले सब समेरि बेर टाड़ा मुलुक यगाँ । बाँ फहिक-फाहिक में सब माल फुकि-दिनाँ । जब वी ले सब फुकि-हालाँ तव वी मुलुक में ठुलो अकाळ पड़ा और उ तंग हुण पैठाँ । तव उ वी मुलुक में कै बाड़ा मैशाक दगाड़ा जे रौण पैठाँ । वी ले आपण गाड़ा में सुडर चरौण भेजाँ । तव उ उन रुखौँ कि छाल और दाणौँ ले जिनीं सुडर खानें मगन है आपणि टाड़ भरण चानाँ । और ते वी के नि दिनाँ । और जब वी आपणि फाम आयाँ उ कौण वैठाँ म्यारा बावु का मेहनतुआ चाकरोँ है कति खाण है जेल रुाटा पीनाँ और में भुक मरनेँ । में उठि बेर आपण बाव थें जूँलों और वी थें कौँलों ई बाव में ले भगवान कि मरजि है उलटा पाप त्वे देखाँ कनाँ और में आव ल्यरो छौड़ो कुण माफक नैछूँ । मी लेग आपण मेहनतुआ चाकरोँ है एक भौँ वणे दे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

DĀNPURIYĀ DIALECT.

DISTRICT ALMORA.

(Pandit Gobind Prasad Ghildyal, 1898.)

Kai-mais-kā dwī chhyaurā hunā. Aur nānā-lē āpan-bāb-thaī
A-certain-man-of two sons were. And the-younger-by his-own-father-to
 kayā, 'i bāb, latipati-hai jō bānō maī milnā, u
it-was-said, 'O father, the-property-from what share to-me is-to-be-got, that
 maī di-ghāl.' Tab wī-lē unarā bich āpani latipati
(to-)me give-away.' Then him-by them-of between his-own property
 bāti-dinā. Aur jail din ni bitā ki nān-chhyaurā-lē sab
was-divided-out. And many days not passed that the-younger-son-by all
 samēri-bēr tārā muluk gayā. Wā phahik-phahik-maī sab māl
collected-having a-far country went. There debauchery-in all goods
 phuki-dinā. Jab wī-lē sab phuki-hālā, tab wī-muluk-maī
were-wasted. When him-by all were-wasted-completely, then that-country-in
 thulō akā parā, aur u taṅg hun paithā. Tab u
a-great famine fell, and he in-want to-become began. Then he
 wī-muluk-maī kai-bārā-maisā-k dagārā jai raup paithā.
that-country-in a-certain-great-man-of with having-gone to-remain began.
 Wī-lē āpan-gārā-maī suṅar charaup bhējā. Tab u un rukhāi-ki
Him-by his-own-fields-in swine to-feed he-was-sent. Then he those trees-of
 chhāl-aur-dēpā-lē, jinaū suṅar khānā, magan-hai āpani dhār
bark-and-berries-with, which the-swine were-eating, joy-with his-own belly
 bharā chānā, aur kwē wī kē ni dinā. Aur jab wī
to-fill wished, and anyone (to-)him anything not gave. And when (to-)him
 āpani-phām āyā, u kaup baithā, 'myārā-bābu-kā mēhantuā-chākaraū-hai
his-own-senses came, he to-say began, 'my-father-of hired-servants-out-of
 kati khān-hai jail rwātā paunā, aur maī bhuk marnā.
how-many eating-than more loaves get, and I (of-)hunger am-dying.
 Maī uṭhi-bēr āpan-bāb-thaī jūlō, aur wī-thaī kaūlō, 'i
I arisen-having my-own-father-to will-go, and him-to I-will-say, 'O
 bāb, maī-lē Bhagwān-ki marji-hai nūṭā pāp twē dēkhā
father, me-by God-of will-from opposite sin thee in-sight-of

kanā, aur māī āb tyarō chhyaurō kuṇ māphak nāichhū, mī-lēg
was-done, and I now thy son to-say worthy am-not, me-also
 āpan-mehantnā-chākarañ-hai ēk jhañ banai-dē." "
thine-own-hired-servants-out-of one like make."

SŌRIYĀLI.

North of Pargana Kali-Kumaun, in the Almora District, lies the Pargana of Sor or Shor, and north of this lie the two Parganas of Askot and Sira. These three Parganas lie on the extreme east of the Almora District, close to the Nepal frontier. In former times they were a part of the Nepal State of Doti.

As may be expected, the dialect of these three Parganas is more or less affected by the Khas-Kurā language spoken in Nepal. Moreover a number of Gorkhā officers and soldiers have settled in these parts, and in Sira Pargana there are several villages owned by the Nepal Government, which are inhabited by natives of that country. These Gorkhās and other Naipālīs speak their own Khas-Kurā in a more or less corrupt form. No specimens of their language need be given here, as it is not the real language of the country, but that of foreigners who have settled in it. Those who wish to see what it is like are referred to Paṇḍit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, on pp. 41 and 47 of which specimens of the corrupt Khas-Kurā are given under the names of Gorkhālī and Dotyālī.

What is here given is a specimen, not of Khas-Kurā influenced by Kumaunī, but of Kumaunī influenced by Khas-Kurā, as spoken in Sor Pargana by an estimated number of 19,866 people. The influence of the latter is most clearly shown in the frequent use of *thiyō* or *thyō*, instead of, or rather alongside of, *chhiyō*, for 'he was.' Besides this there are other divergencies from Standard Kumaunī, the principal of which are as follows:—

As in Kumañyā, the use of cerebral *ṇ* and *ḷ* is rare. We have *apnō*, instead of *āpnō*, *hun* instead of *huṇ* and *akāl* instead of *akāḷ*. The only instances of cerebral *ṇ* which occur in the specimen are *bāṇ*, a share, and *suṇī*, (a noise) was heard. There is a curious interchange of aspiration in the word *dhekanō*, for *dēkhano*, to see. We noted a somewhat similar interchange in Phaldākōtiyā.

In the declension of nouns, there are several alternative forms of the oblique plural. Usually we have the Standard form in *an*, as *khēton-mā*, in the fields; *naukaran-mā-hai*, from among the servants; *yatuk barsan-baṭi*, from so many years; *pātaran-kā yā*, with harlots. Sometimes, however, we have *ān*, as in *danān-lē*, with berries; *khufān*, on the feet; *dagariyān-kā sāth*, with (my) companions. Once, we have *nā*, as in *naukarnā-thāi*, (the father said) to the servants.

There are some unusual postpositions of the dative. Besides *thai*, we have the *thāi* just quoted. Instead of *kani*, we have everywhere *khā*. Another dative-accusative is commonly made by adding *s*, as in *ek-s*, (having called) one (of his servants); *bābu-s jubāb dibēr*, having given a reply to the father; *mai-s*, to me; *wi-s*, to him. This is the suffix employed in Kāshmirī. Sometimes it takes the form *su*, as in *hamasu*, to us.

In the pronouns the only anomalous forms are *jinaun*, which (the swine were eating), the oblique plural of *jō*, which, and *kasai*, as well as *kai*, the oblique singular of *koē*, anyone, as in *kasai jimdār-kā dagarā*, with a certain land-owner, beside *kai-ādmi-kā*, of a certain man.

In verbs, we have, as already stated, *thyō* or *thiyō*, also written *tyō*, for 'he was.' *Nahātī*, is 'I am not.' A contraction similar to *thyō*, is *kyō* for *kayō*, said. The infini-

tive ends in *n*, as in *hun pasyō*, he began to be (in want); *raun pasyō*, he began to dwell. Its oblique form ends in *ā*, as in *charaunā-khī*, (sent him) to graze (swine).

Amongst irregular past participles, we may note *dinō*, given; *thinō*, taken; *ryō* remained; and *gyō*, went.

The following forms may also be noted:—*paunān*, they get (loaves); *khā-tyā* (not *-thyā*), they were eating; *samaj-thyō*, he was wishing; *dī-thyō*, (no one) was giving; *bachī gyō-chh*, he has been saved; *pā-chh*, he has been found; *kar-chhy* (apparently for *kar-chhiyō*) (I) have done (sin); *gyō-thyā* (not *gyā-thyā*), (not many days) had gone. I am unable to explain *jāmoē-ryō*, he went away, unless *jā-moē* or *jān-wē* is a compound.

As in Kumaīyā, *sakanō* is used to form a completive compound in *vrai-sakyō*, he squandered completely. Instead of *paithayō*, *pasanō* is the word used to mean 'to begin.'

The specimen of Sōriyālī is a complete version of the Parable of the Prodigal Son.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

कै आदमी का ही चेला छ्या । और उनन माँ काँसा ले अपना बाबा
 थें क्यो ओ बाबा अस्ता में है जो बाण में स मिल दी दे । और वी
 ले उनरा-बीच अपनी अस्ता विस्ता बाण दिनो । और भीत दिन नाई ग्यो
 छ्या कि काँसो चेलो सबै तौर एक बाटो करि बेर परदेश खीं जान्वे खो
 और वाँ कुकर्म माँ रैवेर अपनो सब माल फुकि दिनो । और जब ज सब
 तौर उड़ाइ सक्यो तब वो देश माँ बड़ो अकाल पड़्यो और ज हैरान हुन
 पस्यो । और ज वो देश का कसै जिमदार का दगड़ा जाइ बेर रौन पस्यो
 और वी ले वी स अपना खेतन माँ सुडर चरौना खीं लायो । और ज ऊँ
 बोकाड़ा और दानान ले जिनौन सुडर खाँ त्या खुशी ले अपनो पेट भरनो
 समज छ्यो और के वी स के नाई दि छ्यो । और जब ज अपना चेत
 माँ आयो वी ले क्यो मेरा बाबा का मजुरिदार नौकर माँ है बेर कतगु भित्तौ
 रोटा पौनान और मैं भूकले मरि रयूँ । मैं उठि बेर अपना बाबू पाँई
 जौलो और वी थें कौलो ओ बाबा मै ले परमेसर का मन का उलटा
 और तेरा सामनि पाप कर छ्य । और मैं फिर तेरो चेलो कौन लाइक
 नहाती मैं स अपना मजुरिदार नौकरन माँ है एक का बराबर बनाइ दे ।

और ऊ उठि बेर अपना बाबा रें (खौं) ग्यो । पर जब ऊ भौन दूरे ग्यो वी का बाब ले ऊ धेक्यो और वी स दया आई और वी ले दौड़ि बेर ऊ गला लाई लिनो और भुकि दिनी । और चेला ले वी रें क्यो बबा मै ले परमेसर का मन का उलटा और तेरा नजर माँ पाप कर छ और मैं फिर तेरो चेला कौनो जसो नाई रयूं । पर बाबू ले अपना नौकरना आई क्यो कि सब है निक्कि पैरोन निकालि ल्या और वी स ये स पैरा और ए का हात माँ मुनड़ि और खुटान जवता पैरा और हम खौं और चमन करौं । क्य ला कि यो मेरो चेला मरि गो ग्यो और फिर बचि ग्यो ऊ ऊ हराइ गो ग्यो फिर पा ऊ । तब ऊ चमन करन पस्या ॥

तति लिङ वी को जेठो चेला गढ़ा माँ ग्यो । और जब ऊ आयो और घर का नजिक पुग्यो त वी ले गानो बजौनो और नाच को मनक सुणी । और वी ले नौकरन माँ है एक स बोलाइ बेर सोदो कि इनरो क्या मतलब ऊ । और वी ले वी रें क्यो तेरो भाई आ ऊ तेरा बाबा ले खाना खौं दे ऊ क्य ला कि वी ले ऊ निको और सुधारो पा ऊ । और ऊ रिसाइ ग्यो और वी ले भीतर जानो नाई ठान्यो । तब वी को बाबू भैर आयो और वी स मनौन पस्यो । और वी ले अपना बाबु स जुवाव दि बेर क्यो कि धेक मैं यतुक बर्सन बटी तेरो चाकरौ करि रयूं और मैं ले कर्म तेरो थकयो नाई कस्यो । तै ले मैं स कर्म एक वाकरा को नानो पाठो ल्यगे नाई दिनी जै ले मैं अपना दगड़ियान का साथ चैन करनू । पर तेरो यो चेला जो पातरन का याँ तेरो माल ताल निलि ग्यो ऊ जस्वे आ ऊ तस्वे तै ले वी खौं खाना कर छ । और बाबू ले वी रें क्यो चेला तैं सब दिन मेरा दगड़ा रौं ऊ और जे के मेरो ऊ सब तेरो ई ऊ । यो ठिकी ग्यो कि हम चमन करौं और खुशो मनौं । क्य ला कि यो तेरो भाई जो मरि गो ग्यो फिर बचि ग्यो ऊ और हराइ गो ग्यो फिर पा ऊ ।

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SŌRIYĀLĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwi chēlā thyā. Aur unan-mā kāsā-lē
A-certain-man-of two sons were. And them-among the-younger-by
 apnā-bābā-thāi kyō, 'ō bābā, astā-mē-hai jō bān
his-own-father-to it-was-said, 'O father, the-property-in-from what share
 māi-s mil dī-dē.' Aur wī-lē unarā-bīch apni astā-bistā
me-to is-got give-away.' And him-by them-of-among his-own property
 bān-dinī. Aur bhaut din nāi gyō-thyā ki kāsō chēlō
was-divided-out. And many days not gone-were that the-younger son
 sabai-tir ēk-bāṭō kari-bēr pardēs-khī jānwē-ryō, aur wā
everything together made-having a-far-country-to went-away, and there
 kukarm-mā rai-bēr apnō sab māl phuki-dinō. Aur
evil-deeds-in remained-having his-own all wealth was-squandered-away. And
 jab ū sab-tir urāi-sakyō, tab wī-dēs-mā barō akāl
when he everything had-wasted-completely, then that-country-in a-great famine
 paryō, aur ū hairān hun pasyō. Aur ū wī-dēs-kā kasai-
fell, and he distressed to-be began. And he that-country-of a-certain-
 jimdār-kā dagaṛā jāi-bēr raun pasyō, aur wī-lē wī-s
landowner-of with gone-having to-dwell began, and him-by him-as-for
 apnā-khetan-mā sunar charaunā-khī lāyō. Aur ū ū-bōkrā-aur
his-own-fields-in swine feeding-for it-was-deputed. And he those-husks-and-
 dānān-lē, jinaun sunar khā-tyā, khuṣī-lē apnō pēt bharnō
berries-with, which the-swine eating-were, happiness-with his-own belly to-fill
 samaj-thyō, aur kwē wī-s kē nāi dī-thyō. Aur jab ū
wishing-was, and anyone him-to anything not giving-was. And when he
 apnā-chēt-mā āyō wī-lē, kyō, 'mērā-bābā-kā majuridār-naukar-mā
his-own-sense-in came, him-by it-was-said, 'my-father-of hired-servants-in-
 haibēr katgu jhikwan rōṭā paunān, aur māi bhūk-lē mari-rayū.
from how-many more loaves get, and I hunger-by dying-am.
 Māi uṭhi-bēr apnā-bābū-pāi jāulō, aur wī-thāi kaūlō, "ō
I arisen-having my-own-father-near will-go, and him-to I-will-say, "O
 bābā, mai-lē Parmēsar-kā man-kā ultā aur tērā sāmni pāp kar-chhy,
father, me-by God-of will-of opposed and thee-of before sin done-was,

aur maĩ phiri tērō chēlō kaun lāik nahātī. Maĩ-s
and I any-more thy son to-be-called worthy I-am-not. Me(acc.)
 apnā-majuridār-naukaran-mā-hai ēk-kā barābar banāi-dē." Aur ū ūthi-bēr
thine-own-hired-servants-in-from one-of equal make." And he arisen-having
 apnā-bābā-thaĩ (or -khĩ) gyō. Par jab ā bhaut dūrai thyō, wī-kā
his-own-father-to went, But when he great distance-even was, him-of
 bābā-lē ā dhēkyō, aur wī-s dayā āi, aur wī-lē
the-father-by he was-seen, and him-to compassion came, and him-by
 dauri-bēr ā galā lāi-lhinō, aur bhuki dinī. Aur chēlā-lē
run-having he on-the-neck was-taken, and kiss was-given. And the-son-by
 wī-thaĩ kyō, 'bābā, mai-lē Parmēsar-kā man-kā ūlta aur
him-to it-was-said, 'father me-by God-of will-of opposed and
 tērā-najar-mā pāp kar-chhy, aur maĩ phiri tērō chēlō kaunō jasō
thy-sight-in sin done-was, and I any-more thy child to-be-called like
 nāi rayū.' Par bābū-lē apnā-naukarnā-thaĩ kyō ki,
not I-remained.' But the-father-by his-own-servants-to it-was-said that,
 'sab-hai niki pairōn nikālī lyā, aur wī-s yē-s pairā; aur
'all-than good garment having-produced bring, and it this-one-to put-on; and
 ē-kā hāt-mā munarī aur khutān jwatā pairā. Aur ham khaū
this-one-of hand-on a-ring and (on-)feet shoes put-on. And we may-eat
 aur chaman karaū. Kya-lā ki yō mērō chēlō mari-gō-thyō,
and merriment we-may-make. Because that this my son dead-gone-was,
 aur phiri bachi-gyō-chh; ū harāi-gō-thyō, phiri pā-chh.' Tab ū
and again escaped-gone-is; he lost-gone-was, again got-is.' Then they
 chaman karan pasyā.
merriment to-do began.

Tatī-līn wī-kō jēthō chēlō garhā-mā thyō. Aur jab ā āyō,
Then-up-to him-of the-elder son the-field-in was. And when he came,
 aur ghar-kā najik pujoyō, ta wī-lē gānō bajaūnō aur nāchh-ki
and the-house-of near arrived, then him-by singing music and dance-of
 bhanak sunī. Aur wī-lē naukaran-mā-hai ēk-s bōlāi-bēr sōdyō
sound was-heard. And him-by the-servants-in-from one-to called-having it-was-asked
 ki, 'inarō kyā matlab chh?' Aur wī-lē wī-thaĩ kyō, 'tērō
that, 'of-these what meaning is?' And him-by him-to it-was-said, 'thy
 bhāi ā-chh. Tērā-bābā-lē khānā-khī dē-chh, kya-lā ki wī-lē ā
brother come-is. Thy-father-by the-feast-as-for it-given-is, because that him-by he
 nikō aur sukyārō pā-chh.' Aur ū risāi-gyō, aur wī-lē bhitar jānō nāi
well and sound got-is.' And he angry-went, and him-by within to-go not
 thānyō. Tab wī-kō bābū bhaīr āyō, aur wī-s manaun
was-intended. Then him-of the-father outside came, and him-to to-remonstrate

pasyō. Aur wi-lē apnā-bābu-s, jubāb di-bēr, kyō ki,
 began. And him-by his-own-father-to, answer given-having, it-was-said that,
 'dhāk, maī yatuk-barsan-baṭī tērī chākari kari-rayū, aur mai-lē
 'see, I this-many-years-from thy service having-done-remained, and me-by
 kabhaī tērō a-kayō nāī karyō. Tai-lē maī-s kabhaī ēk-bākrā-kō
 ever thy un-said (thing) not was-done. Thee-by me-to ever a-goat-of
 nānō pāṭhō lyagai nāī dinō, jai-lē maī apnā-dagariyān-kā sāth
 young kid even not was-given, which-with I my-own-companions-of with
 chain karū. Par tērō yō chēlō, jō pāṭaran-kā yā tērō
 rejoicing might-have-done. But thy this son, who harlots-of near thy
 māī-tāl nili-gyō-chh, jaswē ā-chh, taswē tai-lē wī-khī khānā kar-chhy.'
 property devoured, even-as he-come-is, so-even thee-by him-to a-feast made-was.'
 Aur bābū-lē wi-thaī kyō, 'chēlā, taī sab-dinai mērā dagaṛā
 And the-father-by him-to it-was-said, 'son, thou all-days-even of-me with
 raū-chhai, aur jē-kē mērō chh, sab tērō-ī chh. Yō thikē thyō
 remaining-art, and whatever mine is, that thine-even is. This right was
 ki ham chaman karaū aur khuāī manaū. Kya-lā ki yō
 that we merriment should-make and rejoicing may-celebrate. Because that this
 tērō bhāī jō mari-gō-thyō, phiri bachi-gyō-chh; aur harāi-gō-thyō, phiri
 thy brother who dead-gone-was, again escaped-gone-is; and lost-gone-was, again
 pā-chh.'
 got-is.'

ASKŌṬĪ.

Immediately to the north of Pargana Sôr, on the Nepal frontier, lies the Pargana of Askot (eighty fortresses). The dialect of Kumauni here spoken, by an estimated number of 10,964 people, is called Askōṭī or Askōṭiyā. It is practically the same as Sōriyālī. A short extract from a version of the Parable of the Prodigal Son will suffice as an example. We may note the following divergencies from Sōriyālī. The word *bhityā* (Hindī *bītā*) has the initial *b* aspirated. On the other hand, for 'to,' we find both *thai* and *taī*. Compare *tyā* for *thyā* in Sōriyālī. The word for 'own' is sometimes *apanū* and sometimes *āpanū*. The conjunctive participle is formed by adding *bēri* instead of *bēr*. Completive compounds are formed with the verb *chukanō* instead of *sakanō*, and inceptive compounds with *basanō* instead of *pasanō*.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ASKŌṬĪ DIALECT.

DISTRICT ALMORA.

कै मानस का हौ चेला थ्या । और उनन में है नना ले अपना बवा
 येँ कयो बवा जायजात में है जो बाँट में स मिलि सो में दौ दे । और
 वो ले उनरा बीच आपनो जायजात बाणि दी । और भौत दिन नौ भित्वा
 कि कान्सी चेलो सब तीर जमा करि बेरि दूर देश कि तें गयो और वाँ
 लुचपन में रै बेरि आपनू सब मालताल उड़ै दियो । और जब ज सब तीर
 खर्च करि चुक्यो वो देश में बड़ो अकाल पड़्यो और ज तंग हुन बस्यो ।
 और ज वो देश का कै भला मानस का पास जै बेरि रौन बस्यो । और वो
 ले वो स अपना गड़ान में सुडर चरौना कि तें लगायो । और ज उनि
 बोकड़ा और दानान ले जिनन सुडर खाँ थ्या खुशौ ले आपनू पेट भरन
 चाँ थ्यो ॥ और के वो स के नौ दिन थ्यो ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

ĀSKŌTĪ DIALECT.

DISTRICT ALMORA.

TRANSLITERATION AND TRANSLATION.

Kai-mānas-kā dvi chēlā thyā. Aur unan-mē-hai nanā-lē
A-certain-man-of two sons were. And them-in-from the-younger-by
 apanā-babā-thaī kayō, 'babā, jāyajāt-mē-hai jō bāṭ māī-s
his-own-father-to it-was-said, 'father, the-property-in-from what share me-to
 mili, sō māī di-dē.' Aur wī-lē unarā-bich āpanī jāyajāt
is-being-got, that to-me give-away.' And him-by of-them-among his-own property
 bāṇi-dī. Aur bhaut dīn nī bhityā ki kānsō chālō sab-tir
was-divided-out. And many days not elapsed that the-younger son everything
 jamā kari-bēri dūr-dēs-ki-taī gayō, aur wā lachpan-mē rai-
collected made-having a-far-country-of-to went, and there debauchery-in remained-
 bēri āpanū sab māl-tāl urai-diyō. Aur jab ū sab-tir kharch
having his-own all goods were-wasted. And when he everything expenditure
 kari-chukyō, wī-dēs-mē barō akāl paryō, aur ū taṅg hun
made-completely, that-country-in a-great famine fell, and he distressed to-be
 basyō. Aur ū wī-dēs-kā kai-bhalā-mānas-kā pās jāi-bēri raun
began. And he that-country-of a-certain-wealthy-man-of near gone-having-to-dwell
 basyō. Aur wī-lē wī-s āpnā-garān-mē suṅar charaunā-ki-taī
began. And him-by him-as-for his-own-fields-in swine feeding-of-for
 lagāyō. Aur ū unī-bōkarā-aur-dānān-lē jinan suṅar
it-was-deputed. And he those-husks-and-berries-with which the-swine
 khā-thyā, khuṣī-lē āpanū pēt bharan chā-thyō. Aur kwē wī-s
eating-were, happiness-with his-own belly to-fill wishing-was. And anyone him-to
 kō nī dīn-thyō.
anything not giving-was.

SĪRĀLĪ.

Immediately to the west of Pargana Askot, and still to the north of Sor, lies the Pargana of Sira. The dialect of this Pargana is known as Sīrālī, and has an estimated number of 12,481 speakers. Sīrālī is practically the same as Sōriyālī. Its only divergence is when it tends to approximate the Standard form of Kumaunī. Thus it has *chhyō* as well as *thyō* for 'he was.' Instead of the Sōriyālī *khē* it has *khin*, as the postposition of the Dative-Accusative. There is a tendency to interchange *ē* and *ai*, so that we have both *lē* and *lai* as the postposition of the Agent. The verb forming completive compounds is *chukanō*, not *sakanō*, while, on the other hand, inceptive compounds are formed with *pasanō*, as in Sōriyālī.

A short extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

SĪRĀLĪ DIALECT.

DISTRICT ALMORA.

कसै माइस का डी चेला छ्या । और उनन में काँसा चेला ले अपना बाबा घें कयो ओ बाबा जाजात में जो बाट मेरो चैह सो में दौ दिय । तब वो लै उनरा आपस में अपनी जाजात बाटि दौ । फिर भौत दिन नैं भे छ्या कि काँसा चेला ले सब जमा करि बेर परदेश खिन नसि ग्यो । वाँ कुकर्म-में रै बेर अपनी सब मालताल फुकि दियो । और जब ज सब खर्च करि चुक्यो वो मुलक में बड़ो अकाल पड़्यो । ज कंकाल हुन पस्यो । और ज वो देश का कै भला आदमि का दगड़ा जै बेर रौन पस्यो । फिर वो लै वी स अपना गड़ा में सुडर चरौना खिन लायो । और ज उन बोकड़ा दानान लै जै स सुडर खाँ छ्या खुशौ लै अपनी ठाड़ भरनो चाँ छ्यो । और वो स ते के नैं दि छ्या ॥

TRANSLITERATION AND TRANSLATION.

Kasai-māis-kā dwi chēlā chhyā. Aur unan-mē kāsā-chēlā-lē
A-certain-man-of two sons were. And them-among the-younger-son-by
 apanā-bābā-thē kayō, 'ō bābā, jājāt-mē jō bāt mērō
his-own-father-to it-was-said, 'O father, the-property-in what share mine
 chai-chih, sō mē dī-diy.' Tab wī-lai unarā-āpas-mē
proper-is, that to-me give-away.' Then him-by of-them-one-another-among
 apani jājāt bāti-dī. Phir bhaut din naī bhē-chhyā
his-own property was-divided-out. Then many days not become-were
 ki kāsā-chēlā-lē sab jamā kari-bēr pardēs-khin
that the-younger-son-by all collected made-having a-foreign-country-to
 nasi-gyō. Wā kukarm-mē rai-bēr apanō sab māl-tāl
went-away. There evil-deeds-in remained-having his-own all goods
 phuki-diyō. Aur jab ū sab kharch kari-chukyō
were-squandered. And when he all expenditure made-completely
 wī-mulak-mē barō akāl paryō. Ū kaṅkāl hum pasyō.
that-country-in a-great famine fell. He poverty-stricken to-be began.
 Aur ū wī-dēs-kā kai-bhalā-ādami-kā dagaṛā jai-bēr raun
And he that-country-of a-certain-rich-man-of with gone-having to-dwell
 pasyō. Phir wī-lai wī-s apanā-garā-mē suṅar charaunā-khin
began. Again him-by him-as-for his-own-field-in swine feeding-for
 lāyō. Aur ū un-bōkarā-dānān-lai jai-s suṅar
it-was-deputed. And he those-husks-berries-with which (acc.) the-swine
 khā-chhyā, khuṣī-lai apanō dhār bharanō chā-thyō. Aur wī-s
eating-were, joy-with his-own belly to-fill wishing-was. And him-to
 kwē kē naī dī-thyā.
anyones anything not giving-were.

JŌHĀRĪ.

North of Parganas Sira and Askot lies the Pargana Johar. This Pargana runs up to the Tibetan frontier, and most of the inhabitants speak the Pronomenalized Tibeto-Burman language entitled Rangkas and described in Vol. III, Pt. I, pp. 479 ff. Nearly the whole of the rest of the population is bilingual, speaking both Rangkas and a corrupt Kumaunī called Jōhārī. The number of speakers of Jōhārī is estimated to be about 7,419.

As may be expected, Jōhārī is a mongrel form of speech. It is, in fact, simply bad Kumaunī, spoken by people who have another native language. It would be waste of time to attempt to give a grammar of such a jargon, and it is sufficient to give the following extract from the Parable of the Prodigal Son as an example of its character. The second half of the Parable has been selected, as showing these characteristics better than the earlier portion. A very prominent peculiarity is the interchange of *r* and *ṛ*, as in *tyaṛ*, thy. The same occurs in Rangkas. Whether this change is due to Tibeto-Burman influence or is a relic of the old Khasā language is doubtful. Perhaps the former explanation is the more likely. We meet the same or similar changes in the Churāhī and Paṅgwālī dialects of the Chamṛāhī form of Western Pahārī, and these dialects, like Rangkas and Jōhārī, are spoken close to the inner range of the Himalaya, in immediate proximity to tribes speaking Tibeto-Burman languages. Cf. p. 817 and p. 846 below.

We may also notice the regular tendency towards dropping a final vowel, which we have noticed in Khasparjiyā and other colloquial dialects of Kumaunī. The past tense always ends in *i*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

JŌHĀRĪ DIALECT.

DISTRICT ALMORA.

तब लहेक वी को ज्यठो च्यल गाड़ा में थी । होर जब वी अे होर
घड़क नजीक पुजित वी ल गैनों बजौनों होर नाचना को बचन सुनि ।
होर वी ल आपन खुरतुरियान म है एक धँ भठ्यो वेर सुद्यो कि इनर को
है रे छ । वी ल वी हँ को कि त्यड़ भै अे रे छ होर त्यड़ बाबु ल खवै
ल्लिवै को राख छ । क्या लेखा ल कि वी ल वी हँ भलो होर बड़कनो
पै छ । होर वी धँ रीश अे गे होर वी ल भीतर जानु नो ठारो । ये
लेखा ल वी को बाबु भैर अे होर वी हँ मनौन वशि । होर वी ल बाबु
धँ जुवाव दी वेर को कि टाख में इतक वरश बटि त्यड़ ठहल करन लागि
रे छुँ होर में ल त्यड़ हुकम नो टालि । तँ ल कभड़ में है एक पाठो
लहेक नो दी कि मैं आपन दगड़ियान दगड़ खुशी कान थी । पर त्यड़
यू च्यल जो पातड़न का दगड़ त्यड़ मालताल निलि है छ वी जशै अे
वशै तँ ल वी को लेखा ल खवै ल्लिवै कये । होर बाबु ल वी हँ को
च्यला तँ बराबर म्यड़ो दगड़ रो है होर जतिक म्यड़ो छ सब त्यड़ो छ ।
यो बुजिन थी कि हमि मगन हुन खुशि मनौन के लेखा ल कि यो त्यड़
भै जो मरि गै थी फिर ज्यून है वेर अे गे । होर हरे गै थी फिर पै
है ल ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (KUMAUNĪ).

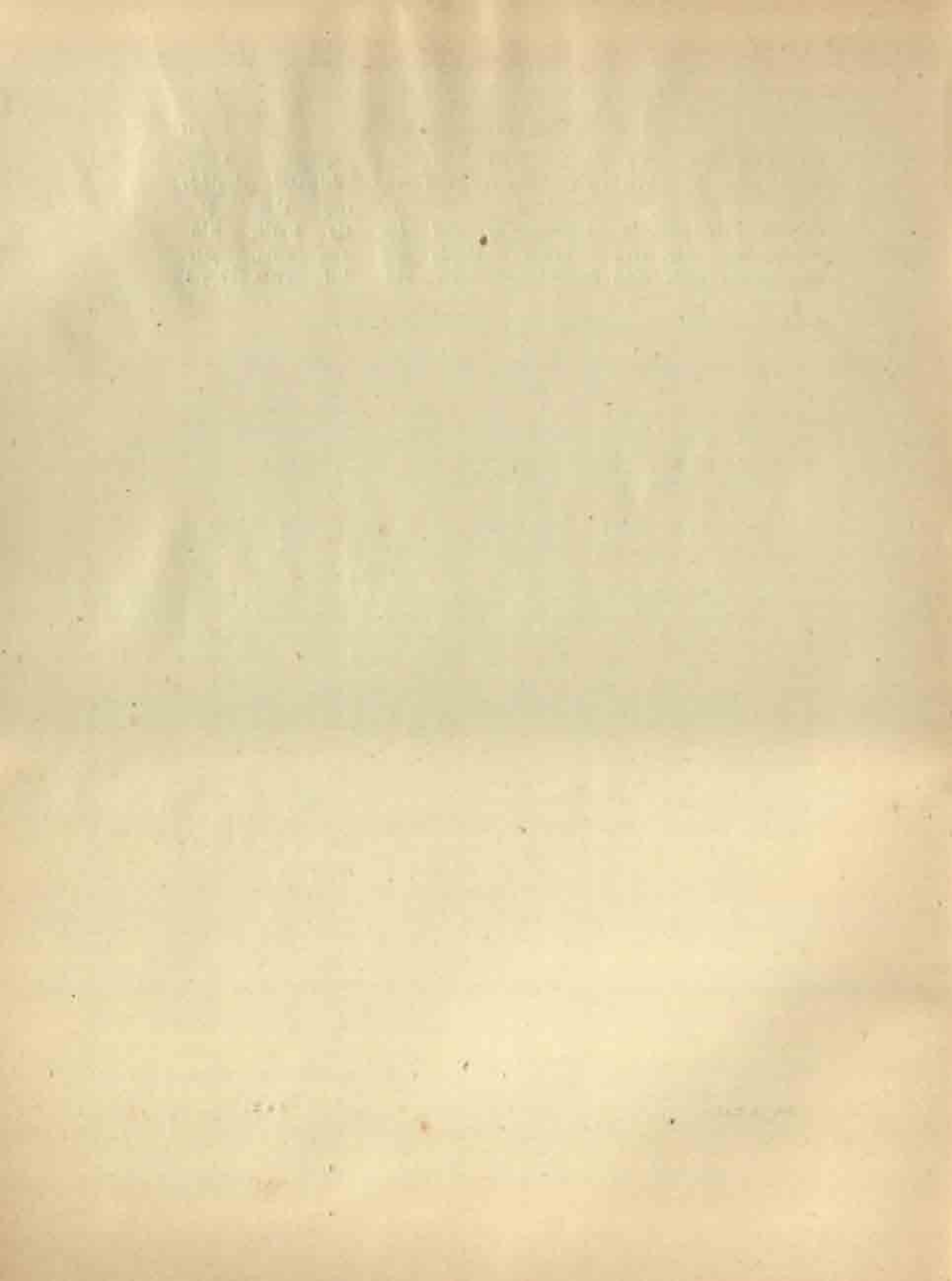
JŌHĀRĪ DIALECT.

DISTRICT AIMORA.

TRANSLITERATION AND TRANSLATION.

Tab-lhek wī-kō jyāthō chyal gārā-mē thī. Haur jab wī ai
Then-till him-of the-elder son the-field-in was. And when he came
 haur ghar-k najik pujit, wī-l gainō bajaunō haur nāchanā-kō
and the-house-of near arrived, him-by singing music and dancing-of
 bachan suni. Haur wī-l āpan-khurturiyān-m-hai ēk-thai bhatyāi-bēr
noise was-heard. And him-by his-own-servants-in-from one-to shouted-having
 sudyai ki, 'inar kī hai-rai-chh?' Wī-l wī-hai kai
it-was-asked that, 'these-of what becoming-is?' Him-by him-to it-was-said
 ki, 'tyar bhai ai-rai-chh, haur tyar-bābu-l khawai-lhiwai kai-rāk-
that, 'thy brother come-is, and thy-father-by a-feast been-arranged-
 chh, kyā-lēkhā-l ki wī-l wī-hai bhalō haur bākanō
is, what-reason-by that him-by him-as-for well and lively
 pai-chh.' Haur wī-thai riś ai-gē, haur wī-l bhitar jānu nī
it-received-is.' And him-to anger came, and him-by inside to-go not
 thārī. Yē-lēkhā-l wī-kō bābu bhai ai, haur wī-hai
it-was-decided. This-reason-by him-of the-father outside came, and him-to
 manun baśī. Haur wī-l bābu-thai jubāb di-bēr
to-remonstrate-with began. And him-by the-father-to answer given-having
 kai ki, 'dyakh, māi itik-baraś-baṭi tyar tabal karan-lāgi-
it-was-said that, 'see, I so-many-years-from thy service doing-conti-
 rai-chhū, haur māi-l tyar hukam nī tāli. Tai-l kabhai
nually-am, and me-by thy order not was-disobeyed. Thee-by ever
 māi-hai ēk-pāthō-lhāk nī dī, ki māi āpan-dagarīyān-dagar
me-to a-kid-even not was-given, that I my-own-companions-with
 khūśī kau-thī. Par tyar yū chyal, jō pātaran-kā dagar
rejoicing might-have-made. But thy this son, who harlots-of with
 tyar māl-tāl nili-hai-chh, wī jāśai ai, waśai tai-l wī-kō
thy goods devoured-has, he just-as came, just-so thee-by him-of
 lēkhā-l khawai-lhiwai kayē.' Haur bābu-l wī-hai kai,
reason-by a-feast was-made.' And the-father-by him-to it-was-said,
 'chyalā, tai barābar myarō dagar rau-chhai, haur jatik myarō chh,
'son, thou always of-me with remainest, and whatever mine is

sab tyarō chh. Yō bujin thī ki hami magan hun
all thine is. This proper was that we delighted should-be
 khushi manaun, kē-lēkhā-l ki yō tyar bhai jō
rejoicing should-celebrate, what-reason-by that this thy brother who
 mari-gai-thī, phir jyūn hai-bēr ai-gai; haur harai-gai-thī, phir
dead-gone-was, again alive become-having came; and lost-gone-was, again
 pai-hai l.
found-became lo!



KUMAUNĠ-ENGLISH VOCABULARY.

KumaunĠ.	English.	KumaunĠ.	English.
A			
<i>Ābēr,</i>	late.	<i>Amīlō,</i>	sour.
<i>Āchhō,</i>	nice, good.	<i>Āmīlō,</i>	sour.
<i>Āchhōchhō,</i>	adv. accidentally, suddenly.	<i>Ān-biwāī,</i>	virgin.
<i>Āchamōhō karnō,</i>	to surprise.	<i>Āndhō,</i>	blind.
<i>Āchamōmō karnō,</i>	to surprise.	<i>Ānyārō,</i>	dark, darkness.
<i>Ādlō badlō,</i>	barter.	<i>Āphī,</i>	myself.
<i>Ādīmī,</i>	man.	<i>Āphīm,</i>	opium.
<i>Ādō,</i>	green ginger.	<i>Āpō,</i>	own.
<i>Ājalō,</i>	matchlock.	<i>Ārāhī,</i>	looking glass.
<i>Āhīm āl,</i>	adv. next year.	<i>Āī,</i>	hope.
<i>Āgulā,</i>	finger.	<i>Āī rakhī,</i> <i>Āī dārnī,</i>	to expect.
<i>Āgūhā,</i>	thumb.	<i>Āīgurō,</i>	narrow.
<i>Āī,</i>	adv. so.	<i>Āīgurī bāī,</i>	a narrow track.
<i>Ākāl,</i>	famine.	<i>Āī,</i>	tear (noun).
<i>Ākāl,</i>	sky, heaven.	<i>Āī-luō,</i>	dysentery.
<i>Ākhō,</i>	eye.	<i>Ākhād, ākhāt,</i>	medicine.
<i>Ākhōr,</i>	walnut.		
B			
<i>Babō, bābō,</i>	father, papa.	<i>Bahādur,</i>	brave.
<i>Bāchhā,</i>	king.	<i>Bāhik,</i>	adv. prep. besides.
<i>Bāchhāt,</i>	(f.) calf.	<i>Baid, baidī,</i>	doctor.
<i>Bāchhō,</i>	(m.) calf.	<i>Bairī,</i>	younger sister.
<i>Bādāl,</i>	cloud.	<i>Bair,</i>	enmity.
<i>Bādālī,</i>	cloud.	<i>Bairī,</i>	enemy.
<i>Bādāw,</i>	cloud.	<i>Bāīhāk,</i>	committee.
<i>Bādā,</i>	dam (the earthwork).	<i>Bāj,</i>	oak, barren (a woman).
<i>Bādāhō,</i> <i>bādāpō,</i>	to tie, to bind, to wrap.	<i>Bājūr,</i>	market.
<i>Bāg,</i>	leopard.	<i>Bājō,</i>	fallow.
<i>Bahar,</i>	bull.	<i>Bāhāt,</i>	time.

Kumaoni.	English.	Kumaoni.	English.
Bakkai,	back of a tree.	Bhāḍā,	vessels of metal.
Bākā,	goat.	Bhādā karnā,	to shave.
Bākt,	goat.	Bhāḡ,	hemp.
Bākā,	goat.	Bhāḡnān,	fortunate.
Bāl,	hair.	Bhāḡ apā,	to come out.
Bālā,	ear-ring (for women) worn inside the ear.	Bhāḡpā,	to retire from a case.
Bald,	bull.	Bhārnā,	to fill.
Bap,	forest.	Bhātārā,	sufficient.
Bāpā,	to plough.	Bhāḡti bhāḡti kō,	various.
Bār,	day.	Bhāḡ,	brow (sing.).
Bārā,	big.	Bhāḡḡ,	brow (plural).
Bārā,	year.	Bhāḡḡ,	sister-in-law.
Bārā rākhā,	to fast.	Bhāḡḡ kuaī,	any.
Bārā,	hedge.	Bhāḡrā,	bee (plural).
Bārāpā,	yearling.	Bhāḡrā,	bee (sing.).
Bāḡ,	bamboo (m.).	Bhāḡyā,	younger brother.
Bāḡpā,	to abide.	Bhāḡ,	mystery.
Bāḡ,	wind.	Bhāḡ,	sheep.
Bāḡ,	way, path, track, share.	Bhāḡ,	sheep, ewe.
Bāḡ dēhā,	to await.	Bhāḡ,	offering.
Bāḡā,	share.	Bhāḡnā,	to meet.
Bāḡi,	wick.	Bhāḡyā,	wet, damp.
Bāḡ,	wick.	Bhāḡyā,	wet, damp.
Bāḡḡ,	path.	Bhāḡnā,	toad.
Bāḡḡ,	purse.	Bhāḡnā,	uncle, husband of father's sister.
Bāḡ,	sand.	Bhāḡnā,	brother-in-law, elder sister's husband.
Bāḡ lagā,	to swim.	Bhāḡnā,	to wear, to put on clothes, shoes, etc.
Bāḡyā,	dwarf.	Bhāḡ,	wall.
Bāḡnā,	to turn, to return.	Bhāḡḡ pāḡḡ,	to enter.
Bāḡ,	hair.	Bhāḡḡ pāḡḡ,	to enter.
Bāḡḡ,	adv. yesterday.	Bhāḡ,	husk of lōḡyā.
Bāḡḡ,	adv. yesterday.	Bhāḡḡ,	earthquake.
Bāḡḡ,	adv. certainly.	Bhāḡḡ,	earthquake.
Bāḡ-saram,	obscene.		

Kannanl.	English.	Kannanl.	English.
Bhakṇṇṇ,	to bark,	Bisar,	mistake.
Bhaṭ,	mistake.	Bich,	poison, venom.
Bhaṭ-bisar,	mistake.	Bojt,	sister-in-law.
Bhulṭ,	sister.	Bolt dṇṇṇ,	to announce.
Bhūmṭ,	earth.	Bolṇṇ,	to announce.
Bhūṇṇṇ,	to fry.	Bol,	tree.
Bhas,	husk of barley, of <i>chaulāt</i> and <i>maḍṇṇṇ</i> .	Baba,	aunt, father's sister.
Bhūṇṇṇ,	husk of <i>chaulāt</i> and <i>maḍṇṇṇ</i> .	Buguchṇṇ,	bundle.
Bich,	<i>adv. prep.</i> amid.	Bunnṇ,	to weave.
Biṭ,	grain for seed.	Eurt,	bad (f.).
Bijult,	lightning.	Burṇ,	bad (m.).
Bijṇṇṇ,	to wake.	Burṇṇṇṇṇṇṇ,	thumb.
Bihṇ,	poison, venom.	Byṇ,	wedding marriage.
Binṇ,	pod of musk.	Byṇṇ,	interest, on loans or cash.
Bicālu,	cat (f.).	Byāl,	evening.
		Byāl bakhaṭ,	evening.

C

<i>Chabāṇḍ,</i>	to munch.	<i>Chharḍ,</i>	ashes.
<i>Chalkḍ,</i>	earthquake.	<i>Chhatt,</i>	roof.
<i>Chalno,</i>	to strain (liquids).	<i>Chhābārḍ,</i>	lizard, chameleon.
<i>Chārḍ,</i>	bird.	<i>Chhālkḍ,</i>	bark of a tree.
<i>Chārḍ turf,</i>	ade, around.	<i>Chhāmḍ,</i>	pardon.
<i>Charnḍ,</i>	to browse.	<i>Chhāmḍ karḍ,</i>	to pardon, to forgive.
<i>Chāḷi phāḷi karḍ,</i>	to decide.	<i>Chhāṇḍ,</i>	lizard, chameleon.
<i>Chaugird,</i>	adv. around.	<i>Chhāqḍ,</i>	to abandon, to forsake.
<i>Chaukaḍ,</i>	beware.	<i>Chhōṇḍ,</i>	lad.
<i>Chauṇḍ,</i>	monsoon.	<i>Chilam,</i>	pipe (for smoking).
<i>Chaurāḍ,</i>	flat, level.	<i>Chilam kḍ kḍḷḷ,</i>	bamboo portable pipe.
<i>Chaurḍ,</i>	broad.	<i>Chinkḍ,</i>	spark.
<i>Chāwal,</i>	rice.	<i>Chignḍ,</i>	to build.
<i>Chāwḍ,</i>	rice.	<i>Chiphḷḷ,</i>	smooth.
<i>Chāwḍ,</i>	to strain (liquids).	<i>Chinḍ,</i>	to burn.
<i>Chāḷa,</i>	disciple.	<i>Chitta,</i>	white.
<i>Chhail,</i>	shade, shadow.	<i>Chuhāṇḍ,</i>	to prick.

Kumauní.	English.	Kumauní.	English.
<i>Ohāchā,</i>	test.	<i>Ohulā,</i>	hearth.
<i>Ohāchā,</i>	test.	<i>Ohulā,</i>	hearth.
<i>Ohuglā khāpā,</i>	to backbite.	<i>Ohungā,</i>	to pick, to select, to glean.
<i>Ohuhul,</i>	banter.	<i>Ohuprā,</i>	butter. Used in some parts.
<i>Ohuk,</i>	lemon.	<i>Chuthraul,</i>	pine marten.
D			
<i>Dabār,</i>	crack (in stone, etc.).	<i>Dharuot,</i>	cat (m.).
<i>Dābā,</i>	to press.	<i>Dhattārt,</i>	alas.
<i>Dāḍ,</i>	fine (the punishment).	<i>Dhālā,</i>	clod.
<i>Dādā,</i>	elder brother.	<i>Dhāl karnā,</i>	to delay.
<i>Dāḍā,</i>	mountain.	<i>Dhānā,</i>	ball, anything round.
<i>Dāḍā,</i>	charcoal.	<i>Dhāpā,</i>	lunch. But the use of this word is ambiguous; sometimes a meal at 8 or 9 a.m. is called <i>dhāpā</i> in the hills.
<i>Dāḍā,</i>	brethren.	<i>Dhāḍhālā,</i>	snak.
<i>Dājā,</i>	to burn. Used in some parts.	<i>Dhāl,</i>	dust.
<i>Dakār,</i>	hiccough.	<i>Dhāp,</i>	incense.
<i>Dānā,</i>	mountain.	<i>Dhāwā,</i>	smoke (noun).
<i>Dān-pān,</i>	charity.	<i>Dhāl,</i>	elder sister.
<i>Dār hālā,</i>	to cry.	<i>Dhāl,</i>	Diwali song.
<i>Dārim,</i>	pomegranate.	<i>Dhālā,</i>	to walk. Used colloquially and sometimes contemptuously.
<i>Dārā,</i>	powder, gunpowder.	<i>Dhālā,</i>	to walk.
<i>Dāt,</i>	tooth, teeth.	<i>Dhālā,</i>	to suckle.
<i>Dēnā,</i>	to give.	<i>Dhālā,</i>	to suckle.
<i>Dēnā,</i>	brother-in-law, husband's younger brother.	<i>Dhālā,</i>	ill.
<i>Dhāḍh lagā,</i>	to call.	<i>Dhāl,</i>	far.
<i>Dhāḍh,</i>	thread.	<i>Dhālā,</i>	to request.
<i>Dhāḍh,</i>	lid.	<i>Dhālā,</i>	to hate.
<i>Dhāḍh,</i>	to push.	<i>Dhāl,</i>	door.
<i>Dhāl,</i>	paddy.	<i>Dhāl,</i>	adv. both.
<i>Dhāl,</i>	bow.	<i>Dhāl,</i>	deity.
<i>Dhāl,</i>	to have.	E	
<i>Dhāl,</i>	earth.	<i>E,</i>	adv. here.
<i>Ehāl,</i>	alone.	<i>Ehāl,</i>	Sunday.
<i>Ehāl vāt,</i>	adv. to-night.		
<i>Ehāl vāt,</i>	adv. to-night.		

Kumauni.	English.	Kumauni.	English.
G			
<i>Gabhāi dīpī,</i>	to bear witness.	<i>Ghōcar,</i>	chamois (Himalayan).
<i>Galāpā,</i>	cheek.	<i>Ghaghutā,</i>	dove.
<i>Galūpō,</i>	to melt.	<i>Ghumān,</i>	conceit.
<i>Gān,</i>	mumps.	<i>Ghunō,</i>	knee.
<i>Gand,</i>	a man who has mumps.	<i>Ghuryghutāpō,</i>	to snore.
<i>Ganān,</i>	mumps.	<i>Ghunēr,</i>	chamois (Himalayan).
<i>Ganājō,</i>	bald.	<i>Gidāvt,</i>	singer (f.).
<i>Ganpō,</i>	to count.	<i>Gīdānō,</i>	ball, anything round.
<i>Gurh,</i>	fort.	<i>Girī,</i>	ball, anything round.
<i>Garup,</i>	brown vulture.	<i>Git,</i>	ballad.
<i>Garūwō,</i>	heavy.	<i>Gōbar,</i>	dung of cattle, manure.
<i>Gāt,</i>	body.	<i>Gōdnt,</i>	small pickaxe.
<i>Guēpō,</i>	to melt, to lose.	<i>Gōpō,</i>	to weed.
<i>Gaut,</i>	body.	<i>Gōpō,</i>	to surround.
<i>Gāḍ,</i>	ball, anything round.	<i>Grahān,</i>	eclipse.
<i>Ghāghērō,</i>	petticoat.	<i>Gū,</i>	human excrement.
<i>Ghām tāpō,</i>	to hark.	<i>Gudārā,</i>	rag.
<i>Ghar-hārī,</i>	goods and chattels and house.	<i>Guliyō,</i>	sweet.
<i>Ghāt phērā,</i>	to complain to the gods.	<i>Guthālī,</i>	stone of fruit.
<i>Ghaṭpō,</i>	to shorten.	<i>Guthyālā,</i>	stone of fruit.
<i>Ghāl,</i>	nest.	<i>Guerāpō,</i>	to growl.
H			
<i>Hāi tobā,</i>	utery.	<i>Hattārī,</i>	alas.
<i>Hājar,</i>	adv. present.	<i>Hau,</i>	air, plough.
<i>Hāl,</i>	plough.	<i>Hav,</i>	adv. yes.
<i>Harō,</i>	verdant.	<i>Hawā,</i>	air, wind.
<i>Hamarō,</i>	our.	<i>Hāmant,</i>	winter.
<i>Hār,</i>	bone.	<i>Hērō bhālāpō,</i>	to search.
<i>Harākiyā,</i>	mad dog, hydrophobia.	<i>Hū,</i>	mud.
<i>Haspō,</i>	to laugh.	<i>Hū,</i>	mud.
<i>Hā,</i>	shop.	<i>Hīrāp,</i>	deer.
<i>Hothnālā,</i>	palm of the hand.	<i>Hīālā,</i>	raspberry.

Kumaun.	English.	Kumaun.	English.
<i>Hisū,</i>	raspberry.	<i>Hyē,</i>	ice, snow.
<i>Hōpō,</i>	to be.	<i>Hyēnō,</i>	winter.
<i>Ho parā,</i>	adv. two years ago.		
I			
<i>Iṭi,</i>	mother.	<i>Iṭi,</i>	mother.
<i>Iṭa,</i>	mother.	<i>Iṇḍī,</i>	castor oil plant.
J			
<i>Jab,</i>	adv. when.	<i>Jāh,</i>	brother-in-law, husband's elder brother.
<i>Jādrō,</i>	handmill.	<i>Jāhā,</i>	firstling.
<i>Jādli,</i>	enhancement.	<i>Jāhū,</i>	brother-in-law, wife's elder brother.
<i>Jāgā,</i>	place.	<i>Jhagānō,</i>	to dispute.
<i>Jāgini kīrō,</i>	firefly.	<i>Jhāgārā,</i>	husk of <i>chēnā</i> .
<i>Jāicō,</i>	brother-in-law, younger sister's husband.	<i>Jhāṇṇī,</i>	flag.
<i>Jāṭ,</i>	barley.	<i>Jhāl,</i>	adv. soon.
<i>Jamāpō,</i>	to yawn.	<i>Jhāl-pat,</i>	adv. soon.
<i>Jāminā,</i>	bail.	<i>Jhāl,</i>	dirty, in roof and walls of house.
<i>Jāminā,</i>	bail.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Jāmpō,</i>	to grow.	<i>Jhumkā,</i>	ear-ring (for women) worn in the lobe of the ear.
<i>Janam,</i>	birth.	<i>Jhātṭhō,</i>	untrue.
<i>Jāpō,</i>	to go.	<i>Jhūṭ,</i>	liar.
<i>Jānō,</i>	handmill.	<i>Juṅgā,</i>	mustachios.
<i>Jar,</i>	fever.	<i>Jor,</i>	strength.
<i>Jār,</i>	paramour.	<i>Jōrnō,</i>	to add.
<i>Jari buṭi,</i>	drug.	<i>Jādō karnō,</i>	to separate.
<i>Jar-jarō,</i>	tough meat.	<i>Jān,</i>	moon.
<i>Jārō,</i>	cold.	<i>Jwākā,</i>	leech.
<i>Jarūr,</i>	necessary.	<i>Juṭ,</i>	wife.
<i>Jāṭ,</i>	adv. conj. as.		
K			
<i>Kabhaṭ,</i>	adv. when.	<i>Kachlō mānpō,</i>	to take offence.
<i>Kabhaṭ kabhaṭ,</i>	adv. now and then.	<i>Kachyār,</i>	mud.
<i>Kachl,</i>	mud.	<i>Kāgā,</i>	paper.

Kumauní.	English.	Kumauní.	English.
<i>Kāgila,</i>	comb.	<i>Kayā,</i>	several.
<i>Kajiyā karnō,</i>	to dispute.	<i>Kā,</i>	prep. what.
<i>Kakā,</i>	uncle, father's brother.	<i>Kā tai,</i>	conj. because.
<i>Kakai-saupī,</i>	centipede.	<i>Khadārnō,</i>	to drive.
<i>Kākau,</i>	bamboo (f.).	<i>Khāi,</i>	dike.
<i>Kākhī,</i>	aunt, father's brother's wife.	<i>Khāichānō,</i>	to drag.
<i>Kālā,</i>	black.	<i>Khāj,</i>	itch.
<i>Kamā,</i>	base.	<i>Khājī,</i>	itch.
<i>Kāmilā,</i>	blanket.	<i>Khāl,</i>	skin.
<i>Kamānō,</i>	to earn.	<i>Khalarā,</i>	goat skin.
<i>Kāmeō,</i>	blanket.	<i>Khalarī,</i>	goat skin.
<i>Kāpā,</i>	a one-eyed person.	<i>Khān,</i>	quarry.
<i>Kapā,</i>	tinder.	<i>Khānō,</i>	to eat.
<i>Kaphan,</i>	shroud.	<i>Khānō jōg,</i>	eatable.
<i>Kaphuanī chārō,</i>	cuckoo.	<i>Khānyār,</i>	ruin of house or village.
<i>Karāmpūhūiyō,</i>	unfortunate.	<i>Khāp,</i>	mouth.
<i>Karār karnō,</i>	to promise.	<i>Khārā,</i>	ram.
<i>Karārō,</i>	hari.	<i>Khāryānō,</i>	to bury.
<i>Karjā gādānō,</i>	to borrow.	<i>Khasam,</i>	husband.
<i>Karū,</i>	bitter.	<i>Khāt,</i>	pit.
<i>Karūnī,</i>	bitter.	<i>Khāi,</i>	bed.
<i>Kasō,</i>	acc. how.	<i>Khātar,</i>	(for the) sake (of).
<i>Kātā,</i>	hook.	<i>Khātrā,</i>	rag.
<i>Kathā-kāhānī,</i>	story.	<i>Khānō,</i>	to feed.
<i>Kā(hā)wāl,</i>	ear-ring (for women) worn on the rim of the ear.	<i>Khānī,</i>	pocket.
<i>Kānō,</i>	to cut, to bite.	<i>Khānō,</i>	to waste.
<i>Kānō,</i>	to kill. Used in some parts.	<i>Khālā,</i>	airy.
<i>Kāfō,</i>	buffalo calf.	<i>Kā,</i>	peg, wedge, pimple (sing.).
<i>Kājīhō,</i>	together.	<i>Kāl,</i>	pimple (plural).
<i>Kājīhō karnō,</i>	to gather.	<i>Kāphait,</i>	economy.
<i>Kan,</i>	crow.	<i>Kāmanā,</i>	flying ant.
<i>Kaupī,</i>	husk of chānī.	<i>Kārō,</i>	worm.
<i>Kanō,</i>	crow.	<i>Kārī,</i>	leper.
<i>Kānō,</i>	black.	<i>Kārnō,</i>	to bore (holes made by rats and birds by gnawing).
		<i>Kāthalā,</i>	bag.

Kumauní.	English.	Kumauní.	English.
<i>Kuchā,</i>	broom.	<i>Kulyāyā,</i>	axe.
<i>Kuchāl,</i>	filthy.	<i>Kūy,</i>	house.
<i>Kuchālā,</i>	filthy.	<i>Kūyā,</i>	house.
<i>Kuchāh-naī,</i>	nothing.	<i>Kat,</i>	interest, in kind.
<i>Kukuri,</i>	hitch.	<i>Kutamb-kabālā,</i>	family.
<i>Kukurī,</i>	hen.	<i>Kūca,</i>	dam (the earthwork).
<i>Kukurā,</i>	cock.	<i>Kuē,</i>	somebody, any.
<i>Kal,</i>	dam (the earthwork).	<i>Kuērā,</i>	fog, mist.
L			
<i>Lagūyā,</i>	to apply.	<i>Lauk,</i>	gourd, calabash.
<i>Lahar,</i>	wave.	<i>Laukā,</i>	large gourd, calabash.
<i>Lāj,</i>	shame.	<i>Lānīyā,</i>	reaper.
<i>Lāhā,</i>	wood.	<i>Lākhā,</i>	account.
<i>Lalyāyā,</i>	to exclaim, to cry.	<i>Lhā,</i>	corpse.
<i>Lampuchhā tāyā,</i>	comet.	<i>Lāpā,</i>	to 'leap' (to smear with cowdung and earth).
<i>Lāngār,</i>	ape.	<i>Lā,</i>	iron.
<i>Lārāl,</i>	battle.	<i>Lakai dīpā,</i>	to conceal.
<i>Lā,</i>	flame.	<i>Lakūyā,</i>	to conceal.
<i>Lākhā,</i>	walking stick.	<i>Lā,</i>	salt.
<i>Lāpā,</i>	dumb.	<i>Lauā,</i>	iron.
<i>Latyāyā,</i>	to kick.	<i>Lau,</i>	blood.
<i>Lauā,</i>	child (m.), boy.	<i>Lūyāyā,</i>	to bring.
<i>Lauā,</i>	child (f.).	M	
<i>Māchhā,</i>	fish (sing.).	<i>Malak,</i>	owner.
<i>Māchhā,</i>	fish (plural).	<i>Māmā,</i>	uncle, mother's brother.
<i>Māchhā kō hanā,</i>	fish hook.	<i>Māmā,</i>	aunt, mother's brother's wife.
<i>Māchhucā,</i>	fisherman.	<i>Mānā,</i>	to accept.
<i>Madat dēnā,</i>	to help.	<i>Mariyā,</i>	dead.
<i>Mayā,</i>	proud.	<i>Mārā,</i>	to beat, to hit.
<i>Maip,</i>	beeswax.	<i>Mā,</i>	mask of masūr.
<i>Maī,</i>	man.	<i>Māhā,</i>	forehead.
<i>Mājū,</i>	firm, strong.	<i>Mā,</i>	clay.
<i>Mājhā,</i>	bad.	<i>Man,</i>	honey.
<i>Mākhā,</i>	fly.		

Kumaun.	English.	Kumaun.	English.
<i>Mañai,</i>	uncle, husband of mother's sister.	<i>Mōṛā bānpō,</i>	to fatten.
<i>Mañai,</i>	aunt, mother's sister.	<i>Mōca,</i>	manure, <i>gōbar</i> mixed with grass.
<i>Mai,</i>	peace.	<i>Mūgarī,</i>	mallet.
<i>Mānat,</i>	labour.	<i>Mūjī,</i>	miser.
<i>Mōrō,</i>	mine, my.	<i>Makarañ,</i>	to deny.
<i>Mhainpō,</i>	month.	<i>Mukhāṭ,</i>	sufficient.
<i>Mīlāpō,</i>	to find.	<i>Makāṭ,</i>	sufficient.
<i>Mōl,</i>	manure, <i>gōbar</i> mixed with grass.	<i>Mukhiyā,</i>	compatriot.
<i>Mōl,</i>	cost.	<i>Munpō,</i>	to shave.
<i>Mōl līpō,</i>	to buy.	<i>Murkā,</i>	ear-ring (for men).
<i>Mōlṡapō,</i>	to buy.	<i>Murhā,</i>	rat.
<i>Mōsiyā kī bēṭi,</i>	cousin (mother's side).	<i>Murh,</i>	fat.
<i>Mōṭ,</i>	fat.	<i>Murhī,</i>	fat.
		<i>Murukā,</i>	ear-ring (for men).
N			
<i>Nā,</i>	adv. no.	<i>Nanāṭ,</i>	naval.
<i>Nāḍān,</i>	fool.	<i>Nāwā,</i>	ravine, brook.
<i>Nai,</i>	adv. nay.	<i>Nayō,</i>	new.
<i>Nāj,</i>	grain.	<i>Nālpō,</i>	to swallow.
<i>Nakarnō,</i>	to deny.	<i>Nich,</i>	base.
<i>Nālā,</i>	brook.	<i>Nilō,</i>	blue.
<i>Nālas,</i>	complaint.	<i>Nīgālī,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nāṡṡ,</i>	naïl (of body).	<i>Nīgālpō,</i>	to swallow.
<i>Nāṡṡ,</i>	bare.	<i>Nīgāncō,</i>	ringal-bamboo (<i>Arundinaria falcata</i>).
<i>Nānō,</i>	little.	<i>Nirāṭ,</i>	hopeless.
<i>Nāpō,</i>	to bathe.	<i>Nisāpāt,</i>	just.
<i>Nāpō,</i>	to depart.	<i>Nīḥurō,</i>	cruel.
<i>Nāṭi,</i>	relation.	<i>Nīgārṇō,</i>	to bend.
<i>Nāṭi,</i>	grandchild. (m.).	<i>Nān,</i>	salt.
<i>Nāṭi,</i>	grandchild. (f.).	<i>Nyālpō,</i>	to weed.
<i>Nāṭi,</i>	relation.	<i>Nyō,</i>	justice.
<i>Nāṭ,</i>	name.	<i>Nyārṇō,</i>	to bend.
<i>Nāṭai,</i>	butter.	<i>Nyāṭā dēpō,</i>	to invite.

Kumaoni.	English.	Kumaoni.	English.
O			
Oh,	alas.	Ōh,	dew.
Olhō,	to knead.	P	
Pachhān,	adv. prep. behind, back-ward.	Paṣor,	floor (of planks).
Pachhān hañō,	to go back.	Paṣā,	lease.
Pachhālō,	last.	Pāthar,	stone.
Pachhūñō,	to crush.	Patyāñō,	certain; to believe.
Pachñō,	to digest.	Paun,	air.
Paharñō,	to put on clothes, shoes, etc.	Paunō,	guest.
Pahūchñō,	to approach.	Pāwō,	ice, frost, hoar frost.
Paidal,	adv. afoot.	Payññō,	to sharpen.
Pain karñō,	to sharpen.	Payyā,	cherry tree.
Painñō,	to wear, to put on clothes, shoes, etc.	Pē,	belly.
Pākā,	mature.	Pēlāl,	pregnant.
Pakarñō,	to catch.	Pēt-muyā,	still-born child.
Pākh,	wing.	Phaidā,	profit.
Pākh,	fin, feather.	Phāphrā,	husk of wheat.
Pākñō,	to cook, to bake.	Pharāb,	decoit.
Pālō,	ice, frost, hoar frost.	Phasal,	crop.
Pālñō,	to nourish.	Phāṭhāl mārñ,	to jump.
Pākh,	wing.	Phāwā,	ploughshare (iron).
Parāy,	adv. year before last.	Phāwā mārñ,	to spring, to jump.
Parākhñō,	to examine.	Phēri dññō,	to give back.
Parākhñō,	to prove, to examine.	Phir,	adv. prep. again.
Parpanñh,	decoit.	Phirī,	adv. prep. again.
Paśa,	animal, brute, beast.	Phirñō,	to turn.
Paṣai,	fatigue.	Phāpñō,	to ignite.
Pātar,	harlot.	Phāl,	flower, blossom.
PāṭM,	kid.	Phāl phāṭak jān,	moonlight, clear, without clouds.
Pāṭhō,	kid.	Phāphiyā kō bññā,	cousin (father's side).
Patīññō,	to believe.	Pichhāññ,	rear.
Patññō,	certain.	Pihawō,	yellow.
Pāṭh,	lean.	Pññarō,	cage.
		Pññ,	body.

Kumauni.	English.	Kumauni.	English.
<i>Pir,</i>	pain.	<i>Purputat,</i>	butterfly.
<i>Pih,</i>	back.	<i>Pure,</i>	manure, <i>gobar</i> mixed with grass.
<i>Podhu,</i>	mint.	<i>Pur,</i>	cat. A term of endearment.
<i>Por,</i>	adv. last year.	<i>Pust,</i>	cat (f.). A term of endearment.
<i>Poth,</i>	book.	<i>Puth,</i>	back.
<i>Potin,</i>	mint.	<i>Puth pichhat,</i>	adv. prep. behind one's back.
<i>Puchhat,</i>	tail.	<i>Pura,</i>	bridge. Used by the illiterate.
<i>Pujat,</i>	to adore, to worship.	<i>Pyad,</i>	adv. afoot.
<i>Purhat,</i>	priest.		
<i>Puro,</i>	full.		

R

<i>Radua,</i>	widower.	<i>Ririg,</i>	jealousy.
<i>Rattai,</i>	dawn, morning. <i>adv.</i> early.	<i>Rit,</i>	vacant, empty.
<i>Raj-khat,</i>	welfare.	<i>Ritu,</i>	weather.
<i>Rak,</i>	torch.	<i>Rohar,</i>	cash.
<i>Rakhad,</i>	to have, to keep.	<i>Rujat,</i>	to soak.
<i>Rarn,</i>	to slip.	<i>Rup,</i>	to weep; to abide.
<i>Rin,</i>	debt.	<i>Rura,</i>	tinder.
<i>Rit,</i>	jealousy.		

S

<i>Sad,</i>	adv. always, continually.	<i>Salo,</i>	brother-in-law, wife's younger brother.
<i>Sadukhat,</i>	small box.	<i>Salu,</i>	locust.
<i>Sagal,</i>	chain.	<i>Sam,</i>	season.
<i>Sagan,</i>	omen.	<i>Samlat,</i>	to bear.
<i>Safat,</i>	flat, level.	<i>San,</i>	sign.
<i>Safat,</i>	to cherish.	<i>Sanas,</i>	bug.
<i>Safat,</i>	peace.	<i>San marn,</i>	to wink.
<i>Saj,</i>	fresh.	<i>Sorak,</i>	road.
<i>Sajhat,</i>	partner.	<i>Soram,</i>	shame.
<i>Sakhat,</i>	evidence.	<i>Sard,</i>	autumn.
<i>Sakh purat,</i>	to give evidence, to bear witness.	<i>Sarad,</i>	bargain, contract.
<i>Sakun,</i>	omen.	<i>Sarit,</i>	contract.
<i>Sall,</i>	advice.	<i>Sarikai,</i>	tight.
<i>Salla dhat,</i>	to advise.	<i>Sariy,</i>	patrid.

Kumaoní.	English.	Kumaoní.	English.
<i>Sarnā,</i>	to endure.	<i>Sobath,</i>	leisure.
<i>Sārā,</i>	tight.	<i>Sōchāṣ,</i>	to consider.
<i>Sārāpō,</i>	to corrupt.	<i>Sōpūō,</i>	to deliver.
<i>Sāṭī,</i>	hare.	<i>Sōṭā,</i>	club.
<i>Sastāṣ,</i>	to rest.	<i>Suāl,</i>	question.
<i>Sastā,</i>	cheap.	<i>Sūgar,</i>	pig, hog.
<i>Sāṭā,</i>	mother-in-law.	<i>Sūgṣ,</i>	to snuff.
<i>Sāṭurō,</i>	father-in-law.	<i>Sukh,</i>	ease.
<i>Sāṭh,</i>	friend.	<i>Sukho ghā,</i>	hay.
<i>Satyā nāt karnō,</i>	to destroy, root and branch.	<i>Sukhā,</i>	white.
<i>Saugan,</i>	oath.	<i>Sukhiyō,</i>	arid, dry.
<i>Sauk,</i>	desire.	<i>Sukra tāra,</i>	evening star.
<i>Sērā,</i>	a squint-eyed person.	<i>Sūnō,</i>	to listen.
<i>Sērō,</i>	cool.	<i>Sunō,</i>	gold.
<i>Sāḥ,</i>	right.	<i>Sūp,</i>	winnowing-sieve.
<i>Sīg,</i>	horn.	<i>Sat,</i>	interest, on loans or cash.
<i>Sīg,</i>	horn.	<i>Sūṭh,</i>	dry ginger.
<i>Sikēṣ,</i>	to teach.	<i>Sucā,</i>	parrot.
<i>Simt,</i>	seed-pod.	<i>Sūcar,</i>	hog.
<i>Sirāṣ,</i>	pillow.	<i>Sudāptō,</i>	leisure.
<i>Sirō,</i>	syrup.	<i>Suṣā,</i>	breath.
<i>Sirkār,</i>	the Government.	<i>Sutāṣ dēkhāṣ,</i>	to dream.
<i>Sirkārī asāmt,</i>	tenant paying revenue to Government.	<i>Syāl,</i>	jackal.
<i>Sirnō,</i>	to sew.	<i>Syāma,</i>	jackal.
<i>Sitṣ,</i>	to sleep.	<i>Syātā,</i>	white.
<i>Stō,</i>	lead (noun).	<i>Syā,</i>	tiger.
		<i>Syū,</i>	tiger.
T			
<i>Tabai,</i>	adv. however.	<i>Tamākhā khāṣ,</i>	to smoke tobacco.
<i>Tāṣ,</i>	thread.	<i>Tamō,</i>	copper.
<i>Tāl,</i>	pond.	<i>Tāp,</i>	fever.
<i>Talwar,</i>	sword.	<i>Tār,</i>	far.
<i>Tāmā khōrt,</i>	bald.	<i>Tar-tarō,</i>	leather.
<i>Tamākhā,</i>	tobacco.	<i>Tasā,</i>	adv. at that very time.

Kumaunī.	English.	Kumaunī.	English.
<i>Tāṭa</i> ,	warm, hot.	<i>Thōṛa thōṛa</i> ,	economy.
<i>Tayār</i> ,	persevering.	<i>Thōwa</i> ,	lip.
<i>Tehār</i> ,	holiday, fetid.	<i>Thākhaṛ</i> ,	to spit.
<i>Thairāṇa</i> ,	to wait.	<i>Thān</i> ,	bill of a bird.
<i>Thāmpa</i> ,	to hold, to catch.	<i>Thāṇa</i> ,	damp, wet.
<i>Thāṇḍa</i> ,	cool.	<i>Thī</i> ,	thirst.
<i>Thappar mīraṇ</i> ,	to slap.	<i>Thīā</i> ,	thirsty.
<i>Thāra hōṛa</i> ,	to stand.	<i>Thīān</i> ,	thirsty.
<i>Thaṭṭā</i> ,	jest, banter.	<i>Thīrī</i> ,	partridge (f.).
<i>Thēṭa</i> ,	to push.	<i>Thīrīa</i> ,	partridge (m.).
<i>Thāṭa laṇṭ</i> ,	to trip.	<i>Thōṭ</i> ,	cotton cap.
<i>Thāṭa khāṇṭ</i> ,	to stumble.	<i>Thōṭa</i> ,	basket.
<i>Thōk thāk karṇ</i> ,	to repair.	<i>Thōṛa</i> ,	to break.
<i>Thāl</i> ,	lip.	<i>Thuphāṇa</i> ,	to drop.
<i>Thōṛa</i> ,	short.	<i>Tyār</i> ,	holiday, fetid.
<i>Thōṛa karṇ</i> ,	to abate.		

U

<i>Ukhāṇa</i> ,	adv. above, up.	<i>Ukhāṇa</i> ,	to boil.
<i>Ukhāṇa</i> ,	to boil.	<i>Ukhāṇa</i> ,	rice.
<i>Ukhā</i> ,	high.	<i>Ukhā sīṇa</i> ,	large needle, for woollen cloth, home-made.
<i>Ughāṇa</i> ,	to open.	<i>Ukhā</i> ,	to come.
<i>Ughāṇa</i> ,	airy.	<i>Ughāṇa</i> ,	to fly.
<i>Ughāṇa</i> ,	light.	<i>Ughāṇa</i> ,	to abduct (a woman), to elope with.
<i>Ughāṇa</i> ,	light.	<i>Ughāṇa</i> ,	to swell.
<i>Ukhāṇa</i> ,	ascent.	<i>Ughāṇa</i> ,	to descend.
<i>Ukhāṇa</i> ,	to vomit.	<i>Ughāṇa</i> ,	to hasten.
<i>Ukhāṇa</i> ,	walnut.	<i>Ughāṇa</i> ,	to arise.
<i>Ughāṇa</i> ,	descent.		

Y

<i>Yatī</i> ,	adv. here.	<i>Yād dharnī</i> ,	to bear in mind.
<i>Yād</i> ,	memory.	<i>Yār</i> ,	paramour.
<i>Yād rakhaṇ</i> ,	to remember.		

ENGLISH-KUMAUNĪ VOCABULARY.

English.	Kumaunī.	English.	Kumaunī.
A			
Abandon (vb.),	chhōḍḍḥḥḥ.	Animal,	paṭh.
Abate (vb.),	ihōḍḍḥḥḥ karnḥ.	Announce (vb.),	bōḥḥḥ, bōḥḥḥ dḥḥḥ.
Abduct (vb.),	(a woman) urḥḥḥḥ.	Ant (flying-),	hirmalā, hirmalāḥ.
Abide (vb.),	rḥḥḥ, baḥḥḥ.	Any,	kuḥḥ, bḥḥḥḥ kuḥḥ.
Above,	ubḥḥḥ.	Ape,	iaḥḥḥḥ.
Accept (vb.),	mḥḥḥḥ.	Apply (vb.),	layḥḥḥ.
Accidentally,	achḥḥḥḥḥḥ.	Approach (vb.),	paḥḥḥḥḥḥ.
Account,	lḥḥḥḥ.	Arid, i.e. dry,	auḥḥḥḥḥ.
Add (vb.),	jōḥḥḥ.	Arise (vb.),	uḥḥḥḥ.
Adore (vb.),	pḥḥḥḥ.	Around,	chḥḥḥḥḥ, chḥḥḥḥḥḥḥ.
Advice,	saḥḥḥ.	As,	jaḥḥḥ.
Advise (vb.),	saḥḥḥ dḥḥḥ.	Ascent,	ukḥḥḥḥ.
Afoot,	paḥḥḥḥ, pyāḥḥḥ.	Ashes,	chḥḥḥḥ.
Again,	phḥḥḥ, phḥḥḥḥ.	At that very time,	taḥḥḥḥ.
Air,	hḥḥḥ, hḥḥḥ; in some parts pḥḥḥḥ.	Aunt,	father's sister, baba; mother's sister, māḥḥḥ; father's brother's wife, kḥḥḥḥḥ; mother's brother's wife, māḥḥḥ.
Airy,	uḥḥḥḥḥ, kḥḥḥḥḥ.	Autumn,	ḥḥḥḥḥ.
Alas,	ōḥḥ, ḥḥḥḥḥḥḥ, dḥḥḥḥḥḥḥ.	Await (vb.),	baḥḥḥḥḥḥḥ.
Alone,	ḥḥḥḥḥ.	Are,	kuḥḥḥḥḥḥ.
Always,	saḥḥḥḥ.	B	
Amid,	bḥḥḥḥ.	Back,	piḥḥḥ, puḥḥḥḥ; behind one's back, puḥḥḥḥḥḥḥ; to go back, paḥḥḥḥḥḥḥ; to give back, phḥḥḥḥḥḥḥ; to back- bite, chḥḥḥḥḥḥḥḥḥ.
		Bald,	gaḥḥḥḥ, lḥḥḥḥḥḥḥḥ.
		Ball,	gḥḥḥḥ, gḥḥḥḥḥḥḥḥ, gḥḥḥḥ, ḥḥḥḥḥḥ (anything round).
		Ballad,	gḥḥḥḥ, dḥḥḥḥḥḥḥ, i.e. Diwālī, song.
		Bamboo,	bḥḥḥḥ, (f.) kḥḥḥḥḥ.
		Banter,	ḥḥḥḥḥḥḥ, chḥḥḥḥḥḥ.
		Bare,	naḥḥḥḥḥ.
		Bargain,	ḥḥḥḥḥḥ.
Backward,	paḥḥḥḥḥ.		
Bad,	burḥḥḥ (f.) burḥḥḥ.		
Bag,	ḥḥḥḥḥḥḥ.		
Bail,	jḥḥḥḥḥ, jḥḥḥḥḥḥḥ.		
Bake (vb.),	paḥḥḥḥḥḥ.		

English.	Kumauní.	English.	Kumauní.
Bark (vb.),	bhāṭhō.	Blind,	andhō.
Bark of a tree, etc.,	bakkāl, chāḷlō.	Blood,	lōd.
Barley,	jaū.	Blossom,	phāḷ.
Barren,	bāṛī (a woman).	Blue,	wilā.
Barrier,	adīḷ bādī.	Body,	gāt, pīṇḍ, gant.
Base,	kamṭā, nīch.	Boil (vb.),	ubhāṭhō, umāḷhō.
Bank (vb.),	ghāṭm tāpphō.	Bone,	hār.
Basket,	toprī.	Book,	pōthā.
Bathe (vb.),	nāphō.	Bore (vb.),	holes made by rats and birds by gnawing, kōrnō.
Battle,	larāt.	Borrow (vb.),	karjā gāḥnō.
Be (vb.),	hōphō.	Both,	dwigai.
Bear (vb.),	sunāḷhō; in mind, yād dhārnī; bear witness, gabhai dīṭ, sākḥ purnī.	Bow,	dhanuḷ.
Beast,	pais.	Box (small),	sāḍūkhī.
Beat (vb.),	mārnō.	Boy,	lāṇḍā.
Because,	kō tāḷ.	Brave,	bahādur.
Bed,	mājhā, hāḍī.	Break (vb.),	kōrnō.
Ben,	bhāṭrō, (pl.) bhāṭrā.	Breath,	swā.
Beeswax,	main.	Brethren,	dāt-bhāt.
Behind,	pachhān.	Bridge,	pānā.
Believe (vb.),	patīṭhō, patyāphō.	Bring (vb.),	lyāphō.
Belly,	pāḷ.	Broad,	chanyō.
Bend (vb.),	nigōphō, nighōnō.	Brook,	nālā, nālō.
Besides,	lāḥā.	Broom,	kuchō.
Beware,	chāukā.	Brother,	(elder) dādā; (younger) bādyā.
Big,	burā.	Brother-in-law,	wife's younger brother, sālō; wife's elder brother, jōḥā; hus- band's younger brother, dēwar; husband's elder brother, jōḥā; elder sister's husband, bhānī; younger sister's husband, jānō.
Bill of bird,	phōn.	Brow,	bhāṭ, (pl.) bhāṭ.
Bind (vb.),	bāḍhō.	Browse (vb.),	chārnō.
Bird,	chāphā.	Brute,	pain.
Birth,	janam.	Bog,	sanāḥ.
Bitch,	kukurī.	Build (vb.),	chiṇḍ.
Bite (vb.),	lāṭnō.	Bull,	bahar, bald.
Bitter,	karuṭ, karuḍ.		
Black,	bālō, kāuḍ.		
Blanket,	kāmīḍ, kāmūḍ.		

English.	Kumaunī.	English.	Kumaunī.
Bundle,	bu, uchō.	Butter,	naūat, chapyō.
Burn (vb.),	chīpō, jāpō.	Butterfly,	purputat.
Bury (vb.),	chapyūpō.	Buy (vb.),	mōlyapō, māl līpō.
G			
Cage,	pījāpō.	Comb,	kāgilō.
Calabash,	laukō, laukī.	Come (vb.),	apō.
Calf,	(m.) bāchhū; (f.) bāchhī; buffalo calf, kāfō.	Come out (vb.),	bhair apō.
Call (vb.),	dhādā lagūat.	Comet,	lampuchhī tārō.
Cap (cotton),	tōpt.	Committee,	baīthak.
Cash,	rōkar.	Compatriot,	mulhiyā.
Castor oil plant,	indī.	Complaint,	nīlas; to complain to gods, ghāt phorū.
Cat,	(m.) ghayusā. As a term of endearment, pūa, pūat. (f.) bīdīa, pūat.	Conceal (vb.),	lūkūpō, lūkāt dīpō.
Catch (vb.),	thāmō, pakapō.	Conceit,	ghumān.
Centipede,	kakal-raupī.	Consider (vb.),	sōchpō.
Certain,	patyāpō, patipō.	Continually,	sadā.
Certainly,	bēlak.	Contract,	sarēt, sarēd.
Chain,	sāgal.	Cook (vb.),	pakūpō.
Chamois (Himalayan),	ghōrar, ghōr.	Cool,	thandō, lēro.
Charcoal,	gāgār.	Copper,	tāmō.
Charity,	dān-pūn.	Corn,	nāj.
Cheap,	sastō.	Corpse,	lhas.
Cheek,	galārā.	Corrupt (vb.),	īapūpō.
Cherish (vb.),	saitpō.	Cost,	mōl.
Cherry-tree,	payyā.	Count (vb.),	gapō.
Child,	(m.) laūqāt. (f.) laūqī. still-born, pēt-muyā.	Cousin,	mother's side, mōsiyā kā bētā; father's side, phā- phīyā kā bētā.
Clay,	mājo.	Crack (in stone, etc.),	dabār.
Clod,	ghēlō.	Crop,	phasal.
Cloud,	bādāl, bādaw.	Crow (noun),	kau, kauā.
Cloudy,	bādāl.	Cruel,	nīhuro.
Club,	īlā.	Craah (vb.),	pacākūpō.
Cock,	lūkūpō.	Cry (vb.),	ghār hāpī, lalyāpō.
Cold,	jārō.	Cuckoo,	kaphusā chārō.
		Cut (vb.),	kātō.

English.	Kumauni.	English.	Kumauni.
D			
Dam (the earthwork),	kaī, kōsa, bāda.	Digest (vb.),	masakō.
Damp,	tinō, bhāijō.	Dike,	khāi.
Darkness,	anyārō.	Dirt (in roof and walls of house),	jhōi.
Dawn,	rattai.	Disciple,	chāi.
Day,	bār.	Dispute (vb.),	kañiyā karō, jhagorō.
Dead,	marīō.	Doctor,	baid, baīdi.
Debt,	rip.	Door,	dwār.
Decent,	pharāb, parpaśch.	Dove,	ghugūō.
Decide (vb.),	chhāi phāi karō.	Drag (vb.),	khāichōō.
Deer,	hiran.	Dream (vb.),	satyā dēkhō.
Deity,	dyābat.	Drive (vb.),	khādēō.
Delay (vb.),	phāi karō.	Drop (vb.),	tupukō.
Deliver (vb.),	sōpō.	Drug,	jurī bufi.
Deny (vb.),	mukarō, nakarō.	Dry,	rukō.
Depart (vb.),	namō.	Dumb,	lāō.
Descend (vb.),	utārō.	Dung (of cattle),	gobar.
Descent,	ulhārō.	Dusk,	anyārō, dhādhāl.
Desire,	hauk.	Dust,	dhāl.
Destroy (root and branch) (vb.),	satyā adē karō.	Dwarf,	buñyā.
Dew,	ōsh.	Dysentery,	au-lēō.
E			
Early,	rattai.	Eatable,	khāō jōg.
Earn (vb.),	kamāō.	Eclipse,	grahā.
Ear-ring,	for men, markā, markā; for women, on rim of ear, kōthāwā; " " on inside of ear, bāi; " " in the lobe, jhumkā, jhumkā.	Economy,	thōrō thōrō, kīphāt.
Earth,	dharti, bhām.	Elope with (vb.),	urūō.
Earthquake,	ghalkō, bhūchāl, bhūchāl.	Empty,	ritō.
Ease,	sukh.	Endure (vb.),	sarō.
Eat (vb.),	khāō.	Enemy,	bairi.
		Enhancement,	jādai.
		Enmity,	bair.
		Enter (vb.),	bhītō, pāihō, bhītō, pāihō.

English.	Kumauní.	English.	Kumauní.
Evening,	byāī, byāī bakhat.	Exclaim (vb.),	laiyāpō.
Evidence (noun),	sākhā.	Excrement (human),	gū.
To give evidence,	sākh purat.	Expect (vb.),	āīā sākhāt, āīā dharnat.
Ewe,	bhāyī.	Eye,	āīhā; one-eyed person, kāpā; squint-eyed person, sērā.
Examine (vb.),	parikhāpō, parikhāpō.		

F

Fallow,	bājō.	Fish,	māchhā, (pl.) māchhā.
Family,	kufumb-kabīlā.	Fish hook,	māchhā kō kōnō.
Famine,	akāl.	Fisherman,	māchhāwā.
Far,	dūr, dūr.	Fist,	muṭṭhī, mūṭh.
Fast (vb.),	barat rākhāpō.	Flag,	jhāṭī.
Fat,	mōṭ.	Flame,	lāṭ.
Father,	bāpō, bāpō.	Flat,	chaurā, rāpō.
Father-in-law,	śāsur.	Floor (of planks),	paṭōr.
Fatigue,	paṭai.	Flower,	phūl.
Fatten (vb.),	mōṭ bāpō.	Fly (noun),	māchhā, (vb.) uṇō.
Feather,	pākh.	Fog,	khetō.
Feed (vb.),	khaṇpō.	Fool,	nāḍā.
Fetid,	lehār, tyār.	Forehead,	māthō.
Fever,	tāp, jar.	Forest,	baṇ.
Fill (vb.),	bharnō.	Forgive (vb.),	chhīmā karnō.
Filthy,	kuchīl, kuchīlō.	Forsake (vb.),	chhōḍnō.
Fin,	pākh.	Fort,	garh.
Find (vb.),	mīlō.	Fortunate,	bhāḡwān.
Fine (punishment),	ḡḡḡ.	Fresh,	śjī.
Finger,	ḡḡḡ.	Friend,	śāth.
Firefly,	jaṭṭīāṭ kīṭō.	Frost,	pāṭō, pāṭō.
Firm,	mājbat.	Pry (vb.),	bhāṇpō.
Firstling,	jāhā.	Full,	pūrō.

G

Gather (vb.),	kaṭṭhō karnō.	Give (vb.),	dāpō.
Ginger (green),	āḍō; dry, sūṭh.	Glass (looking-),	śrēkh.

English.	Kumaun.	English.	Kumaun.
Glean (vb.),	<i>chunpō</i> . This word has two meanings: (1) to pick, (2) to select.	Gourd,	<i>laukē, laukō</i> (large).
Go (vb.),	<i>jāpō</i> .	Government,	<i>sirkār</i> .
Goat,	<i>bāhrā, bāhrī, bākarō</i> .	Grain,	<i>nā, for seed bāj</i> .
Goat-skin,	<i>khalapā, khalapī</i> .	Grandchild,	<i>nāti, (f.) nātipī</i> .
Gold,	<i>sunō</i> .	Grow (vb.),	<i>jāmpō</i> .
Good,	<i>āchhō</i> .	Growl (vb.),	<i>gurrāpō</i> .
Goods and chattels and house.	<i>ghar-kārī</i> .	Guest,	<i>pampō</i> .
H			
Hair,	<i>bāw, bāl</i> .	Hit (vb.),	<i>mārāō</i> .
Handmill,	<i>jāwō</i> .	Hoar frost,	<i>pāwō, pālō</i> .
Hard,	<i>karapō</i> .	Hog,	<i>āgar, āwar</i> .
Hare,	<i>asā</i> .	Hold (vb.),	<i>thāmpō</i> .
Harlot,	<i>pātar</i> .	Holiday,	<i>lehār, tyār</i> .
Hasten (vb.),	<i>utāul karāt</i> .	Honey,	<i>man</i> .
Hate (vb.),	<i>lutāhrō</i> .	Hook,	<i>kāṭā</i> .
Have (vb.),	<i>rākhō, dhārō</i> .	Hope,	<i>ās</i> .
Hay,	<i>sukhō ghās</i> .	Hopeless,	<i>nirās</i> .
Hearth,	<i>chulā, chulō</i> .	Horn,	<i>āg, āg</i> .
Heaven,	<i>akās</i> .	Hot,	<i>tātō</i> .
Heavy,	<i>garāwō</i> .	House,	<i>kārō, kārī</i> .
Hedge,	<i>bāph</i> .	How,	<i>kasō</i> .
Help (vb.),	<i>madat dēpī</i> .	However,	<i>tabai</i> .
Hemp,	<i>bhāy</i> .	Husband,	<i>khasom</i> .
Hen,	<i>kukurī</i> .	Husk,	of barley, <i>bhās</i> ; of chent, <i>jhāgorā</i> or <i>kawāt</i> ; of wheat, <i>phāphrā</i> ; of maize, <i>māl</i> ; of <i>lōbiyā</i> , <i>bhās</i> ; of <i>chaulā</i> and <i>madumā</i> , <i>bhās</i> , also <i>bhās</i> in hills.
Here,	<i>etī, yātī</i> .	Hydrophobia,	<i>harhiyā</i> .
Hiccough,	<i>phāhr</i> .	I	
High,	<i>āchō</i> .	Incense,	<i>dāp</i> .
Ice,	<i>hyā, pāwō, pālō</i> .	Interest,	on loans, or cash, <i>sāt</i> , <i>byāj</i> ; in kind, <i>kas</i> .
Ignite (vb.),	<i>phālpō</i> .		
Ill,	<i>dukhīyā</i> .		

English.	Kumaunī.	English.	Kumaunī.
Invite (vb.),	nyūtā dēpō.	Itob,	khāj, khājt.
Iron,	lā, lūnā.		
J			
Jackal,	kyāwa, kyāl.	Jump (vb.),	phāwa mārāt, phākhāl mārāt.
Jealousy,	rī, rī-rāg.	Just,	visāpāt.
Jest,	khāfā.	Justice,	nyō.
K			
Keep (vb.),	rākhāpō.	King,	bāchhā.
Kick (vb.),	latyāpō.		
Kid,	pā(hō, pā(hāt.	Knead (vb.),	olpō.
Kill (vb.),	hāpō.	Knoo,	ghunō.
L			
Labour,	mānāl.	Level (adj.),	asīpō, chaurāt.
Lad,	chhōrā.	Liar,	jhūt.
Last,	pachhālō.	Lid,	dhāka.
Late,	ābēr.	Light,	ujyālō, ujyāwō.
Laugh (vb.),	haspō.	Lightning,	bijult.
Lead (noun),	lā.	Lip,	thōl, thōwa.
Lean,	patlō, dublō patlō.	Listen (vb.),	lāpō.
Lense,	patā.	Little,	nānō.
Leech,	jiēkhā.	Lizard,	(chameleon) chhāpō.
Leap (vb.),	to smear with cowdung and earth, lēpō.	Locust,	salā.
Leisure,	swāpō, sōbūtō.	Lunch,	dhōpari. But the use of this word is ambiguous, sometimes a meal at 8 or 9 A.M. is called dhōpari in the hills
Lemon,	chāh.		
Leopard,	bāg.		
Leper,	kōrī.		
M			
Mad dog,	hā-kiyā.	Manure,	gōbar. When mixed with grass it is called mōl, mōwa, purō.
Mallet,	mūgarī.		
Man,	māī, ādimī.	Market,	bājīr.

English.	Kumaoni.	English.	Kumaoni.
Marriage,	byā.	Moon,	jān.
Matchlock,	āgnā.	Moonlight,	phāl phālāk jān (clear without clouds).
Mature,	pāhā.	Morning,	ratlāi.
Medicine,	aukhāt, aukhād.	Mother,	tjī, tāj, tāj.
Meet (vb.),	bhānā.	Mother-in-law,	lāiā.
Melt (vb.),	galānā, gānā. The latter word gānā has two meanings: (1) to melt, (2) to lose.	Mountain,	qānā, qāqā.
Memory,	yā.	Month,	bhāp.
Mill,	jānā, jādā (a hand-mill).	Mud,	hāl, hālā, kachā, kachyā.
Mine,	mā.	Mumps,	gānā, gān. A man having mumps is called gānā.
Mint,	pānā, pādā.	Munch (vb.),	chānā.
Miser,	māl.	Musk (a pod of),	bā.
Mist,	hā.	Mustachios,	jāggā.
Mistake,	bhāl, bā, bhāl-bā.	My,	mā.
Monsoon,	chāmā.	Myself,	āphā.
Mouth,	mānā.	Mystery,	bhād.

N

Nail (of body),	nāg.	Nest,	ghāl.
Name,	nā.	New,	nāyā.
Narrow,	nāyā.	Nice,	amā, āhā.
Navel,	nāfā.	No,	nā.
Nav,	nā.	Nothing,	kuhā-nā.
Necessary,	jānā.	Nourish (vb.),	pālā.
Needle,	large, for woollen cloth home-made, nāfā.	Now and then,	kāhā kāhā.

O

Oak,	bāj.	Open (vb.),	ughānā.
Oath,	nānā.	Opium,	āphā.
Obscene,	bā-nām.	Our,	hamā.
Offence,	to take offence, kachā mānā.	Outcry,	hāi tādā.
Offering,	bāfā, in hills.	Own,	āpā.
Omen,	lānā, sānā.	Owner,	mālā.

English.	Kumauni.	English.	Kumauni.
P			
Paddy,	<i>dān.</i>	Place,	<i>jāgā.</i>
Pain,	<i>pir.</i>	Plough,	<i>haa, hal.</i>
Palm of hand,	<i>hathnāl.</i>	Plough (vb.),	<i>bāpō.</i>
Papa,	<i>bālā.</i>	Ploughshare (iron),	<i>phācā.</i>
Paper,	<i>kāpat.</i>	Pocket,	<i>khācā.</i>
Paramour,	<i>yār, jār.</i>	Pod (seed-),	<i>simi.</i>
Pardon,	<i>chhāmā.</i>	Poison,	<i>bish, bikh.</i>
Parrot,	<i>tuapā.</i>	Pomegranate,	<i>dārim.</i>
Partner,	<i>sājhi.</i>	Pond,	<i>tāl.</i>
Partridge,	(m.) <i>tītīrō,</i> (f.) <i>tītīri.</i>	Powder,	(gunpowder) <i>dāvā.</i>
Path,	<i>bāl, baīōl.</i>	Pregnant,	<i>paīāl.</i>
Peace,	<i>sajāl, māl.</i>	Present,	<i>kājar.</i>
Peg,	<i>kāl.</i>	Press (vb.),	<i>dāpō.</i>
Persevering,	<i>layār.</i>	Prick (vb.),	<i>chubāpō.</i>
Petticoat,	<i>ghāghrō.</i>	Priest,	<i>puhāl.</i>
Pick (vb.),	<i>chungō.</i>	Profit,	<i>phaidā.</i>
Pickaxe (small),	<i>gōqul.</i>	Promise (vb.),	<i>karār karō.</i>
Pig,	<i>sāgar.</i>	Proud,	<i>magrā.</i>
Pillow,	<i>sirāul.</i>	Prove (vb.),	<i>parkhapō.</i>
Pine martin,	<i>chuthraul.</i>	Purse,	<i>baīuā.</i>
Pimple,	<i>kāl, (pl.) kālā.</i>	Push (vb.),	<i>phalālō, phālō.</i>
Pipe,	<i>chilam.</i> Bamboo portable pipe, <i>chilam hō kōhāl.</i>	Put (vb.),	to put on clothes, shoes, etc., <i>paharō, pairnē, bhārō.</i>
Pit,	<i>hāl.</i>	Putrid,	<i>toriyō.</i>
Q			
Quarry,	<i>khāp.</i>	Question,	<i>raī.</i>
R			
Rag,	<i>khālīrō, gudarā.</i>	Ravine,	<i>nānā.</i>
Ram,	<i>khārū.</i>	Reaper,	<i>laupiyā.</i>
Raspberry,	<i>hādu hādu.</i>	Rear,	<i>piehār.</i>
Rat,	<i>mūhāl.</i>	Relation,	<i>nālā, nālō.</i>

English.	Kumaunī.	English.	Kumaunī.
Remember (vb.),	yaad vākhayā.	Rice,	chāwā, chāwāl.
Repair (vb.),	thōk thākh karnī.	Right,	sidhō.
Request (vb.),	darakhāst karnī.	Ringal-bamboo (<i>Arun- naria falcata</i>),	nīgāwā, nīgāli.
Rest (vb.),	astāpō.	Road,	sarak.
Retire (from a case) (vb.),	bhājāō.	Roof,	chhatt.
Return (vb.),	baurnō.	Ruin (of house or village),	khanyār.
S			
Sake (for the—of),	khātar.	Slip (vb.),	varnō.
Salt,	lāp, nān.	Smell (vb.),	sūgnō.
Sand,	bāū.	Smoke (tobacco) (vb.),	lamākhā khāpō.
Search (vb.),	hārnō bhālpō.	Smoke (noun),	dhawā.
Season,	sāmā.	Smooth (adj.),	chīphlō.
Separate (vb.),	judō karnō.	Snore (vb.),	ghurghurāpō.
Several,	kayākh.	Snow,	hyā.
Sew (vb.),	siṛnō.	So,	aiā.
Shade, shadow,	chhāil.	Soak (vb.),	rajpō.
Shame,	lā, saram.	Somebody,	kus.
Share,	lāiā; bāi.	Soon,	jhat, jhat-pat.
Sharpen (vb.),	pain karnō, payāpō.	Sour,	āmlō, amilō.
Shave (vb.),	munpō, bhādra karnō.	Spark,	chīpkā.
Sheep,	bhāṛ, bhāṛī.	Spit (vb.),	thūkāō.
Shop,	hāi.	Spring (vb.),	phāwa mārnī.
Short,	thōrō.	Stand (vb.),	thāpō khāpō.
Shorten (vb.),	ghaṭānō.	Star (evening),	śukra tāvā.
Shroud,	kaphan.	Stick (walking),	lāṭī.
Sign,	sān.	Stone,	pāthor. Stone of fruit, guṭhālī-guṭhālā.
Singer (female),	gidārī.	Story,	kathā-kahānī.
Sister,	elder, didi; younger bāiṛī, bhāil.	Strain (liquids) (vb.),	chālāpō, chāwāpō.
Sister-in-law,	bhāujī, bōjī.	Strength,	jōr.
Skin,	khāl.	Strong,	majbūl.
Sky,	akhāl.	Stumble (vb.),	thēs khānī.
Slap (vb.),	thappar mārnī.	Suckle (vb.),	dādhi dēpī, dādhi dēpō.
Sleep (vb.),	sīnō.	Suddenly,	achāpchak.

English.	Kumauni.	English.	Kumauni.
Sufficient,	bhaiṛṇ, māktṇ, mukhtṇ.	Sweet,	guṣṣyṇ.
Sunday,	ṣuṣr.	Swell (vb.),	uṣṣṇ.
Surprise (vb.),	achamṇṇ or achambhṇ karṇ.	Swim (vb.),	baṣ lagṇṇ.
Surround (vb.),	gṇṇṇ.	Sword,	talṇṇ.
Swallow (vb.),	nigalṇṇ, uṣṣṇ.	Syrup,	siṛ.
T			
Tail,	puchhṇṇ.	Time,	bakhat.
Teach (vb.),	śikṇṇ.	Tinder,	rueṣ, kapṇ.
Tear (noun),	āṣ.	Teed,	bhikṇṇ.
Test,	chūchṇ, chūchṇ.	Tobacco,	tamṇṇ.
Teeth,	dṇṇ.	Together,	kaṣṇṇ.
Tenant,	paying revenue to Govern- ment, sirṇṇṇ asṇṇ.	To-night,	ellā rāt, āl rāt.
Thirst,	tṇ.	Tooth,	dṇṇ.
Thirsty,	tṇṇ, tṇṇ.	Torch,	rṇṇ.
Thread,	ahṇṇ, tṇṇ.	Tough,	meat, jar-jarṇ; leather, jar-jarṇ.
Thumb,	āṇṇṇ, burṇṇṇ.	Track,	bṇṇ; a narrow track, aṇṇṇṇ bṇṇ.
Tie (vb.),	bṇṇṇṇ.	Tree,	boṇ.
Tiger,	syṇ, syṇ.	Trip (vb.),	ṭhṇ lagṇ.
Tight,	āṇṇ, āṇṇṇ.	Turn (vb.),	phirṇṇ, baurnṇ.
U			
Uncle,	father's brother, kakhṇ; mother's brother, māṇṇ; husband of father's sister, bhṇṇ; husband of mother's sister, māṇṇ.	Unfortunate,	karamphuṣṇṇ.
		Untrue,	jhaṣṇṇ.
		Up,	uṇṇ.
V			
Vacant,	vṇṇ.	Vessels (of metal),	bhṇṇṇ.
Various,	bhṇṇṇṇ bṇṇṇṇ.	Virgin,	an-buṇṇṇ.
Venom,	bish, bikh.	Vomit (vb.),	ukṇṇṇ.
Verdant,	harṇ.	Vulture,	brown, garuṇ.
W			
Wait (vb.),	ṭhṇṇṇ.	Walk (vb.),	ṇṇṇṇ. Used colloquially and sometimes con- temptuously.
Wake (vb.),	ṭhṇṇṇ.		

English.	Kumauní.	English.	Kumauní.
Wall,	bhāt.	What,	lē.
Walrus,	ukhōr. Country people sometimes call it ukhōr.	When,	(rel.) jāh, (interrog.) kabhāi.
Warm,	tātō.	White,	śukhō, śyātō, chāīa.
Waste (vb.),	khōnō.	Wick,	bāī, bāīō.
Wave,	lahar.	Widower,	rāqunō.
Way,	bāī.	Wife,	jue.
Wear (vb.),	pairnō, bhīpnō.	Wind,	hāmō, bāī.
Weather,	rīta.	Wing,	paākō, pākh.
Weave (vb.),	buqnō.	Wink (vb.),	śān mārō.
Wedding,	byā.	Winnowing-sieve,	śap.
Wedge,	āl.	Winter,	hāmānī, hyānō.
Weed (vb.),	uyēlō, gōrnō.	Wood,	lākō.
Weep (vb.),	rūnō.	Worm,	kārō.
Welfare,	rājī-khāi.	Worship (vb.),	pūjō.
Wet,	bhījiyā, tīnō.	Wrap (vb.),	bāīyō.

Y

Yawn (vb.),	jamānō.	Yellow,	pīhānō.
Year,	barā. Last year, pōr; year before last, parār; year before that, hō parār; next year, aghin āl.	Yes,	hā.
Yearling,	barānānī.	Yesterday,	bāīyā, bāīyā.

GARHWĀLĪ.

Garhwal, as a tract, consists of two portions, *viz.*, the State of Tehri Garhwal, and, to its east, the British District of Garhwal. This tract is bounded on the west by the Jaunsār-Bāwar tract of Dehra Dun, the language of which is the Western Pahārī Jaunsārī, and on the east by the Almora District of Kumaun, the main language of which is Kumaunī. To its north are the higher ranges of the Himalaya, inhabited by people speaking Tibeto-Burman forms of speech which are dealt with in Vol. III, Part I, of this Survey, and to its south are the British Districts of Dehra Dun and (again) Almora. Still further south lie the Districts of Saharanpur, Bijnor and Moradabad, of which, and also of most of Dehra Dun, the language is some form of Western Hindī. Garhwālī is the Aryan language spoken in Garhwal, and also to some extent by an overflow population in all the above adjoining districts.

As previously explained (*ante*, pp. 13 ff.) Garhwal at an early period received Aryan Colonies from Rājputana, using that name in its widest sense. The founder of the present line of rulers of Tehri is said to have been a Pāla immigrant from Gujarat, who is differently named in the various lists. According to some he was no other than the famous Kanishka.¹ Thirty-sixth or thirty-seventh in descent from the founder came Ajaya Pāla, who lived in the latter half of the fourteenth century A.D. He consolidated the power of his family over the other tribes in Garhwal, and transferred his capital to Śrinagar, the present chief town of the British District. Up to his time Garhwal had been divided amongst a number of petty Rājās. "Every glen or hill, as formerly was the case in the highlands of Scotland, was subject to its own chiefs who have left no record behind except the moss-covered walls of their strongholds. And, although Ajaya Pāla is credited with having reduced fifty-two of these petty chiefs under his own rules, we may well suppose that he was only the first of his line to aim at more than a local supremacy, and that to his successors is due the extension of the Garhwal power over the Dun, Bisahīr (Bashahr) and the tract now known as Tehri or foreign Garhwal."²

Besides Tibeto-Burmans the lower ranges of the Himālaya from the Jehlam to Nepal were inhabited by various Aryan tribes, the principal of which was that of the Khaśas.³

Those of Garhwal were subdued by these Rājput conquerors, and adopted their language, infecting it, at the same time, with idioms belonging to their own form of speech. It thus follows that Garhwālī is a somewhat corrupted form of Rājasthānī. This corruption is not so manifest as it is in the Western Pahārī languages of the Simla Hills, further west, but here and there we come across forms of words which distinctly betray Khaśa influence. This subject will be dealt with more fully, when considering the Simla and allied dialects.

Garhwālī is closely allied to Kumaunī. Its Rājasthānī relationship is clear to the most casual observer, and need not detain us further.

Garhwālī is not a literary language, and in the mountainous tract that forms its home, it is to be expected that it should change from place to place. No less than eight varieties have been reported

¹ See Atkinson, *Himalayan Gazetteer*, Vol. II, pp. 415 ff.

² Atkinson, *op. cit.* pp. 526 ff.

³ See *ante*, p. 2.

The principal forms of Garhwāli Grammar are given in Dr. Kellogg's Hindi Grammar (2nd edition, London, 1893). No other book with which the writer is acquainted deals with the grammatical forms of this dialect. Pandit Ganga Datt Upreti's specimens have been referred to above.

A sketch of Garhwāli Grammar.

The following sketch of Garhwāli Grammar is based on the two specimens given below, on the list of words and sentences on pp. 353 and ff., and, when material was not there available, on a Garhwāli version of the Gospel of St. Matthew printed at Lucknow in 1876. The quotations from the first specimen (the Parable of the Prodigal Son) and from the List of Words and Sentences will readily be recognized, and no references are added to them. The paragraphs of the second specimen, which is taken from Pandit Ganga Datt Upreti's *Hill Dialects of the Kumaun Division*, have been numbered. All quotations taken from it, and from the version of St. Matthew's Gospel, are supplied with references.

Pronunciation.—The pronunciation is on the whole the same as in Hindi. I have not noticed any instance of the interchange between *yā* and *ē* which is a prominent feature in Kumaunī. Words which in Hindi end in *ē*, in Garhwāli often end in a short unpronounced *a*. Thus the postposition of the Agent case is *u* (Hindi *ne*), the suffix of the conjunctive participle is *k* (Hindi *ke*), and the oblique form of the infinitive in phrases is as in *karan lagyō* (Hindi *karnē lagā*). Although Garhwāli is distinctively a form of Eastern Rājasthānī, we may say that in its general characteristics it more nearly approaches Hindi than does Kumaunī or Khas-Kurā.

Gender.—There are two genders, masculine and feminine. These generally follow Hindi and Rājasthānī rules. A few words which are feminine in Hindi are, as in Kumaunī, masculine in Garhwāli. Thus, *ākḥō*, an eye, is masculine in *mērā ākhā tē khar nikāl-dē*, extract the grass from my eye (II, 4).

Number.—There are two numbers, singular and plural. *Tadbhava*¹ masculine nouns which in Hindi end in *ā*, in Garhwāli, as in Rājasthānī, end in *ō*. Thus, Hindi *ghōṛā*, Garhwāli *ghōrō*, a horse. These nouns form the nominative plural by changing *ō* to *ā* as in *ghōṛā*, horses.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghar*, a house, or houses.

Feminine nouns ending in consonants form the nominative plural by adding *a*. Thus, *bāt*, a word, *bāta* (Hindi *bātē*), words. In the case of other feminine nouns the nominative plural is the same as the nominative singular. Thus, *naunī*, a daughter or daughters. Feminine nouns in *i*, however, often change the *i* to *ē* in the nominative plural. Thus, *janānī*, a woman, plural *janānē* or *janānē*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by means of postpositions. Certain nouns are put into an oblique form before these are added.

In the case of most nouns the oblique form singular is the same as the nominative. Thus, *bir*, a hero: *bir-an*, by the hero: *ghar*, a house: *ghar-tē*, from a house: *naunī*,

¹ A *tadbhava* noun is one which has descended to Garhwāli from Sanskrit through Prakrit, and which is not (like *bālak*, a boy) borrowed directly from Sanskrit.

the daughter : *naunī-kō*, of the daughter : *baiy*, the sister : *baiy-tē*, from the sister. But masculine 'tadbhava' nouns in *ō* make the oblique form singular, as well as the nominative plural, by changing the *ō* to *ā*. Thus, *ghōrō*, a horse : oblique form singular, and nominative plural, *ghōrā*.

The oblique form plural ends in *aū* or *ū*. The two terminations seem to be interchangeable. If the nominative plural ends in *ā* or *a*, this (with certain exceptions to be noted below) is dropped before adding the termination. Thus, *ghōrā*, horses : oblique plural *ghōraū* or *ghōrū* ; *bāta*, words ; oblique plural *bātaū* or *bātū*. If the nominative plural ends in *i*, this, together with the termination, becomes *iyaū* or *iyū*. Thus, *naunī*, daughters ; oblique plural *nauniyaū* or *nauniyū*. In other cases, the *aū* or *ū* is added directly to the nominative plural. Thus, *ghar*, houses ; oblique plural *gharaū* or *gharū* ; *bir*, heroes ; oblique plural *biraū* or *birū*. In the case of a few words, such as *rājā* (masc.), a king ; *bābā* (masc.), a father ; *sēwā* (fem.), service ; and *ājā* (fem.), a command, the nominative plural is the same as the nominative singular, but in the oblique cases the final *ā* is not dropped before the oblique terminations. Thus, *bābā*, father, oblique plural *bābāaū* or *bābāū*.

The final *ā* of the oblique termination is sometimes nasalized. So that we also find *ghōrū*, *bātū*, *nauniyū*, and so on. Similarly in the Parable, we have *khētū-mā*, in the fields, but *naukarū-madhyē*, among the servants.

As in Hindī and Rājasthānī, the oblique form, singular or plural, can be employed alone to indicate any case : but it is usual to define the case by adding to it one of the following postpositions :—

Agent, *n*.

Accusative,—, or else *saṇī* (sometimes written *siṇī*) or *kū*.

Instrumental, *tē* or *n*.

Dative, *saṇī* (*siṇī*) or *kū*.

Ablative, *tē*.

Genitive, *kō*.

Locative, *mā* (in), *par* (on).

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added following the same rules as Hindī.

We may thus decline the noun *ghōrō*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrō</i>	<i>ghōrā</i>
Agent	<i>ghōrā-n</i>	<i>ghōraū</i> (or <i>ghōrū</i>)- <i>n</i>
Acc.	<i>ghōrō</i> , <i>ghōrā-saṇī</i> , - <i>kū</i>	<i>ghōrā</i> , <i>ghōraū</i> (or <i>ghōrū</i>)- <i>saṇī</i> , - <i>kū</i>
Instr.	<i>ghōrā-tē</i> , <i>ghōrā-n</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>tē</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>n</i>
Dat.	<i>ghōrā-saṇī</i> , <i>ghōrā-kū</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>saṇī</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>kū</i>
Abl.	<i>ghōrā-tē</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>tē</i>
Gen.	<i>ghōrā-kō</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>kō</i>
Loc.	<i>ghōrā-mā</i> , <i>ghōrā-par</i>	<i>ghōraū</i> (<i>ghōrū</i>)- <i>mā</i> , <i>ghōraū</i> (<i>ghōrū</i>)- <i>par</i>

¹ See the footnote on the preceding page.

For other nouns we may quote:—

SINGULAR.		PLURAL.	
Nom.	Obl.	Nom.	Obl.
<i>bābā</i> , a father	<i>bābā</i>	<i>bātā</i>	<i>bābāũ</i> or <i>bābāũ</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharaũ</i> or <i>gharũ</i>
<i>naunī</i> , a daughter	<i>naunī</i>	<i>naunī</i> , <i>naunē</i>	<i>nauniyaũ</i> or <i>nauniyũ</i>
<i>bāt</i> , a word	<i>bāt</i>	<i>bāta</i>	<i>bātaũ</i> or <i>bātũ</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following. When a noun ends in a consonant, an *a* is inserted before the *n* to assist the pronunciation. Thus, *bīr-an*.

bēfā-n bōlyō, the son said.

pūrb-kā bīr-an pūchhē, the eastern hero asked (II, 2).

naunī-n batāi dinē, the daughter explained it (II, 2).

dwīyaũ-n budālī-mā bōlē, both said to the old woman (II, 3).

Note that the verb *bōlyō*, to say, unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have:—

apnō pēt bharnō chāndō chhayō, he was desirous to fill his belly.

wē-n sātū-saṇī wē talan-mā dāl dīnyā, he flung the *sattū* into the tank (II, 1).

dwī bīraũ-kū apnā kandhā-mā dhar-dīnyā, (she) put the two heroes on her shoulder (II, 3).

For the **Instrumental** we have:—

wē-kū apnā hāth-tē phēk-dīnē, (he) hurled him with his own hand (II, 2).

mai-n naunō bēt-an mārē, I struck the son with a cane (sentence 228).

For the **Dative** we have:—

sō mai-saṇī dē-dēwā, give that to me.

apnā ghar-kū aṇṇū chhayō, (he) was coming to his house (II, 2).

Verbs of saying generally govern the locative with *mā*, but sometimes they govern the dative, as in *budālī-n ũ-kū bōlē*, the old woman said to them (II, 3).

For the **Ablative** we have:—

ēk-kō ghar dusrā-kā ghar-tē bārā bars-kō bātō chhayō, the house of one was a journey of twelve years from the house of the other (II, 1).

As ablatives of comparison, we have:—

wē-kō bhāī wē-kī bhāī-tē lambō chha, his brother is taller than his sister.

khan-tē jādā rōṭī pakd, bread more than (sufficient for) eating is being cooked.

And for the superlative:

sab-tē achchhā kaprā nikālī-k, having brought out the best (*lit.* better than all) clothes.

The **Genitive** postposition is *kō*. It is an adjective, and is treated exactly like the Hindī *kā*. In the masculine singular its oblique form is *kā*, and its plural (direct and oblique) also *kā*. Its feminine for all cases of both numbers is *kī*. Thus:—

ēk-kō nām suṇī-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

swarg-kā bīruddh, against heaven.

pēṛ-kā mūrē, under a tree (II, 1).

dhōrā-kā baṅ-kā jāncār, the animals of the forest of the vicinity (I, 1).

nāch-kī āwāj, the noise of dancing.

The Genitive governed by *pās* is sometimes used after a verb of speaking, although the Locative with *mā* is the most usual idiom. Thus :—

wai-n wai-kā pās bolyō, he said to him (thy brother is come).

As examples of the **Locative** we have :—

jēḥō naunyāl khēt-mā chhayō, the elder son was in the field.

apṛā khētū-mā bhējyō, he sent him into his fields.

galā-par līṭī-k chūmyō, clinging on his neck, he kissed (him).

Mā sometimes means 'on' and *par* 'in.' Thus :—

wē-kī pīṭh-mā kāṭhī dhar, put the saddle on his back.

mērō bābā wē chhōṭā ghar-par rahādin, my father lives in that small house.

After a verb of speaking the regular form is the Locative with *mā*, as in *chhōṭā naunyāl-an apṛā bābā-jī-mā bōlē*, the younger son said to his father. See, however, the Dative and the Genitive.

"From-among" is *mā-n*, as in *maī-saṇī apṛō naukarū-mā-n ēk-kā barābar baṇāwā*, make me as one from among your servants.

Adjectives.—Except *tadbhava* adjectives in *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ō* change the termination to *i* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (including the accusative when the same in form as the nominative) the *ō* is changed to *ā*. Thus :—

bhalō ādmī, a good man.

bhalā ādmī, good men.

bhalā ādmī-kō, of a good man.

bhalī janānī, a good woman.

bhalī janānī, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the ablative.

PRONOUNS.

(a) Personal Pronouns.—

The first two Personal Pronouns are declined as follows :—

	Singular.	
Nominative	<i>maī</i> , or <i>mī</i> , I	<i>tū</i> , thou
Agent	<i>maī-n</i>	<i>tī-n</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Obl. Form	<i>maī</i> , <i>mī</i>	<i>twē</i> , <i>twāi</i>
	Plural.	
Nominative	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Agent	<i>ham-an</i>	<i>tum-an</i>
Genitive	<i>hamāro</i>	<i>tumārō</i>
Obl. Form	<i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i> .

In the above, the plural is commonly employed honorifically for the singular. The nasal of *mai* and *mī* is frequently dropped, so that we also often have *mai* and *mī*. Examples of the use of these two pronouns are the following:—

ab tū mai āpas-mā tarāi karī-k dēkhulā, now you (and) I between ourselves having done fighting will see (who is the stronger) (II, 2).

mai phir āp-kō naunyal bōlan lāyak nī chhaū, I am no longer worthy to be called Your Honour's son.

mī Isvar-kō mandir ujārī saktū, I can destroy the temple of God (Matt. xxvi, 61).

tērō nām mai-n pahilē-tē sup rakhē-chhayō, I heard your name from long ago (II, 2).

mai-saṇī apṇā naukarū-mā-n ēk-kā barābar baṇāwā, make me as one of thy servants.

mai-kū barī khusī hōi, great pleasure has become to me, I am very glad (II, 2).

jō tū chāi tu mī-kū sphā karī saktī, if thou wilt, thou canst make me clean (Matt. viii, 2).

mērō bāp lākhṛā kātan-kū jāyū-chha, my father has gone to cut sticks (II, 2).

ham khāwā, let us eat.

ham-an tumārā wāstā bāṣṭī bajāi, we played the flute for you (Matt. xi, 17).

hamū-kū dukh dēṇ-kā wāstā āi, art thou come to torment us (Matt. viii, 29) ?

hamārī chhīd-kā bhuir jāwā, depart from our border (Matt. viii, 34).

tū sadā hamārā-hī sāth chhai, thou art always with me.

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that ?

tērō bāp twai-kō badlō dēlō, thy Father will give recompense to thee (Matt. vi, 6).

jō tum manushyā-kā aparādha-kū khamā karyāi, *ta tumārō bāp tum-kū khamā karlō*, if ye forgive men their trespasses, your Father will forgive you (Matt. vi, 14).

tum-an wai-kā wāstā achchhō khāyō karē, you made a feast for him.

tum picchhārī kai-kō naunō aupū chha, whose boy comes behind you ?

mī tumū-mā sach bōldū, I say truth to you (Matt. viii, 11).

(b) The **Respectful Pronoun** of the second person is *āp*, Your Honour, which is declined regularly. Thus, *āp-kā sāmṇē pāp karē*, (I) did sin before Your Honour; *āp-an mai-saṇī nī dēyō*, Your Honour did not give to me.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine. They are declined as follows:—

This, he, she, it.			That, he, she, it.		
Singular.					
	Masc.	Fem.		Masc.	Fem.
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, ō</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
Plural.					
Nom.	<i>yē, yō</i>			<i>wō, ō, wē</i>	
Obl.	<i>yū</i>			<i>wū, ū</i>	

Examples of the use of these pronouns are :—

yō kyā chha, what is this?

yō mērō lar̥kō marī-chhayō, this my son had died.

yō sārō bistār, all this occurrence (II, 4).

yā rupyā wē-sayī dī-dē, give this rupee to him.

yā māṅgalvārtā, this gospel (fem.) (Matt. xxvi, 13).

yē bīch, in the meanwhile (II, 1).

yē saṁsār-mā, in this world (II, 5).

yē duyē naunā ēk tērā daiṇā hāt ar ēk tērā bāyā hāt baiṭhan, may these two sons sit, one on Thy right hand, and one on Thy left hand (Matt. xx, 21).

tumū yō sab dēkhā-chhayāi, ye see all these (Matt. xxiv, 2).

yē bāta kab hōtī, when will these things be (Matt. xxiv, 3)?

yū sab kīṛā-saṇī hamārā birālā-kā dē-dē, give all these insects to our cat (II, 4).

wō kull sātū-kā khāt-gayō, he ate up all the *sattū* (II, 1).

ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh rahan lagyō, having gone to one of the inhabitants of that country, he began to dwell there.

wō uḥī-k wai-kī sēwā karan lagī, she having arisen began to do service to him (Matt. viii, 15).

wai-dēs-kā, as above.

wē khūb mār, beat him well.

wē-kū ēk talau milē, to him a lake was met, he came across a lake (II, 1).

wē-n rātū-saṇī dūt-dinyā, he throw the *sattū* (II, 1).

wē bīr-kī nīd, the sleep of that hero (II, 1).

wī-kī mā bhair āi, her mother came outside (II, 2).

bīr-an wī-naunī-tē rastā puchhē, the hero asked the road from that girl (II, 2).

wē-tē wō rupyā (fem.) *lī-lē*, take those rupees from him.

ō jhaṭ ū-kū bhējī-dēlā, they will at once send them (Matt. xxi, 3).

ū-n wai-mā bōlyō, they said unto him (Matt. xxi, 16).

ō ū chhīmiyāū-tē pēi bharnō chāndō-chhayō, he was wishing to fill his belly with those husks.

māi uḥī-k apnā bābā-jī-pās jāulō, aur ū-kā pās bōllō, I having arisen will go to my father, and will say unto him (plur. of respect).

(d) The **Reflexive Pronoun** is *āp*, self, which is used, as in Hindi, only with reference to the subject of the sentence. Its genitive is *apnō*, its oblique plural is *āphū*. The locative plural is *āpas-mā*, amongst themselves. Thus :—

ō apnā bābā-jī pās chalyō, he went to his father.

apnā-apnā gharwālaū-mā bōlē, (each) said to his own family (II, 4).

āphū-āphū-kū chhōṭō jāni-k, each considering himself (to be) small (II, 4).

āphū-kū kuchh bastu nī samjhi-k, not considering themselves anything (II, 5).

tū māi āpas-mā larāi karī-k dēkhulā, you (and I) having fought amongst ourselves will see (II, 2).

(e) The **Relative Pronoun** is *jō*, who, and its **Correlative** is *sō*, he, she, it,

that. These do not appear to have feminine forms, but seem to be throughout of common gender. They are declined as follows :—

	RELATIVE.	CONJUNCTIVE.
Singular—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jē, jai</i>	<i>tē, tai</i>
Plural—		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaū</i>	<i>taū</i>

Examples are as follows :—

jō mērō hisā chha, sō mai-saṇi dē-dēwō, what is my share, that give to me.

jai-n apṇā khētū-mā bhējyō, who sent (him) into his fields.

ēk janāni-n, jai-kū bāra bars-tē rōg chhayō, a woman, to whom from twelve years there was disease (touched the hem of His garment) (Matt. ix, 20).

dhanya ō jō māl-milāp karaṇṇōālā chhan, blessed are they who are peace-makers (Matt. v, 9).

chhimiyāū-tē jaū-saṇi suṅgar khāndā chhayā, with the husks which the swine did eat.

(f) The **Interrogative Pronouns** are *kō*, who? which? and *kyā*, what? *kō* is declined like *jō*, as in :—

kō barō chha, who is great?

kai-kō naunō aṇṇū chha, whose boy is coming?

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that?

For *kyā*, we have :—*yō kyā chha? what is this?*

Its oblique form is *kē*, as in :

kē-tē lūniū karilō, wherewith will it be salted (Matt. v, 13)?

tū kē-lāi āi, for what (i.e. wherefore) didst thou come (Matt. xxvi, 50)?

(g) The **Indefinite Pronouns** are *kuī* or *kwī*, anyone, someone, any, some, and *kichhū* (or *kichhu*) or *kuchh*, anything, something. The oblique form of *kuī* is *kai*. *Kuchh*, as a substantive, does not change in declension. When used as an adjective, the oblique form of *kuchh* is *kai*, *kuī* or *kwī*. Examples are :—

jō kuī tumū-tē kichhū puchhlō, if any man shall ask you (Matt. xxi, 3).

kwī (plur.) wai-saṇi kuchh nī dēndā chhayā, any persons were not giving anything to him.

tū kai-kō khatgō nī rakhdī, thou carest not for anyone (Matt. xxii, 16).

jō kuī kūṇā-mū chha, sō apṇā bhūtra-tē kichhu chiz-bast lēn-kū nā utar, whoever is on the housetop, let him not go down to take anything out of his house (Matt. xxiv, 17).

kai bāt-kō ghamand nī karnō chāindō, it is not right to be proud of anything (II, 5).

kuī bāt-kā wāstā, for anything (Matt. xviii, 19).

jō kuī or *jō kuī*, as above, is "whoever" and *jō kichhū* or *jō kuchh* is "whatever" as in :—

jō kichhū tum duniyā-mā bāndhalyā, whatever ye shall bind on earth (Matt. xviii, 18).

jō kuchh mērō chha, o sab tērō chha, whatever is mine is thine.

(h) Other pronominal forms occurring in the specimens are :—

yakh, here.

wakh, there.

katnā, katyā, how many ? (plural).

itnā, so many (plural).

CONJUGATION.

A—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Singular.

(1) *chhaū, chhaū*, I am

(2) *chhai*, thou art

(3) *chha*, he or she is

Plural.

chhaūū, we are.

chhayōi, you are.

chhan, they are.

The Past is masc. sing. *chhayō*, plur. *chhayā*; fem. sing. and plur. *chhai*, for all three persons.

Examples of the use of these tenses are :—

kyā bōldān ki mī, jō manushya-kō putra chhaū, kō chhaū, what do they say that I, who am the son of man, am (Matt. xvi, 13) ?

āp-kō naunyāl bōlan lāyak nī chhaū, I am not worthy to be called thy son.

tū sadā hamārā-hī sātā chhai, thou art ever with me.

yō kyā chha, what is this ?

naunī marī nī chha, the maid is not dead (Matt. ix, 23).

ham Tērī srishtī-mā sab-tē chhōfā chhaūū, in Thy creation we are the smallest of all things.

kyā tumā ū-tē barā nī chhayōi, what, are ye not greater than they (Matt. vi, 26) ?

dhanya o jō bhūtā chhan, blessed are they who are meek (Matt. v, 5).

jēthō naunyāl khēt-mā chhayō, the elder son was in the field.

kai ādmī-kā dūi naunyāl chhayā, of a certain man there were two sons.

tērā mīlan-kī barī chāh chhai, there was a great desire of thy meeting, i.e. to meet thee (II, 2).

bīndē janānē jō wai-kū picchhārī āi chhai, many women who were come after him (Matt. xxvii, 55).

B—Active Verb—The Infinitive or Verbal Noun has two forms, a weak and a strong. The strong form is made by adding *nō* to the root. Thus, *kha-nō*, to eat, the act of eating. If the root of the verb ends in *n*, *r*, *l*, or *t*, then *nō* is added instead of *ō*, thus, *jānō*, not *jānō*, to know; *mārō*, not *mārō*, to strike; *lārō*, not *lārō*, to fight; *bōlō*, not *bōlō*, to say.

The weak infinitive is made by adding *ay* or, after a vowel, *n* to the root. As in the case of the strong infinitive, this becomes *n* after *n*, *r*, *l*, or *t*. Thus, *kāpāy*, to

tremble; *khān*, to eat; *jānan*, to know; *māran*, to strike; *layan*, to fight; and *bōlan*, to say. So far as I have noted, this weak form is only used in an oblique case.

Some infinitives of verbs whose roots end in *ā*, end in *anō* and *an*. Thus from the root *charā*, graze, we have *charanō*, and from *ā*, come, we have *anō*. But *jā*, go, has *jānō*, and *khā*, eat, *khānō*.

The following are examples of these infinitives:—

(a) STRONG FORMS.

apnō pēt bharnō chāndō-chhayō, he was wishing to fill his belly.

bhitar jānō nī chāyō, he wished not to go inside.

achehhō khānō karē, (you) made good feast. Here *khānō* is a pure verbal noun.

ānand karnō aur khuṣī rahyō chāindō chhayō, to do rejoicing and to remain happy was proper.

ghamanā nī karnō chāindō, to act proudly is not proper (II, 5).

(b) WEAK FORMS. These are specially common as infinitives of purpose.

suṅgar charan-kū bhōjyō, (he) sent (him) to graze swine.

khān-tē jādā rōṭī, bread more than eating (i.e. than can be eaten).

layan-kū gayē, he went to fight (II, 1).

pānī pēn-kū āyen, they came to drink water (II, 1).

panī dhuṇḍan-kū chālī gayē, they went away to seek water (II, 1).

pānī nī milan-tē, owing to not finding water (II, 1).

lākhayō kāṭan-kū jāyē-chha, he has gone to cut sticks (II, 2).

tōrā milan-kī harī chāh chhai, there was a great desire to see thee (II, 2).

This form is common in inceptive compounds, as in:—

ēk-kā yakh jāi-k wakh rahan lagyō, going near one, he began to remain there.

ānand karan lagyō, he began to do rejoicing.

manan lagyā, he (plur. of respect) began to entreat.

bathāṁ hōn lagyō-chhayō, a storm had begun to be (II, 4).

kōpan lagyā, they began to tremble (II, 4).

The **Present Participle** is formed by adding the syllable *dō* to the root. Thus, *mārdō*, striking. Its feminine is *mārdī*. After a long vowel, the termination is *ndō*, as in *khā-ndō*, eating. Sometimes, instead of this form we meet a form borrowed from Kumaunī which ends in *nū* (*nū*, after *u*, *r*, *ṛ*, or *l*), with a feminine *nī* (*nī*). Thus, *mārnū*, fem. *mārnī*. *Mārdō* and *mārnū* are declined like *tadbhava* nouns in *ō*, with an oblique singular in *ā* (*mārdā*, *mārnā*), and the feminines like nouns in *i* with the plural in *i* or *ē* (*mārdī* or *mārdē*, *mārnī* or *mārnē*).

The verb *rahyō*, to remain, has its present participle *rahādō*, *randō*, *rahnū* or *ranū*; and *anō*, to come, has *aundō* or *anū*.

Examples of the present participle will be found under the head of the present and imperfect tenses. Here it will be sufficient to notice a weak form of the present participle, made by dropping the final *ō*, and used adverbially.

jāb ghar aund ghar-kā najik paūchhyō, while coming (*aund*) home, when he arrived near the house.

The **Past Participle** is formed by adding *ē* (after a vowel, *yē*), *yō* or *yū* to the root. Thus, *mār-ē*, *mār-yō*, or *mār-yū*, struck. There are, as usual, some irregular ones. Thus,

dēṇō, to give, makes *dēyō*, *diyō*, or *dinyō*. So *lēṇō*, to take. *Karṇō*, to do, has both *karyō* and *kingyō*. *Jāṇō*, to go, has *gayō* or *gyō*. The plural masculine of the past participle ends in *yā* or *yā̃* (*māryā*, *māryā̃*), and the feminine of both numbers in *ī* or *ī̃* (*mārī*, *mārī̃*).

Examples of the Past Participle will be found under the head of the past tense. Here we may give :—

khōyē gat-chhayō, he had gone lost, i.e. he was lost.

jō kichhū tumū duniyā-mā bāndīyā sō swarg-mā bāndīyē ralō, or *jō kichhū tumū duniyā-mā khōlīyā sō swarg-mā khōlīyē ralō*, whatever ye shall bind on earth shall remain bound in heaven, and whatever ye shall loose on earth shall remain loosed in heaven (Matt. xviii, 18). Here *khōlīyā* is the past participle of the passive verb *khōlīno*, to be loosed.

ō kurchyā nalluraū nī tōṭlō, bruised reeds shall He not break (Matt. xii, 20).

maryā apā maryāū-kū khadyaun dē, let the dead bury their dead (Matt. viii, 22).

duī janānē ēkā jādrā pīaṇ lagī ralī, two women shall remain engaged to grind at one mill (Matt. xxiv, 41).

The **Future Passive Participle** is the same in form as the strong infinitive. Thus, *mārṇō*, about to be struck, fem. *mārṇī*. It is used as a future passive tense in phrases such as *hamārī hār-jit* (fem.) *kai-n jāyṇī* (fem.), our defeat (and) victory by whom is to be known, i.e. who will know it (II, 2).

The **Conjunctive Participle** is formed by adding *i* to the root, as *mārī*, having struck. To this *k* (the same as the Hindi *kē*) is usually added. Thus, *mārī-k*, having struck. The verb *hōṇō*, to become, makes *hōī-k* or *hōai-k*, and *karṇō*, to do, makes *kari-k* or *kai-k*. Numerous examples of this participle will be found in the specimens. We may quote :—

urāi diyē, having caused to fly he gave, i.e. he squandered.

sab kutthā karī-k dūr dēs chālī gayō, having collected everything, he went away to a far country.

The **Noun of Agency** is formed by adding *wālō* to the weak infinitive. Thus, *māran-wālō*, a striker. So :—

wai dēs-kā rahawālāū-mā-n, from among the inhabitants of that country.

ban-kā jānwar rōj-kā awṇwālā, animals of the forest who used to come every day.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *hō*, become; *dhar*, place; *dē*, give; *lē*, take; *dēkh*, behold! The second person plural adds *ā*. Thus, *mārā*, strike ye; *nikālā*, take ye out; *dē-dēwā*, give (plural of respect); *banāwā*, make (plural of respect); *pairāwā*, clothe ye; *dēkhā*, see (plural of respect). *Rahṇō*, to remain, makes its second plural *rawā*, as in *yē-ī wāstā chankas rawā*, for this very reason remain ye alert (Matt. xxv, 13).

The **Old Present**, usually employed as a **Present Subjunctive**, or as an **Imperative**, is thus conjugated :—

	Sing.	Plur.
1.	<i>mārū</i>	<i>mārā̃</i>
2.	<i>mārī</i>	<i>māryāī, mārā</i>
3.	<i>mār</i>	<i>māran</i>

Rahyō, to remain, has 1st singular *raū*. Examples of this tense are:—

jō mī sirp wai-kī lattā-kū chhūū, if I may but touch His garment (Matt. ix, 21).

mī tumārā dagrō sadānē nī raū, I do not remain with you always (Matt. xxvi, 11).

jab tū brat karī, when thou makest a fast (Matt. vi, 17).

jō tū chāī, ta mī-kū saphā karī sakdī, if Thou wilt, Thou canst make me clean (Matt. viii, 2).

sō apnā bhitra-tē kichhū chiz-bast lēy-kū nā utar, let him not descend to take any of his property from within (Matt. xxiv, 16).

ham khāwā, ānand karā, let us eat, let us rejoice. In *khāwā* a euphonic *w* has been introduced between the two *ā*'s.

jō tum manushyāū-kā aparādhaū-kū kshamā karyāī, if ye forgive men their trespasses (Matt. vi, 14).

jō tum pyār karā, if ye love (Matt. v, 46).

jab tum brat lēwā, when ye take (up) a fast (Matt. vi, 16). Here again we have euphonic *w*.

ū-n wai-mā bōlyō hē Prabhu, kī hamārā ākhā nghī fāwan, he said unto Him, 'Lord, that my eyes may be opened' (Matt. xx, 33).

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive as in Hindī. Thus, *mārdō chhau* or *mārnū chhau*, I am striking. The following examples have been noted:—

wō dhār-mā gōrū charanū chha, he is grazing cattle on the hill (sentence 229).

kai-kō naunō anū chha, whose boy is coming? (sentence 230).

kyā tumū yō sab dekhā chhayāī, do ye see all these (Matt. xxiv, 2)?

Much more common is the other form, made by suffixing terminations to the present participle. It is thus conjugated:—

Sing.	Plur.
1. <i>mārdū</i>	<i>mārdāwā, mārdāū, mārdāū</i>
2. <i>mārdī</i>	<i>mārdāwā, mārdāī</i>
3. <i>mārd</i>	<i>mārdān, mārdān.</i>

Examples of the use of this form of the tense are:—

maī bhūkh-tē mardū, I am dying of hunger.

maī itnā barsāū-tē āp-kī sēwā kardū, from so many years I am doing Your Honour's service.

tū mī-kū saphā karī sakdī, Thou canst make me clean (Matt. viii, 2).

ham jāndaū kī tū sachchō chhāī, ar sachchāī-tē Paramēśwar-kō bāfō bataundī,
ar *tū kai-kō khatgō nī rakhidī*, we know that Thou art true, and showest the way of God with truth, and carest not for anyone (Matt. xxii, 16).

rōṭī pakd, bread is being cooked.

jō Dāūd wai-kū prabhu bōld, if David calls him Lord (Matt. xxii, 45).

janū ham apnā kasūrcālaū-kū kshamā kardāū, as we forgive them that trespass against us (Matt. vi, 12).

ham jāndaū, above.

(No examples are available for the forms *mārdāwā* and *mārdāwā*.)

kē-lāī janānī-kā dukh dēndāī, why trouble ye the woman (Matt. xxvi, 10)?

tum kyā chāndāī, what do you want (Matt. xx, 32)?

mērā bābā (plural of respect) *wē chhōṭā ghar-par rahādīn*, my father lives in that small house.

gorīb lōk tumū dagrē sadānē randān, the poor always remain with you (Matt. xxvi, 11).

dhanya ō jō sōk kardān, blessed are they that mourn (Matt. v, 4).

admī kyā bōldān, what do men say (Matt. xvi, 13)?

The **Imperfect** tense is formed, as in Hindī, by suffixing the past tense of the verb substantive to the present participle. Both the participle and the auxiliary verb change for gender and number, but not for person.

Examples only of the third person are available :—

pēḷ bharnō chāndō-chhayō, *aur kicī wai-saṅi kuchh nī dēndā-chhayā*, he was wishing to fill his belly, and no persons were giving him anything.

ēk-kō nām saṅi-k dusrō jaldō-chhayō, hearing the name of one, the other was burning (II, 1).

apṇā ghar-kū aupū-chhayō, he was coming to his own home (II, 2).

pakohim-kā bīr-kī naunī sāṭṭi kuṭai-chhai, the daughter of the western hero was pounding paddy (II, 2).

jaū-sanī suṅgar khāndā-chhayā, (the husks) which the swine were eating.

duī janānī sāṭṭi kuṭai-chhai, two women were pounding rice (II, 4).

As in Hindī, *rayō* (fem. *rai*), the past participle of *rahyō*, to remain, is sometimes substituted for *chhayō*.

Thus :—

wakh bhindē janānē dēkhilē-raī, there many women were watching (Matt. xxvii, 55).

The present participle by itself is employed, as in Hindī, to perform the office of a **Past Conditional**.

Thus :—

kī maī apṇā mitrū-kā sāth ānand kardō, that I might have done rejoicing with my friends.

The **Future** Tense is thus conjugated.

Its feminine differs from masculine :—

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārūlō, mārlō</i>	<i>mārūlī, mārlī</i>	<i>mārūlā, mārlā</i>	<i>mārūlī, mārlī</i>
2.	<i>mārilyō, mārlō</i>	<i>mārīlī</i>	<i>mārilyā, mārlā</i>	<i>mārīlī</i>
3.	<i>mārlō</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

Verbs whose roots end in vowels present slight irregularities, which will appear, so far as they have been noted, in the following examples. The nasal in the first person is quite commonly omitted, and the vowel *ā* is also often lengthened, so that we get forms like *mārulō*, *mārūlō*, etc. The masculine is often carelessly used for the feminine.

taḷ maī ā-mā khōlī-k bōlulō, I will say unto them openly (Matt. vii, 23).

maī apṇā bābā-jī pās jaūlō, *aur ā-kā bōllō*, I will go near my father, and will say unto him.

tum dviyaū-kī larāi-kū dēkhūlō, I will see the fighting of you two (II, 3).

tab nikālī dūlō, then I will extract (it) (II, 4). A woman is speaking, and here the masculine is used instead of the feminine.

mī tumū-kū manushyō-kō machhwaī baṇaulō, I will make you a fisher of men (Matt. iv, 19).

apnā bhōt-kā ākhā-tē kargaṭ-kū gāḍnu dēkhūyō, thou wilt see to take the mote from thy brother's eye (Matt. vii, 5).

apnī bātū-tē nirdōshī tharāyā jāilyō, by thy words thou shalt be justified (Matt. xii, 37).

jō wē khar mai-kū-hi dē-dēlī, if thou (fem.) wilt give to me alone that grass (II, 4).

tum-kū pavitra ātmā aur āg-tē baptismā dēlō. Wai-kā hāth-par supō chha; apnō khalyān khūb pūnlō, aur gēhū apnā bhayār-mā kaffhā karlō, par bākhā-kū wē āg-mā jō nī mānjdi phūklō, He shall baptise you with the Holy Ghost and with fire. A fan is in His hand; He will thoroughly purge His threshing-floor; and the wheat He will gather into his garner, but the chaff He will burn up with unquenchable fire (Matt. iii, 11, 12).

mī apnō ātmā wai-par dharulō, ar ō pradēsyā-kū nyāu batlālō. Na ō jhagrā karlō, na dhūm-dhām machālō, na bāṭ-mā kuī wai-kī bāch sunlō. Ō kurchyā nolturañ bī nī tōrlō ar dhūwālō bāthlō bī nī majāwlō, jawārē tāi nyāu-kū jīt-kā wāstā nī bhējlō. Ar wai-kā nañ-par pradēst-lōk āsrō rekhlā, I will put my Spirit upon Him, and He shall declare judgment to the Gentiles. He shall not strive nor cry aloud; neither shall any hear His voice in the streets. Bruised reeds shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles hope (Matt. xii, 18-21).

bāndyū rolō, it will remain bound (Matt. xviii, 18).

āpas-mā larāi kari-k dēkhulā, having fought amongst ourselves we shall see (II, 2).

basti-mā jāulā, wakh tarulō, we shall go into the village, there shall we fight (II, 2).

ham kyā khaulā, kyā pyulā, kyā pairlā, what shall we eat, what shall we drink, what shall we wear (Matt. vi, 25)?

ham yēkhī tīn dērā baṇaulā, we shall even here make three tabernacles (Matt. xvii, 4).

wai-kū pāilyā, ye shall find him (Matt. ii, 8).

tumū yē-i dādā-tē bī bōlilyā ar sab kiōhhu jō tumā bintī-mā bīkās kai-k māgilyā sō pāilyā, (if) ye will say even to this very mountain and all things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. xxi, 21, 22).

wai dīn-mā bhīḍē māi-mā bōllā, in that day many shall say unto me (Matt. vii, 22).

ō dīn ālā ki bandrā ū-tē līyā jālō, those days will come when the bridegroom shall be taken away from them (Matt. ix, 15).

duī janānē ēkā jādrā pisaṇ logī-rati, ēk pakryā jālī, ar ēk chhuṭī jālī, two women shall be grinding at one mill; and one shall be taken and the other left (Matt. xxiv, 41).

The **Past Tense** and all other tenses formed from the Past Participle are construed almost exactly as in Hindī; i.e. in the case of Transitive verbs, the subject is put in the agent case, and, when mutable, the verb agrees in gender and number with the object. The construction differs from Hindī and follows Rājasthānī and Gujarātī in this, that the verb agrees in gender and number with the object, even when the latter is in the dative case.

Intransitive verbs are, on the other hand, construed actively.

There are two forms of the Past tense. The first form is made with the past participle in *ē* (*mārē*). This form does not further change for gender in the singular. In the plural *n* is added. Thus we have:—

(a) Singular Transitive Verbs:—

maī-n pāp karē, I did sin.

āpni bīrsat bāf diyē, he divided his property.

bābū-jī-n apnā naukraū-tē bōlē, the father said to his servants (note that *bōlē* is transitive).

nāch-kī āwāj sunē, he heard the noise of dancing.

pitā-jī-n ō kuśal-pūrbak pāyē, the father got him in good health.

mai-n apnā pitā-kū jawāb diyē, he gave answer to his father.

wē-kū phēk-dinē, (he) flung him away (II, 2).

hāthī-kū apnā khisā-par dhar-dinē, (she) put the elephant in her pocket (II, 2).

bīr-an dāḍā-kō rastā pūchhē, the hero asked the road of the mountain (II, 2).

bīr-un bhārī jōr lagāyē, the hero applied great force (II, 2).

wē-kū rōṭi (fem.) *dinē*, (she) gave the loaf to him (II, 3).

sabū-n Paramēśwar-kō dhanya kinē, all made thanks of (i.e. to) God (II, 5).

kabūl karē, (they) confessed (II, 5).

(b) Singular Intransitive Verbs:—

barō akāl parē, a severe famine fell.

ō kaṅgāl hōi-gayē, he became poor.

bachī-gē, he was saved; *milē*, he was found.

āp-kō bhāī āyē, your brother came.

jō āp-kī sampatī khāi-gayē, who ate up your property.

layan-kū gayē, he went to flight (II, 1).

sātū li-gē, he took away *sātū* (II, 1).

duoi pahar tak chalē, he went during two watches (II, 1).

gahrō talau milē, a deep lake was met (II, 1).

bīr-kā dērā pahūchē, he arrived at the hero's house (II, 2).

jab wō rōṭi khāi chukē, when he had finished eating the loaf (II, 4).

This form is not so common in the plural, either in transitive or intransitive verbs. When *n* is added to form the plural the preceding *ē* is shortened to *e* or *i*, so that the terminations are *en* or *in*. Examples are:—

Transitive:—

apnā khasam-kū dekhlaīn (from *dekhlēnō*), she showed them to her husband (II, 4).

Intransitive :—

jab sātū bhiṣ gayen, when the *sattū* (plural) was soaked (II, 1).

baṇ-kā jāncar pāṇi pēṇ-kū āyen, the forest animals came to drink water (II, 1).

laṇ-kū tayār hōyen, they became ready for fighting (II, 4).

There is one instance of the feminine, the form of which is doubtful,—

bandrā milaṇ-kā wāstā gainē, (ten virgins) went to meet the bridegroom (Matt. xxv, 1).

The second form of the past tense is, in the case of transitive verbs, simply the past participle, agreeing, as already explained, with the object in gender and number. Thus :—

tī-n wō kai-tē mōl lēyō, from whom didst thou buy that?

jai-n ō apṇā khētū-mā bhēṣyō, who sent him into his fields.

wai-n bōlyō, he said.

wai-n pūchhyō, he asked.

ulaṅghan nī karyō, (I) did not do disobedience.

āp-an māi-saṇi ēk khāḍū-kō bachā bhī na dēyō, Your Honour did not give to me even a kid.

wē-n apṇi sunḍ-saṇi (fem.) *talau-mā ḍālī*, he put his trunk in the tank (II, 1), (Fem. object in dative case).

ēk bayī kīkār mārī, (the elephant) trumpeted loudly (II, 1).

wē-n hāthī-kī sunḍ pakṛī, he seized the trunk of the elephant (II, 2).

wē-n naunī-tē pūchhī, he asked the daughter (II, 2). Here the fem. object is in the ablative case.

wē-n sātū-saṇi (acc. plur. masc.) *wē talau-mā ḍāl-dinyā*, he threw that *sattū* into the lake (I, 1).

budhiyā-n apṇā kaṇḍhā-mā dhar dinyā, the old woman placed them on her shoulder (II, 3).

The second form of the past tense of an intransitive verb has special forms for the first and second persons, but the third person is the same as the past participle. We take as the model verb *chalnō*, to go.

Sing.	Plur.
<i>chalṃ</i>	<i>chalā, chalā</i>
<i>chalī</i>	<i>chalāi, chalā</i>
<i>chalō</i> (fem. <i>chalī</i>)	<i>chalā</i> (fem. <i>chalī</i>)

Examples are—

māi ōj bahut chalṃ, I walked a long way to-day.

mā dharmyāṃ nā par pāpyāṃ-kū bulauṃ āyṃ, I came to call not the righteous but sinners (Matt. ix, 13).

hamū-kū dukh dēṇ-kā wāstā āz, didst thou come to torment us (Matt. viii, 29)?

dūr dēś chalī gayō, he went away to a far country.

wakh rohan logyō, he began to remain there.

khabardār hōyō, he became sensible.

apṇā bābā-jī pās chalō, he went near his father.

ghar-kā najik paūchhyō, he arrived near the house.
tērō bhāi maryō, phir bachyō, thy brother died, again he escaped.
apē mā-kā pās bhājī-k gaī, she fled to her mother (II, 2).
vī-kī mā bhair āi, her mother came outside (II, 2).
duiyāū-kī bhēt hōi, a meeting of the two took place (II, 2).
ek budalī mīlī, an old woman was met (II, 3).
uā uhi-k wai-kī sēwā karan lagī, she arose and ministered unto him (Matt. viii, 15).
haman kabārī tū rōgī yā kaid-mā dēkhī ar tuai-mū āyā, when saw we Thee sick or in prison and came to Thee (Matt. xxv, 39) ?
ham uai-sīnī kē-lāi nī nikālī sakyā, why could we not cast him out (Matt. xvii, 10) ?
haman tū kabārī pardēsī dēkhī ghar-mā lōyā, when saw we Thee a traveller and took Thee into the house (Matt. xxv, 38) ?
tum kyā dēkhan-kū nikalyāi, what went ye forth for to see (Matt. xi, 8) ?
tumū nī nāchyā, ye did not dance (Matt. xi, 17).
pītā uai manau lagyā (plur. of respect), the father began to entreat him.
duiyē bastī-kā rastā chalyā, both went on the road to the village (II, 3).
kāpan lagyā, they began to tremble (II, 4).
jō tayār chhai uai-kā dagrā byāu-mā gaī, (the virgins) who were ready went in with him to the wedding (Matt. xxv, 10).

The **Perfect** tense is formed, as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mērō bāp dāḍō jāyū-chha (not *gayū-chha*, as we should expect), my father has gone to the mountain (II, 2).

ham lōk sabī kichhū chhōrī-k tērā dagrā lagyā-chhaū, we have left all and followed Thee (Matt. xix, 27).

The **Pluperfect** is similarly formed with the past tense of the verb substantive, as in :—

tērō nām mai-n pahilē-tē sun rakhē-chhayō, I had heard thy name from before (II, 2).

bathaū hōy lagyō-chhayō, a storm had begun to be (II, 4).

rāt-mā jab hamū sēyā-chhayā, at night, while we slept (Matt. xxviii, 13).

In the parable, the pluperfect is, however, formed by using not the past participle but the conjunctive participle, with the auxiliary. Thus :—

bhant dīn nī bitī-chhayā, many days had not passed.

yō mērō laykō marī-chhayō khōyē gaī-chhayō, this my son had died, had been lost.

tērō bhāi harchī-chhayō, thy brother had been lost.

The **Passive voice** is formed much as in Hindī, by combining the past participle with the verb *jāyō*, to go, but the oblique singular of the participle is usually employed. Thus :—

khōyē gaī-chhayō, he had been lost.

mērā khadyāyō jān-kā wāstā, for my being buried (Matt. xxvi, 12).

jakh-kakhī yā maṅgal-bārtlā prachār karyā jālī, wherever this gospel will be preached (Matt. xxvi, 13).

tumārō ghar tumārā wāstā bājō chhōryā jānd, your house is being left for you desolate (Matt. xxiii, 38).

ō dīn ālā ki bandrā ū-tē liyā jālō, the day will come when the bridegroom will be taken from them (Matt. ix, 15).

ēk pakaryā jālī, one (woman) will be seized (Matt. xxiv, 41).

In Kumauni there is an organic Passive formed by adding *ī* to the root. I have met one or two examples of a corresponding form in Garhwāli, in :—

sō swarg-mā khōliyū rālō, that will remain loosed in heaven (Matt. xviii, 18).

kē-tē lupiū karlō, wherewith will it be made salted (Matt. v, 13) ?

Causal verbs are formed as in Hindi by adding *ā* to the root. The infinitive ends in *auñō*. Thus, *charauñō*, past participle *charāyō*, to cause to graze.

There are numerous irregular causal verbs. Most of these also follow Hindi; e.g. *marnō*, to die; *mārñō*, to kill. We have an example of the Causal of *khāñō*, to eat, in :—

ū-siñī khaund, He feedeth them (Matt. vi, 26).

Compound verbs are formed much as in Hindi. Examples are :—

Intensives :—

dē-dēcā, give away; *bāt-diyē*, he divided; *chalī-gayō*, he went away.

Potentials :—

mī-kū saphā kart sakdi, Thou canst make me clean (Matt. viii, 2).

kuī nī bōlī sakyō, no one could speak (Matt. xxii, 46).

Compleatives :—

jab ō sab upāi chukē, when he had finished squandering everything.

Desideratives :—

bhitar jāñō nī chāyō, he did not wish to go inside.

Inceptives :—

ō ānand karan lagyō, he began to rejoice. See also under the head of the Infinitive.

Permissive :—

maryā apnā maryāñ-kū khañyauñ dē, let the dead bury their dead (Matt. viii, 22).

I have not noted an instance of an Aquisitive compound.

The ordinary **Negative** is *nī*, of which numerous examples will be found in the specimens. We also sometimes find *nā*, as in examples on pp. 293 and 295. With the imperative we have *nā*, as in *bhitrā-tē kichhu chiz-bast lōñ-kū nā utar*, let him not descend to take any property from within (Matt. xxiv, 17).

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

के आदमौ-का वी नौन्याल कया । जँ-मा-न छोटा नौन्याल-न अपणा बाबा-जो-मा बोले हे बाबा-जो विसंत-मा-न जो मेरो हिंसा क सो में-सणी दे-देवा । तव ज-न अपणी विसंत बाँट-दिये । भीत दिन नौ बीती कया कि छोटा नौन्याल-न सब कट्टा करी-क दूर देश चली गयो और वख लुंगारपना-मा दिन काटौ-क अपणी विसंत उड़ाई दिये । जब ओ सब उड़ाई चुके तव वै देश-मा बड़ो अकाल पड़े और ओ कंगाल होई गये । और ओ वै देश-का रहणवालों-मा-न एक-का यख जाई-क वख रहण लग्यो जे-न ओ अपणा खेतू-मा सुंगर चरीण-क भेज्यो । और ओ जँ छीमियौ-ते जौ-सणी सुंगर खांदा कया अपणी पेट भरनो चांदो कयो । और ओ वै-सणी कुछ नौ देदा कया । तव बाँ-ते खबरदार होयो और वै-न बोल्यो कि मेरा बाबा-जो-का कतनाई मजूरदारौ-का खान-ते जादा रोटी पकद और में भूख-ते मरटू । में उठौ-क अपणा बाबा-जो पास जौलो और जँ-का पास बोललो कि हे बाबा-जो में-न स्वर्ग-का विरुद्ध आप-का सामणे पाप करे । में फिर आप-को नौन्याल बोलन लायक नौ कऊँ । में-सणी अपणा नौकरू-मा-न एक-का बराबर बणावा । तव ओ उठौ-क अपणा बाबा-जो पास चल्यो और दूर-ही कयो कि वै-का बाबा-जो-न वै देखी-क दया करे और दौड़ी-क वै-का गला-पर लिपटी-क चूम्यो । बेटा-न जँ-मा बोल्यो हे बाबा-जो में-न स्वर्ग-का विरुद्ध आप-का सामणे पाप करे । फिर आप-को नौन्याल बोलन लायक नौ कऊँ । वै-का बाबा-जो-न अपणा नौकरौ-ते बोले कि सब-ते अच्छा कपड़ा निकाली-का वै पैरावा । और वै-का हाथ-पर गुंठी और पैरौ-मा जूतो पैरावा । और हम खावाँ आनन्द कराँ । के-लाई कि यो मेरो लड़को मरी कयो फिर बची-गे । खोये गई कयो फिर मिले । तव ओ आनन्द करन लग्यो ॥

वै-को जेठो नौन्याल खेत-मा कयो । और जब घर ओंद घर-का नजीक पौख्यो तव बाजा और नाच-की आवाज सुणे । और वै-न अपणा नौकरू-मध्ये एक-

कू अपणा पास बुलाई-क पूछो कि यो क्या छ । वै-न वै-का पास बोल्हो आप-को भाई आयै और आप-का पिता-जी-न अच्छो भोजन करे ये सबब-ते कि ओ कुशल-पूर्वक पाये । पर वै-न गुस्सा करे अर भीतर जाणो नौ चायो । याँ-ते वै-का पिता भैर आई-क वै मनीष लग्या । वै-न अपणा पिता-कू जबाब दिये कि देखा कि मैं बूतना बसैं-ते आप-को सेवा करटू । कभी आप-की आज्ञा-को उलंघन नौ कछो और कभी आप-न मैं-सणी एक खाड़ू-को वचा-भी नौ देयो कि मैं अपणा मित्रू-का साथ आनन्द करदो । परंतु आप-को नौनो जो पातरू-का संग आप-की संपत्ती खाई गये जवारे-ही आयै तवारे-ही तुम-न वै-का वास्ता अच्छो खाणो करे । पिता-न वै-का पास बोले हे बेटा तू सदा हमारा-ही साथ छई । जो कुछ मेरो छ ओ सब तेरो छ । पर आनन्द करनो और खुशी रहणो चाइन्दो छयो के-लाई कि यो तेरो भाई मण्यो फिर बचे । हर्ची छयो मिली गये ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN I.

Kai-ādmī-kā dwi naunyāl chhayā. Ū-mā-n chhōṭā-naunyāl-an
A-certain-man-of two sons were. Them-in-from the-young-son-by
 appā-bābā-jī-mā bōlē, 'hē-bābā-jī, bīrsat-mā-n jō mērō hisā
his-own-father-to it-was-said, 'O-father, property-in-from what my share
 chha, sō maī-saṇī dē-dēwā.' Tab ū-n appī bīrsat bāt-diyē.
is, that me-to give-away.' Then him-by his-own property was-divided.
 Bhaut dīn nī bitī-chhayā, ki chhōṭā-naunyāl-an sab kaṭṭhā
Many days not passed-were, that the-young-son-by all together
 kari-k dūr dēs chali-gayō, aur wakh lūgārpanā-mā dīn
made-having far country went-away, and there debauchery-in days
 kaṭī-k appī bīrsat urāi-diyē. Jab ō sab urāi chukē,
cut-having his-own property was-wasted. When he all wasted had,
 tab wai-dēs-mā baṛō akāl parē, aur ō kaṅgāl hōi-gayē. Aur
then that-country-in great famine fell, and he poor became. And
 ō wai-dēs-kā rahanwālaū-mā-n ēk-kā yakh jāi-k wakh
he that-very-country-of dwellers-in-from one-of here gone-having there
 rahan lagyō, jai-n ō appā-khētō-mā suṅgar charaun-kū bhējyō.
to-remain began, whom-by he his-own-fields-in swine feeding-for was-sent.
 Aur ō ū-chhīmiyaū-tē, jāū-saṇī suṅgar khāndā-chhayā, apnō
And he those-husks-with, which (acc. plur.) the-swine eating-were, his-own
 pēt bharnō chāndō-chhayō; aur kwī wai-saṇī kuchh nī
belly to-fill wishing-was; and anyones him-to anything not
 dēndā-chhayā. Tab wā-tē khabardār hōyō, aur wai-n bōlyō
giving-were. Then there-from sensible he-became, and him-by it-was-said
 ki, 'mērā-bābā-jī-kā kaṭnā-ī-majūrdāraū-kā khān-tē jādā
that, 'my-father-of how-many-very-hired-servants-of eating-than more
 rōṭī pakd, aur maī bhūkh-tē mardū. Maī uṭhī-k
bread is-being-cooked, and I hunger-by am-dying. I arisen-having
 appā-bābā-jī-pās jāulō, aur ū-kā pās bōllō ki, "hē bābā-jī,
my-own-father-near will-go, and him-of near will-say that, "O father,
 maī-n swarg-kā biruddh āp-kā sāmṇē pāp karē, maī phir
me-by heaven-of against Your-Honour-of before sin was-done, I again

āp-kō naunyāl bōlan lāyak nī chhañ; mañ-saṇī
Your-Honour-of son to-be-called fit not am; me (acc. sing.)
 appā-naukarū-mā-n ēk-kā barābar banāwā." Tab ō uthī-k
thine-own-servants-in-from one-of like make." Then he arisen-having
 appā-bābā-jī-pās chalyō, aur dūr-hī chhayō, ki wai-kā
his-own-father-near went, and distant-even he-was, that him-of
 bābā-jī-n wai dēkhī-k dayā karē, aur daurī-k wai-kā
the-father-by him seen-having compassion was-made, and run-having him-of
 galā-par liptī-k chūmyō. Bētā-n ū-mā bōlyō,
neck-on clung-having he-was-kissed. The-son-by him-to it-was-said,
 'hē-bābā-jī, mañ-n swarg-kā biruddh āp-kā sāmṇē pāp karē.
'O-father, me-by heaven-of against Your-Honour-of before sin was-done.
 Phir āp-kō naunyāl bōlan lāyak nī chhañ.' Wai-kā
Again Your-Honour-of son to-be-called fit not I-am.' Him-of
 bābā-jī-n appā-naukarū-tē bōlē ki, 'sab-tē achchhā kaprā
the-father-by his-own-servants-to it-was-said that, 'all-than good clothes
 nikālī-k, wai pairāwā; aur wai-kā hāth-par guṇṭhī, aur pairāñ-mā
produced-having, him clothe-ye; and him-of hand-on a-ring, and feet-on
 jūtō pairāwā. Aur ham khāwā, ānand karā; ke-lāī ki yō
shoe clothe-ye. And we may-eat, rejoicing may-make; because that this
 mērō larkō marī-chhayō, phir bachī-gē; khōyē gai-chhayō, phir
my son died-had, again was-saved; lost gone-had, again
 milē.' Tab ō ānand karan lagyō.
was-found.' Then he rejoicing to-make began.
 Wai-kō jēthō naunyāl khēt-mā chhayō, Aur jab ghar aund
Him-of the-elder son the-field-in was. And when home coming
 ghar-kā najik paūchhyō, tab bājā aur nāch-kī āwāj sunē.
house-of near he-arrived, then music and dancing-of sound was-heard.
 Aur wai-n appā-naukarū-madhyē ēk-kū appā-pās bulāī-k
And him-by his-own-servants-among one-to himself-of-near called-having
 pūchhyō ki, 'yō kyā chha?' Wai-n wai-kā pās bōlyō,
it-was-asked that, 'this what is?' Him-by him-of near it-was-said,
 'āp-kō bhāī āyē, aur āp-kā pitā-jī-n achchhō bhōjan
'Your-Honour's brother came, and Your-Honour's father-by good feeding
 karē, yē-sabab-tē ki ō kuśal-pūrbak pāyē.' Par wai-n gussā
was-made, this-reason-by that he prosperity-with was-got.' But him-by anger
 karē, aur bhitar jānō nī chāyō. Yā-tē wai-kā pitā
was-made, and within to-go not he-wished. Here-from him-of the-father
 bhair āī-k wai manaun lagyā. Wai-n appā-pitā-kū jābāb
outside come-having him to-entreat began. Him-by his-own-father-to answer

diyē ki, 'dēkhā, ki maī itnā-barsāū-tō āp-ki sōwā
was-given that, 'see, that I so-many-years-from Your-Honour-of service
 kardū. Kabhī āp-ki ājñā-kō ulānghan nī karyō,
am-doing. Ever Your-Honour-of command-of transgression not was-made,
 aur kabhī āp-an maī-saṇī ēk-khādū-kō bachā bhī nī dēyō,
and ever Your-Honour-by me-to one-goat-of young-one even not was-given,
 ki maī appā-mitrū-kā sāth ānand kardō. Parantu,
that I my-own-friends-of with rejoicing I-might-have-made. But,
 āp-kō naunō, jō pātrū-kā saṅg āp-ki sampatī
Your-Honour-of son, who harlots-of in-company Your-Honour-of property
 khāi-gayē, jabārē-hī āyē, tabārē-hī tum-an wai-kā wāstā achchhō
ate-up, when-even he-came, then-even you-by him-of for good
 khānō karō. Pitā-n wai-kā pās bōlē, 'hē bētā, tū
eating was-made.' The-father-by him-of near it-was-said, 'O son, thou
 sadā hamārā-hī sāth chhāī; jō-kuchh mērō chhā, ō sab tērō chhā;
ever us-of-even with art; what-ever mine is, that all thine is.
 Par ānand karnō aur khuṣī rahnō chhāindō chhayō, kē-lāi ki
But rejoicing to-make and happy to-remain proper was, because that
 yō tērō bhāī maryō, phir bachyō; harehī-chhayō, mili-gayē.
this thy brother died, again escaped; lost-had-been, found-was.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

पूर्व और पश्चिम-का वीर-को मुलाकात ॥

। १। पहिला जमाना-मा डी नामौ वीर छया। एक पूर्व दिसा-का कोणा दुसरो पश्चिम दिसा-का कोणा-मा रहंदो छयो। एक-को नाम सुणौ-क दुसरो जलदो छयो। एक-को घर दुसरा-का घुस-ते वारा बर्स-को वाटो छयो। एक दिन पूर्व-को वीर पश्चिम-का वीर-का साथ मुलाकात व लड़न-कू गये। अपना खाण-कू बरा-कू सातू लौ गे। डी पहर तक चले। रस्ता-मा वे-कू एक बड़ो लम्बो चौडो व गहरो तलौ मिले। तब वे-न अपना पास-का सातू-सणौ वे तलौ-मा डाल दिन्था। जब सातू भिजौ गयेन तब वो कुछ सातू-कू खाई गये। पिछाड़ी वे धोरा एक बड़ा पेड़-का मूड़े से गये। 'ये बीच वे धोरा-का वण-का जानवर रोज-का बीणवाला पाणौ पेण-कू आयेन। तलौ सूखी देखौ-क तब दुसरो तर्फ पाणौ टुंडण-कू चलौ गये। पिछाड़ पाणौ पेण-कू एक वण-हाथी आये। वे-न अपना सुन्ड-सणौ तलौ-मा डालौ। पाणौ नौ मिलन-ते एक बड़ौ किल्कार मारी। वौ किल्कार-ते वे वीर-को नौद खुलौ ॥

। २। तब वे-न गुस्सा-मा आइ-क वे हाथी-को-सुन्ड पकड़ी। वे-कू अपना हाथ-ते पश्चिम-का वीर-का चौक-मा फेंक दिने। वे चौक-मा पश्चिम-का वीर-को नौनी साहि कुटणौ छई। हाथी-कू अनौखी भाँती-को कौड़ो-सी देखी-क डरा-का मारा भितर अपना मा-का पास भाजौ-क गई। तब वौ-को मा भेर आई। हाथी-कू एक नई किस्म-को कौड़ो समझौ-क अपना दगड्याणि-कू देखौण-कू अपना खीसा पर धर दिने। वौ-का पिछाड़ी वे दिन पूर्व-को वीर भौ वारा बर्स-को रस्ता घंटू-मा चलौ-क पश्चिम-का वीर-का डेरा पहुँचे। वे-न तेरो बाप कख छ करी-क पश्चिम-का वीर-को नौनी-ते पूछी। नौनी-न जवाब दिने मेरो बाप लाखड़ा काटण-कू वारा बर्स-ते उचा डाँडो जायूँ छ। तब पूर्व-का वीर-न वौ नौनी-ते डाँडा-को रस्ता

पूछे। नौनी-न बताई दिने। तब वो डाँडा-कू गये। रस्ता-मा हीयों-की भेट होई। पश्चिम-को वीर सारा वणू-का बड़ा बड़ा डालू-कू जड़ा-ते उखाड़ी-क ज-को बड़ा डाँडा-का बराबर बोज अपणा सिर-मा रखी-क अपणा घर-कू औणू क्यो। पूर्व-को वीर वे-का पिछाड़ी गये। वे-का बोज-कू पिछाड़ी-ते खेंची-क थामी दिने। जब पश्चिम-का वीर-न भारी जोर लगाये तब बोज-कू निकाली-क अगाड़ी चली गये। पिछाड़ी देखी-क बोले अरे पूर्व-का वीर, तेरो नाम मै-न पहिले-ते सुण रखे क्यो। तेरा मिलन-की बड़ी चाह कई। आज मिली गे। मै-कू बड़ी खुसी होई। अब तू में आपस-मा लड़ाई करी-क देखुला कि हम द्वियों-मा को बड़ो छ। पूर्व-का वीर-न बोले यख त जंगल छ। हमारी हार जीत के-न जाननी। बस्ती-मा जौला। वख लडुला ॥

। ३। तब द्विये बस्ती-का रस्ता चल्या। ये बिच जँ-सणी एक बुडली मिली। द्वियों-न बुडली-मा बोले तू हमारी लड़ाई-कू देख। बुडली-न जँ-कू बोले मेरो नाती गोरू भैंसा चरीण-कू वण-मा जायूँ छ। वे-का वास्ता रोटी ली जांदू। वे-कू रोटी दे-क तुम द्वियों की लड़ाई-कू देखूँलो। इतना बोली-क बुढिया-न ही वीरों-कू मय लाखड़ों-का बोज सुदा-का अपणा कन्हा-मा धर दिन्या। पिछाड़ी अपणा नाती-का धोरा गई। वे-कू रोटी दिने ॥

। ४। जब वो रोटी खाई चुके तब ही वीर वख लडन-कू तयार होयेन। त वीं-का नाती-न बुढिया-कू अपणा गोरू भैंसों लाखड़ों सुदा ही वीरों-कू अपणी गाती-मा रख दिन्या। अपणा घर-कू गये। ये बीच वयों होण लग्यो क्यो। वे वयों-ते वीं बुढिया-को नाती मय बुडली गोरू भैंसा व ही वीरों व लाखड़ों-का बोज-का उड़ी-क एक जगा पहुँच्यो। वख ही जनानी साट्टि कुटणी कई। एक जनानी-का आँखा भितर जनौ घास-का समान बैठे। तब वीं जनानी-न दुसरी जनानी-मा बोले मेरा आँखा-ते खड़ निकाली दे। दुसरी जनानी-न बोले जो वे खड़ मै-कू-ही दे देली, त तब निकाली दूँलो। पहिली जनानी ई करार-पर कबूल होई। तब दुसरी जनानी-न खड़-कू (बुडली-का नाती-कू मय गोरू भैंसा व ही वीरों व लाखड़ों-का बोज सुदा) निकाली-क अपणा खीसा-पर धर दिन्या। पिछाड़े-कू खड़-कू अपणा खीसा-ते गाड़ी-क अपणा खसम-कू देखलैन। वीं-का खसम-न अपणी जनानी-मा बोले यूँ सब कीड़ों-सणी हमारा विराला-कू दे दे। वो खै देलो। यूँ बातों-कू देखी-क ही वीर बुडली व बुडली-को नाती बहुत डरी-क घर घर काँपण

लग्या । तब सबू-न आफूँ-आफूँ-कू दुनियाँ-की चीजों-मध्ये सब-ते छोटी जाणी-क अछताई पछताई-क हाथ जोड़ी बिल्ली करी-क वीं जनानी-ते व वीं-का खसम-ते पिछो छुड़ाई-क अपना घर गयेन । अपना अपना घर-मा आई-क एक एक-न यो सारी विस्तार अपना अपना घरवालों व पड़ोसियों-मा व दोस्तों-मा बोले ॥

। ५ । सबू-न कट्टा होई-क आफूँ-कू कुछ वस्तु नो समझी-क परमेश्वर-को धन्य किने । और कबूल करे हे परमेश्वर हम तेरी सृष्टी-मा सब-ते छोटी छवाज । ये संसार-मा कै बात-को घमन्ड आदमी-कू नो करना चाईदो । " एक-ते एक बड़ो और एक-ते एक छोटी छ । परमेश्वर-की नजर-मा हम सब कौड़ा-का समान छवाज ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

STANDARD DIALECT OF ŚRĪNAGAR.

DISTRICT GARHWAL.

SPECIMEN II.

PŪRB AUR PAŚCHIM-KĀ BIRŪ-KĪ MULĀKĀT.
EASTERN AND WESTERN-OF HEROES-OF INTERVIEW.

(1) Pahilā-jamānā-mā dwi nāmī bir chhayā. Ek pūrb-disā-kā
 (1) First-time-in two famous heroes were, One eastern-direction-of
 kōṇā, dusrō paśchim-disā-kā kōṇā-mā rahādō-chhayō. Ek-kō
 in- corner, the-second western-direction-of corner-in dwelling-was. One-of
 nām suṇī-k dusrō jaldō-chhayō. Ek-kō ghar dusrā-kā
 name heard-having the-second burning-was. One-of house the-second-of
 ghar-tē bārā-bars-kō bātō chhayō. Ek din pūrb-kō bir paśchim-kā
 house-from twelve-years-of road was. One day the-east-of hero the-west-of
 bir-kā sāth mulākāt wa laṇ-kū gayē. Apṇā-khāṇ-kū barā-kū
 hero-of with interview and fighting-for went. His-own-eating-for viaticum-for
 sātū li-gē. Dwi pahar tak chalē. Rastā-mā wē-kū
 sātū (plur.) he-took-away. Two watches during he-went. The-road-in him-to
 ēk baṛō lambō chauṛō wa gahrō talau milē. Tab wē-n apṇā-pās-kā
 a great long wide and deep lake was-met. Then him-by himself-of-near-of
 sātū-saṇī wē-talan-mā ḍāl-dinyā. Jab sātū bhiji-gayen, tab wō
 sātū (acc.) that-lake-in were-thrown. When the-sātū was-soaked, then he
 kull-sātū-kū khāi-gayē. Pichhāṛī wē-dhōrā ēk-barā-pēr-kā mūrē
 entire-sātū (acc.) ate-up. Afterwards that-near a-great-tree-of under
 sē-gayē. Yē-bich wē-dhōrā-kā baṇ-kā jānwar rōj-kā
 went-to-sleep. This-meantime that-near-of forest-of animals (every-)day-of
 aṇṇ-wālā pāṇī pēṇ-kū āyen. Talau sūkhō dēkhī-k tab
 comes water drinking-for came. The-lake dried seen-having then
 dusrī-tarph pāṇī dhundāṇ-kū chālī-gayē. Pichhāṛī pāṇī
 in-another-direction water searching-for they-went-away. Afterwards water
 pēṇ-kū ēk baṇ-hāthī āyē. Wē-n apṇī-sund-saṇī talau-mā
 drinking-for a forest-elephant came. Him-by his-own-trunk (acc.) the-lake-in
 ḍālī. Pāṇī nī milan-tē ēk baṛī kilkār māri. Wī-kilkār-tē
 was-put. Water not being-got-from a great scream was-struck. That-scream-from
 wē-bir-kī nīd khulī.
 that-hero-of sleep was-loosened.

(2) Tab wē-n gussā-mā āi-k wē-hāthi-ki sund pakṛi.

(2) Then him-by anger-in come-having that-elephant-of trunk was-seized.

Wē-kū apnā-hāth-tē paśchim-kā bīr-kā chauk-mā phēk-dinē.
Him-as-for his-own-hand-with the-west-of hero-of courtyard-into he-was-thrown.

Wē-chauk-mā paśchim-kā bīr-ki nauni sāṭṭi kuṭṭi-chhai.
That-courtyard-in west-of hero-of daughter paddy pounding-was.

Hāthi-kū anaukhī-bhāṭi-kō kīrō-si dēkhī-k, darī-kā-mārā bhitar
The-elephant (acc.) strange-kind-of insect-like seen-having, fear-of-through within

apni-mā-kā pās bhāji-k gai. Tab wī-ki mā bhair
her-own-mother-of near fled-having she-went. Then her-of mother outside

āi. Hāthi-kū ēk-naī-kism-kō kīrō samjhi-k,
came. The-elephant (acc.) a-new-kind-of insect understood-having,

apni-dagaryāni-kū dekhaun-kū apnā-khīsā-par dhar-dinē. Wā-kā
her-own-companions-to showing-for her-own-pocket-on it-was-put. There-of

pichhāri wē-din pūrb-kō bīr bhī bārā-bars-kō rastā ghaṭū-mā
after (on-)that-day the-east-of hero also twelve-years-of road (a-few-)hours-in

chali-k paśchim-kā bīr-kā dērā pahūchē. Wē-n, 'tērō bāp
gone-having the-west-of hero-of (at-)abode arrived. Him-by, 'thy father

kakh chha?' kari-k, paśchim-kā bīr-ki nauni-tē pūchhi.
where is?' made-having, the-west-of hero-of daughter-from she-was-asked.

Nauni-n jabāb dinē, 'mērō bāp lākhṛā kātān-kū
The-daughter-by answer was-given, 'my father sticks cutting-for

bārā-bars-tē uchā dāḍō jāyū-chha.' Tab pūrb-kā bīr-an
twelve-years-than more mountain gone-has.' Then the-east-of hero-by

wī-nauni-tē dāḍā-kō rastā pūchhē. Nauni-n batāi-dinē.
that-daughter-from mountain-of road was-asked. The-daughter-by it-was-explained.

Tab wō dāḍā-kū gayē. Rastā-mā dwiyān-ki bhēt hōi.
Then he mountain-to went. The-road-in the-two-of meeting became.

Paśchim-kō bīr sārā-banā-kā barā-barā-dālū-kū jāṛā-tē ukhāri-k,
The-west-of hero all-forests-of big-big-trees (acc.) root-from torn-up-having,

ū-kō barā-dāḍā-kā barābar bōj apnā-sir-mā rakhī-k
them-of a-great-mountain-of equal load his-own-head-on placed-having

apnā-ghar-kū aṅgū-chhayō. Pūrb-kō bīr wē-kā pichhāri gayē.
his-own-house-to coming-was. The-east-of hero him-of behind went.

Wē-kā bōj-kū pichhāri-tē khēchi-k thāmi-dinē. Jab
Him-of the-load (acc.) behind-from dragged-having he-was-stopped. When

paśchim-kā bīr-an bhāri jōr lagāyē, tab bōj-kū
the-west-of hero-by heavy force was-applied, then the-load (acc.)

nikālī-k agāri chali-gayē. Pichhāri dēkhī-k bolē,
extricated-having in-front went-on. Backwards looked-having it-was-said,

'arē pūrb-kā bīr, tērō nām mai-n pahilē-tē sun-rakhē-ehhayō.
 'ah east-of hero, thy name me-by before-from been-heard-was.
 Tērū-milan-kī barī chāh chhai. Āj mili-gē, mai-kā barī
 Thy-meeting-of great desire was. To-day (thou)-art-met, me-to great
 khusī hōī. Ab tū māī āpas-mā larāī kari-k
 happiness became. Now thou I ourselves-among fighting done-having
 dēkhulā ki ham-dviyaū-mā kō barō chha.' Pūrb-kā bīr-an
 we-shall-see that us-both-in who great is.' The-east-of hero-by
 bōlē, 'yakh ta jāngal chha. Hamārī hār-jīt kai-n
 it-was-said, 'here verily forest is. Our defeat-victory whom-by
 jānnī? Bastī-mā jāulā. Wakh larulā.
 will-be-known? Village-in we-shall-go. There we-shall-fight.'

(3) Tab dwiyē bastī-kā rastā chalyā. Yē-bich ū-saṇī
 (3) Then the-two the-village-of on-road went. This-meantime them-to
 ēk buḍalī mili. Dwiyaū-n buḍalī-mā bōlē, 'tū
 an old-woman was-met. The-two-by the-old-woman-to it-was-said, 'thou
 hamārī larāī-kū dēkh.' Buḍalī-n ū-kū bōlē, 'mērō
 our fighting (acc.) see.' The-old-woman-by them-to it-was-said, 'my
 nāti gōrū-bhaīśā charaun-kū baṇ-mā jāyū-chha. Wē-kā wāstā
 grandson cows-buffaloes grazing-for forest-in gone-has. Him-of for-the-sake
 rōṭī lī-jāndū. Wē-kū rōṭī dē-k tum-dwiyaū-kī larāī-kū
 bread I-am-bringing. Him-to bread given-having you-both-of fighting (acc.)
 dēkhūlō.' Itnā bōlī-k budhiyā-n dwi-biraū-kū, may
 I-will-see.' So-many said-having the-old-woman-by the-two-heroes (acc.), with
 lākhraū-kā bōj-sudā-kā, apnā-kandhā-mā dhar-dinyā. Pichhārī
 sticks-of load-including, her-own-shoulder-on were-placed. Afterwards
 apnā-nāti-kā dhōrā gai. Wē-kū rōṭī dinē.
 her-own-grandson-of near she-went. Him-to bread was-given.

(4) Jab wō rōṭī khāī-chukē, tab dwi bīr wakh
 (4) When he the-bread ate-completely, then the-two heroes there
 laran-kū tayār hōyen. Ta wī-kā nāti-n budhiyā-kū,
 fighting-for ready became. Then her-of grandson-by the-old-woman (acc.),
 apnā-gōrū-bhaīśā-lākhraū-sudā dwi-biraū-kū, apnī-gāti-mā
 his-own-cows-buffaloes-sticks-including the-two-heroes (acc.), his-own-lap-of-sheet-in
 rakh-dinyā. Apnā-ghar-kū gayē. Yē-bich bathaū hōṇ
 were-placed. His-own-house-to he-went. This-meantime a-wind-storm to-be
 lagyō-ehhayō. Wē-bathaū-tē wī-budhiyā-kō nāti, may budalī-gōrū-
 began-had. That-storm-by that-old-woman-of grandson, with the-old-woman-cows-
 bhaīśā, wa dwi-biraū, wa lākhraū-kā bōj-kā, urī-k ēk jagā
 buffaloes, and the-two-heroes, and the-sticks-of load-of, flown-having a place

pahūchyō. Wakh dwi janāni sāṭṭi kuṭṭī-chhai. Ēk-janāni-kā ākhā
he-arrived. There two women paddy pounding-were. One-woman-of eye
 bhitar, janau ghās-kā samān, baiṭhē. Tab wī-janāni-n
within, as-it-were a-piece-of-grass like, he-settled. Then that-woman-by
 dusrī-janāni-mā bōlē, 'mērā-ākhā-tē khar nikālī-dē.' Dusrī-janāni-n
the-other-woman-to it-was-said, 'my-eye-from the-grass extract.' The-other-woman-by
 bōlē, 'jō wē khar mai-kū-hī dē-dēli, ta tab nikālī-dūlō.'
it-was-said, 'if that grass me-to-only thou-will-give, verily then I-will-extract.'
 Pahili janāni ī-karār-par kabūl hōi. Tab dusrī-janāni-n
The-first woman this-condition-on agreeing became. Then the-other-woman-by
 khar-kū (buḍalī-kā nātī-kū, may gōrū-bhaīsā, wa
the-grass (acc.) [the-old-woman-of grandson (acc.), with the-cows-buffaloes, and
 dwī-bīraū wa lākhraū-kā bōj sudā) nikālī-k apnā-khīsā¹
the-two-heroes and the-sticks-of load including] extracted-having her-own-pocket-on
 dhar-dinyā. Picchārē-kū khar-kū apnā-khīsā-tē gārī-k
were-put. Afterwards the-grass (acc.) her-own-pocket-from taken-out-having
 apnā-khasam-kū dekhīlān. Wī-kā khasam-an apnī-janāni-mā bōlē,
her-own-husband-to they-were-shown. Her-of husband-by his-own-wife-to it-was-said,
 'yū-sab-kīraū-saṇī hamārā-bīrālā-kū dē-dē. Wō khai-dēlō.' Yū-bātaū-kū
'these-all-insects (acc.) our-cat-to give-away. He will-eat-up.' These-words (acc.)
 dekhi-k, dwī bīr, buḍalī, wa buḍalī-kō nātī, bahut
seen-having, the-two heroes, the-old-woman, and the-old-woman-of grandson, much
 darī-k, thar-thar kāpan lagyā. Tab sabū-n
feared-having, shaking-shaking to-tremble began. Then all-by
 āphū-āphū-kū duniyā-kī chijaū-madhyē sab-tē chhōṭō jānī-k,
themselves-themselves (acc.) the-world-of things-among all-than small considered-having,
 achhī-tāi-pachhī-tāi-k, hāth jōṛī bintī karī-k, wī-janāni-tē,
wailed-lamented-having, hands clasped supplication made-having, that-woman-from,
 wa wī-kā khasam-tē picchō chhurāi-k, apnā-ghar
and her-of husband-from grasp caused-to-be-released-having, their-own-houses
 gayen. Apnā-apnā-gharū-mā āi-k, ēk-ēk-an yō sārō
went. Their-own-their-own-houses-in come-having, one-one-by this all
 bistār apnā-apnā-gharwālāū-wa-parōsiyāū-mā wa dōstaū-mā bōlē.
occurrence their-own-their-own-families-and-neighbours-to and friends-to was-said.
 (5) Sabū-n kaṭṭhā hōi-k āphū-kū kuchh bastu nī
 (5) *All-by together become-having themselves (acc.) any thing not*
 samjhi-k, Paramēśwar-kō dhanya kinē. Aur kabūl karē, 'hē
considered-having, God-of thank was-made. And confession was-made, 'O
 Paramēśwar, ham Tēri-sṛisṭī-mā sab-tē chhōṭā chhawāū. Yē-samsār-mā
God, we Thy-creation-in all-than small are. This-universe-in

kai-bāt-kō ghamand ādmi-kū nī karnō chāindō. Ēk-tē ēk
any-thing-of pride a-man-to not to-be-made is-proper. One-than one
 bapō aur ēk-tē ēk chhōṭō chha. Paramēśwar-ki najar-mā ham-sab
great and one-than one small is. God-of sight-in we-all
 kīrā-kā samān chhawañ.^{*}
insects-of equal are.

[For a free translation, *vide ante*, p. 165.]

RĀTHĪ OR RĀTHWĀLĪ.

This dialect of Garhwālī is the language of the Khasiyās and Pabilās (non-thread-wearing castes) and is spoken throughout the centre of the District of Garhwal, over the greater parts of the Chandpur and Dewalgarh Parganas, and also in about thirty villages of the adjoining Patti Malla Chankot in the Pali Pargana of the Almora District.

The estimated number of speakers is as follows:—

Name of District.	Number of Speakers.
Garhwal	60,594
Almora	2,463
TOTAL	63,057

The following sketch of Rāthwālī Grammar is based on the version of the Parable of the Prodigal Son and the list of words and sentences which follow. It does not pretend to be a complete grammar, and most attention will be devoted to those points in which the dialect differs from Standard Garhwālī.

Pronunciation.—This on the whole is more nearly akin to that of Kumaunī, than is the case with the Standard dialect. The vowel *ē* is interchangeable with *yā*; thus we have both *dyā* and *dē*, give, and *dyās*, *dēs*, a country. When *ē* is followed in the next syllable by *ō* it optionally becomes *yō*. Thus, *mērō* or *myōrō*, my. In the same way, a long *ā* followed by *ō* becomes *ō*. Thus, *chhōyō*, he was, but *chhāyā*, they were. The vowel *ō*, on the other hand, may become *wā* before *ā*. Thus, *ghōrī*, a mare, but *ghwārā*, a horse.

A final *ē* or *ā* is quite commonly weakened to a short *a*. Numerous examples of this occur in the specimens. Thus, the oblique form of *myōrō*, my, is *myārā*, but in sentence 238, we have *myāra aghin*, before me. Similarly, for final *ē*, we have both *bachiyū āya*, and *bachiyū āyē*, he came alive, in the two passages of the Parable in which the phrase occurs. Other examples are *nāna-laurā-na*, for *nānā-laurā-nē*, by the younger son, and *gārī-kē*, having brought forth, but *aṭki-ka*, having run.

A final *ō* optionally becomes *ū*. Thus, in the list of words, we have *mānū chhāū*, I am striking, but *mānō chhōyō*, I was striking; for "going," we have both *jāṇō* and *jāṇū*; *wē-kū* (List No. 228) for *wē-kō*, his.

The letter *r* before or after a consonant is optionally elided. Thus, the list gives *ham mārū*, we strike, but *mī mānū*, I strike; *mī mārūlō*, I shall strike, but *ham mālā* (for *mārālā*), we shall strike. The Standard Garhwālī *nakhrō*, bad, becomes *nakhō* in Rāthwālī. It will be understood that this elision of *r* is optional. Thus, in the Parable we have *kādō* (for *kardō*), I might have done, and also *kardō chhāū*, I am doing.

Gender.—The rules for this are the same as in the Standard dialect.

Number.—*Tadbhava* masculine nouns, which in Hindī end in *ā*, usually end in *ō* as in the Standard dialect. Thus, Hindī *laundā*, Rāthwālī *laurō*, a son. Sometimes, however, we have the *ā* termination, as in *ghicārā*, a horse. In both cases the nominative

plural ends in *ā*. Thus, *lauṛā*, sons; *ghwārā*, horses. It will be remembered that the final *ā* may be shortened to *a*, so that we can also have *lauṛa*, *ghwāra*. Feminine nouns form their plurals, as in Standard dialect, except that I have not come across any feminine plurals in *ā*.

Case.—The oblique case singular is formed as in the Standard dialect, with the usual optional shortening of a final *ā*. The oblique plural usually ends in *ō*, as in *chākrō māy-na*, from among the servants; *lauṛō-kō*, of daughters; *pātrō-kī dagirī*, with harlots. Sometimes it ends in *a* as *bābun-kō*, of fathers; *ādmin-kō*, of men. In *chhimulā-na*, with the husks, the postposition has been added to the nominative plural, or, possibly, to the oblique singular.

The following are the usual postpositions employed :—

Agent, *na*, *la*.

Accusative, — or *gaṇī*.

Instrumental, *na*, *la*.

Dative, *gaṇī* (to), *khunī* (to), *thā* (to), *lū* (for).

Ablative, *gaṇī* (from), *makōi* (from), *baṭī* (from), *uṇḍē* (from out of), *māy-la* (from among), *sē*, *lē*.

Genitive, *kō*.

Locative, *mā* (in, into); *mā* (in, into); *gaṇī* (in); *pār* (on); *tal* (under).

As examples we may quote :—

Agent :—

nāna lauṛa-na bōla, the younger son said.

mī-la wē-kū lauṛō mārā, I struck his son.

Accusative :—

putḡā bharnō, to fill the belly.

mā-gaṇī apnā khilārt-kī chār kai-dē, make me as one of thy hired servants.

Instrumental :—

mī bhūkh-na marnū-chhauṛ, I am dying through hunger.

jyurā-la bādhyā, bind him with a rope.

Dative :—

The usual word is *gaṇī*, as in—

bābū-gaṇī bōla, he said to the father.

For *khunī*, which is apparently only a variety of *gaṇī*, see Nos. 103, 108, etc., of the list of words.

For the others we have—

yō rupyā wē-thā dē-dyā, give this rupee to him.

charauna-kū khēda, sent (him) to feed (*lit.* for feeding) (swine).

Ablative :—

The suffix regularly given in the list of words is, curiously enough, *gaṇī*. Thus :—

ēk banya-gaṇī, (I bought it) from a shopkeeper.

wē-makōi wō rupyā lē-lē, take those rupees from him.

yakha-baṭī, from here (List No. 222).

kuwā-undē pāṇi gārā, draw water from the well.

chij-bast-māy-na mērō bātō, my share from among the goods.

The postpositions *sē* and *tē* have only been noted in ablatives of comparison. Thus:—

pētyā-sē bhī bhīṇḍi rōtū, more bread than even a bellyful.

bain-tē lāmbō cha, he is taller than the sister.

sab-tē bhalī lattā, the garment better than all; the best garment.

Genitive.—Examples of this case will be found under the head of adjectives.

Locative—

apṇa ṭayḍōl-mā khēda, sent (him) into his field.

jēhō laurō ṭayḍōl-mā chhayō, the elder son was in the field.

wē nānā kuṛā-gaṇī ran, he lives in that small house.

khūṭa-pār jōrō lāi-dēwa, put shoes on his feet.

wī dāl-tal baithyāū cha, he is seated under that tree.

Sometimes the Locative takes no postposition, as in *wai dyās baṛ bhūkh para*, in that country a great famine fell.

Adjectives.—These follow the same rules as in the Standard dialect, remembering that a final *ā* may be changed to *a*. Thus:—

bhalū admī, a good man.

bhalā (or *bhalo*) *admī*, good men.

bhalā (or *bhalo*) *admī-kō*, of a good man.

bhalī sisnī, a good woman.

bhalī sisnī, good women.

The genitive of the noun substantive is, as usual, an adjective. Thus:—

kai-kō laurō ānū cha, whose boy comes?

mī-la wē-kū (for *wē-kō*) *laurō mārā*, I struck his son.

mērā bābū-ka katig khilārī-kī pētyā-sē bhī bhīṇḍi rōtū hōnda, of how many of my father's servants is there bread more even than a bellyful?

kai manakha-kā dūṭi laurā chhayā, of a certain man there were two sons.

wai-kī gātī lāi-dēwa, put them on his body.

syātū ghucīrā-kī kāthī, the saddle of the white horse.

PRONOUNS.

(a) **Personal Pronouns.**—The first two personal pronouns are declined as follows:—

SINGULAR.	
Nom. <i>mī</i> , <i>mī</i> , I	<i>tū</i> , <i>tū</i> , Thou
Ag. <i>mī-la</i> , <i>māi-la</i>	<i>tī-la</i> , <i>twē-la</i>
Gen. <i>mērō</i> , <i>myōrō</i>	<i>tērō</i> , <i>tyōrō</i>
Obl. <i>māi</i> , <i>mī</i> , <i>mī</i>	<i>tī</i> , <i>tai</i> , <i>twā</i>
PLURAL.	
Nom. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>
Ag. <i>hamū-la</i> , <i>ham-na</i>	<i>tumū-la</i> , <i>tum-na</i>
Gen. <i>hamārō</i>	<i>tumārō</i>
Obl. <i>ham</i> , <i>hamū</i>	<i>tum</i> , <i>tumū</i>

Examples are :—

mā āj bhīndī hī ā̃, I have walked a long way to-day.
mā bhukhā-na marnū-chhā̃, I am dying of hunger.
mī-la pāp kaya, I have sinned.
jō-kuchh mērō bālō chha, whatever is my share.
myārā aghin hī, walk before me.
mai-gaṇī kai-dē, make me (as one of thy hired servants).
mā-gaṇī dē, give to me (the share of the property).
tum-na māi-gaṇī nī dēi, you did not give to me (a kid).
ham khāwā̃, let us eat.
tū eadānī mā dagirī chhāi, thou art ever with me.
tuē-la wō kai-gaṇī mōl liyō, from whom didst thou buy that ?
tyōrō vau kyā cha, what is thy name ?
jō mērō chha, wō sab tērō chha, what is mine is all thine.
tum-na nī dēi, you did not give (etc., as above).
tumārō bhāi āya, your brother came.
mī-la tumāra āgtir pāp kaya, I did sin before you.
tum pāchhīn kai-kō laurō āyū cha, whose boy comes behind you ?

(b) No instance of the **Respectful Pronoun** *āp*, your Honour, has been noted.

(c) The **Demonstrative Pronouns** are also employed as pronouns of the third person. They do not appear to have feminine forms, as in the Standard dialect.

They are thus declined :—

SINGULAR.			
This, he, she, it.		That, he, she, it.	
Nom.	<i>yō, yō̃</i>		<i>wō</i>
Obl.	<i>yai, yē</i>		<i>wai, wē, wī</i>
PLURAL.			
Nom.	<i>yō, yū̃</i>		<i>wō, wū̃</i>
Obl.	<i>yū̃</i>		<i>un, wun, ā̃, wū̃</i>

Examples of the use of these pronouns are :—

yō tērō bhāi martyā̃ chhagō, this thy brother was dead.
yō rupyā (fem.) wē-thā̃ dē-dyā, give this rupee to him.
yō kyā hūnā̃-chha, what is this that is happening ?
mī-la yai-jug-mō pāp kaya, I have sinned in this age.
wō hīr-ka wai dyās-ka kai-ki dagirī rana baīhō, he having gone, began to live with a certain man of that country.
tuē-la wō kai-gaṇī mōl liyō, from whom did you buy that ?
wai-la ā̃-gaṇī bāt-dēya, he divided (the property) and gave to them.
wai dyās-ka, of that country (see above).
wē bhīndī māyā, beat him well.
wē-kō bhāi wē-ki bāin-tē lambō cha, his brother is taller than his sister.
wō wī dāl-tal baīshyā̃-cha, he is seated under that tree.
wē-makōi wō rupyā lē-lō, take those (plur. fem.) rupees from him.
ā̃-mā̃ ek nāna laura-na bōla, among them, the younger son said.

(d) The **Reflexive Pronoun** is *āphū*, self, gen. *apnō*. Thus :—

wai-la ēk āphū-ganī bulāya, he called one (of his servants) to himself.

mī apnā bābū-ganī jaūlō, I will go to my own father.

(e) The **Relative Pronoun** is *jō* or *jū*, who. No instances of the **Correlative** *sō*, he, she, it, that, occur in the specimen, but it doubtless exists in the form given below. We may give the declension of these two pronouns as follows :—

	RELATIVE.	CORRELATIVE.
Singular—		
	Nom. <i>jō</i> , <i>jū</i>	<i>sō</i>
	Obl. <i>jai</i> , <i>jē</i>	<i>taī</i> , <i>tē</i>
Plural—		
	Nom. <i>jō</i>	<i>sō</i>
	Obl. <i>jaū</i>	<i>taū</i>

Examples of the Relative are :—

jō wai-ganī chhayō, (he wasted) what was to him, i.e. what he possessed.

jō lauṛō jō tumārī sah chij khāi-gaya, this son, who devoured all your property.

ū chhimulā-na jaū-ganī suṅgar khānda-chhaya, with the husks which the swine were eating.

(f) The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. Thus :—

tum pāchhin kai-kō lauṛō ānū-cha, whose boy comes behind you?

kyā has *kē* or *kī* for its oblique singular. Thus :—

yō kyā hūnai-chha, what is this that is happening?

kī-lē, for what? i.e. why?

(g) The **Indefinite Pronouns** are *kuī*, anyone, someone, and *kuchh*, anything, something. *Jō-kuī* is whoever, and *jō-kuchh*, whatever. Thus :—

wai-ganī kai kuchh nī dēndō-chhayō, no one was giving him anything.

jāb wai-ganī kuchh nī rayō, when nothing remained to him.

The oblique form of *kuī* is *kai*, as in :—

kai manakha-kā, of a certain man (there were two sons).

wō wai dyās-ka kai-kī dagirī rana baiṭhō, he began to dwell with a certain (man) of that country.

(h) Other Pronominal forms noted are :—

itī or *itig*, so many, so much.

katug or *katig*, how many? how much?

yakha, here.

wakha, there.

kakhap, somewhere.

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The **Present** is :—

Singular.	Plural.
<i>chhū</i> , <i>chhaū</i> , <i>chhaū</i> , I am	<i>chhavō</i> , we are
<i>chhai</i> , <i>chhai</i> , thou art	<i>chhavā</i> , ye are
<i>chha</i> , <i>cha</i> , he is	<i>chhē</i> , they are

Note the form *cha*, instead of *chha* for 'he is'. It is the form regularly given in the sentences at the end of the List of Words.

Examples are :—

mī marnū-chañ, I am dying (of hunger).

tū sadānī mī dagiri chhai, aur jō mērō chha, wō sab tērō chha, thou art ever with me, and what is mine, that is all thine.

tyōrō nau kyā cha, what is thy name ?

tumārā bābū-ghar katug laurā chhai, how many sons are there in your father's house ?

The other forms will be found in the List of Words.

The **Past** is masc. sing. *chhayō* or *chhōyō*, plur. *chhayā* or *chhāyā*: fem. sing. and plur. is *chhai* for all three persons. Thus :—

jō wai-gaṇī chhayō phūk-phāki dēya, he wasted what there was to him, i.e. what he possessed.

kai manakha-kā dūt laurā chhayā, of a certain man there were two sons.

wai-la ā-gaṇī jō-kuchh chij chhai bāṭ-dēya, he divided to them whatever things there were.

B.—Finite Verb.

The **Infinitive** or **Verbal Noun** closely follows the Standard dialect. The strong form ends in *ṇō*, which, as in the Standard, becomes *nō* after *n*, *r*, *ṛ*, or *l*. Thus, *kāṇō*, to eat, *mānō* (for *mārṇō*), to strike. An example is *apṇō pulgū bharnō chāndō-chhayō*, he was wishing to fill his belly.

The weak form ends in *ṇa* (*na*) and is usually, but not always, oblique. Thus :—

Directs :—

khuṣī karna aur khuṣ hūṇō thīk chha, to do happiness, and to be happy, is right.

Oblique :—

Singular—

charaṇa-kū khēda, sent him to feed swine.

bājṇa-aur nāchṇa-kō dhūyēl, the sound of music and dancing.

jāṇa-kī man nī kayo, he did not make a mind of going, he refused to go.

So inceptive compounds, as :—

raṇa baiṭhō, he began to remain (with a man of that country).

khuṣī karna baiṭha, they began to make rejoicing.

wai-gaṇī buthaṇa baiṭha, he began to reconcile him.

The **Present Participle** has two forms. In one (as in Standard Garhwālī) *dō* (obl. *da*) is added to the root. Thus, *mārdō* (obl. *mārda*), striking. After a long vowel we have *ndō* (obl. *nda*) instead of *dō* (*da*). The feminine ends in *dī* or *ndī*, according to circumstances. The Participle has a weak form in *da* (*nda*).

The other form is the Kumaonī present participle in *ṇō* (*nō*), which is often written *ṇū* (*nū*).

An example of the oblique present participle is :—

wakha kukaram-pār birayda-birayda, while wandering about in evil actions.

Other examples of this participle will be found under the head of the present, imperfect and past conditional tenses. It will be remembered that when *r* precedes a

consonant it may be optionally elided, so that we have both *kardō* and *kadō*, doing, and *mārnū* and *mānū*, striking.

The **Past Participle** closely follows the Standard dialect. There is one form in *ō*, *yō*, *yū* or *yaū*, as in *baithō*, seated, *māryō*, struck, *bachiyū*, saved, *baithyaū*, seated, and another, corresponding to the Standard form in *ē* or *yē*, ending in *ē*, *yē*, *a* or *ya*, thus, *māra*, struck, *āyē* or *āya*, came.

The **Future Passive Participle** ends in *na*, as in :—

tumārō laurō bōlna jug kō-nī rayō, I did not remain worthy to be called thy son.

The **Conjunctive Participle** is formed as in the Standard by adding *i* to the root, to which *ka* is usually added. Thus, *hitī-ka*, having walked. Numerous examples occur in the specimen. Irregular is *kai-ka*, having done, from *karnō* or *kanō*, to do.

The **Imperative** second person singular is the same in form as the root. Thus, *mār*, strike; *khā*, eat; *jā*, go, and so on. In the Standard dialect the second person plural is formed by adding *ā*. This is as usual liable to be shortened to *a* in Rāthwālī, thus, *māra*, strike ye; *hīa*, go ye; *khuta-pār jōrō lāi dēwa* (with *o* inserted between the two vowels), put ye shoes on his feet. With the full long *ā*, and an added *y*, we have *bādhyā* in List No. 236.

The **Old Present**, usually employed as a **Present Subjunctive** or as an **Imperative**, is the same as in the Standard. As in *mī mārū*, I may beat; *ham khāwā*, *pīwā*, *aur sundar rawā*, let us eat, let us drink, and let us remain happy. In each of the first plurals of the latter example, a *o* has been inserted between two concurrent vowels.

The **Present** tense has two forms. The first is made by conjugating the present participle with the present tense of the verb substantive, as in Hindī. Any form of the present participle may be used. Thus :—

mī bhūkh-na marnū-chhāū, I am dying.

mī tumārī mīnal kardō-chhāū, I am doing thy service.

kai-kō laurō ānū cha, whose boy comes (behind you) ?

wō khāl-gaṇī gōr charaun la cha, he is grazing cattle on the top of the hill.

The second form is made by adding terminations to the present participle. The forms given in the list of words are :—

Sing.	Plur.
1. <i>mānū</i> , I strike	<i>mārnū</i>
2. <i>mārnī</i>	<i>mārnī</i>
3. <i>mārn</i>	<i>mānī</i>

Note in the above how *r* is optionally, and almost at random, elided. Another example, from the verb *jānō*, to go, is :—

Sing.	Plur.
1. <i>jānū</i>	<i>jānū</i>
2. <i>jānī</i>	<i>jānī</i>
3. <i>jān</i>	<i>jānī</i> or <i>jāndīn</i>

As an example of the use of this tense, we may quote :—

mērō bābū wē nānā kuyā-gaṇī ran, my father dwells in that small house.

The **Imperfect** is formed, also as in Hindi, by suffixing the past tense of the verb-substantive to the present participle.

wō ē chhimulā-na, jāū-gaṇi suṅgar khānda-chhaya, apṣō puṭgū bharnō chāndō-chhayō, he was wishing to fill his belly with the husks which the swine were eating.

wai-gaṇi kuī kuchh nī dēndō-chhayō, no one was giving anything to him.

The **Future** tense is thus conjugated :—

I shall strike.	
Sing.	Plur.
1. <i>mārūlō</i> (or <i>-lū</i>) or <i>mārlū</i> (<i>mālū</i>)	<i>marlā</i> (<i>mālā</i>)
2. <i>māril</i>	<i>mārlā</i> (<i>mālyā</i>)
3. <i>māruḷ</i>	<i>mārlā</i> (<i>mālā</i>)

An example is :—

mī apṣā bābū-gaṇi jāulō aur wai-gaṇi bōllū, I will go to my father, and will say unto him.

There are no doubt feminine forms also, as in the Standard, but none have been noted.

The **Past Tense** is formed from both forms of the Past Participle, as in the Standard. From the Past Participle in *ō*, *yō*, *yū* or *yaū* we have :—

Transitive Verbs :—

tumārō bachan afal nī kayō, I did not disobey your order.

tuē-la wō kai-gaṇi māl liyō, from whom did you buy that?

tum-na māi-gaṇi ēk bālur bhī nī dēi, you did not give me even a (female) kid.

wai-ka bābū-la bhukkī pōi, his father placed a kiss (fem.).

Intransitive Verbs :—

mī ab tumārō laurō bōlūa jug kō-nī rayō, I did not remain (i.e. I am not) worthy to be called thy son.

jab wai-gaṇi kuchh nī rayō, when nothing remained to him.

wō wai dyās-ka kai-kī dogirī rana baiṣhō, he began to remain with a certain man of that country.

tab wai-gaṇi suḍh (fem.) *āi*, then memory came to him.

Examples of the Past tense formed with the Past Participle in *ē*, *yē*, *a* or *ya* are :—

Transitive Verbs :—

mī-la pāp kaya, I did sin.

laurā-na bōla, the son said.

wai-la bāt-dēya, he divided (the property).

bābū-la māyō (fem.) *kaya*, the father made (i.e. felt) compassion.

sūna, he heard (the sound of music).

wai-la bulāya, pūchha, he called (a servant), he asked.

pāyo, he got (him safe and sound).

Intransitive Verbs :—

tērō bhāi bachiyū āyē, thy brother came alive.

jab wō dyāl-ka nērū āya, when he came near the house.

bari bhūkh (fem.) *para*, a great famine fell.

wō garīb hōi-gaya, he became poor.

kakhap par-dēś hī-gaya, he went away, somewhere, to a foreign country.

wō apnā bābū-gaṇī hī-ga, (a shortened form of *gaya*), he went away to his father.

The **Perfect** tense may be formed either by conjugating the Past Participle with the present tense of the verb substantive, as in *mī-lā mārā-chhā*, I have struck, or by conjugating the Past Participle with suffixes, as in *hīṣā*, I have walked, and so on (only in the case of intransitive verbs) as in the present tense formed in the same way from the present participle. This may possibly be only a form of the past tense, as is noted in the case of intransitive verbs of the Standard dialects.

The **Pluperfect** tense is formed from the Past Participle, and the Past tense of the Verb Substantive, but in the only examples available, the verb substantive employed is not *chhayō*, but the Jaunsāri *tō*.

Thus:—

harchī gai-tō, he was lost.

bhūṇḍī dīn (plur. masc.) *nī hōi-ta*, many days had not passed.

Another form of the Pluperfect is made with the suffix *la*. Two examples occur in the list and specimens. These are:—

(List No. 193) *mī-la mārāyāla*, I had struck; and

(Parable)—

harchī gai-tō, pāiyāla, he was lost, and became found. *Pāiyāla* is Pluperfect of *pāiyō*, a passive of *pāyō*, to find.

In another Rāthwālī version of the Parable, which is not printed, we have also *phūk-phūk dyālē*, he squandered. The same version has *pāilē* instead of *pāiyāla*, and also *tārī chāj-bast khawālē*, (thy son who) devoured thy property.

The **Passive Voice** can be formed by conjugating the Past Participle with the Verb Substantive.

Thus *mī mārā chhāṣ*, I am beaten; *mī mārā chhōyō*, I was beaten.

As in Kumāunī, a passive is also formed by adding *ī* to the root, as in *marīyū*, dead; *bachīyū*, saved; *pāiyāla*, he was found.

The List of Words (204) gives *mārālō*, for 'I shall be struck'. This is evidently a potential passive, and means 'it will be possible for me to be struck' like the Hindi *dikhānā*, to be visible, from *dēkhnā*, to see.

The only forms of a **Causal Verb**, *charaṇṇa-kū*, for feeding (swine), and *charaunda-cha*, he is grazing (List, 229), show that causals are made as in the Standard dialect.

Examples of **Compound Verbs** are:—

Intensives:—

bāṭ-dēya, he divided.

hī-gaya, he went away.

hōi-gaya, he became, and many others in the Specimen.

Inceptives:—

These are formed with *baīḥnō*. See under the Infinitive.

Desideratives:—

Formed with *chāṇō*, to wish, as in *bharnō chāṇḍō-chhayō*, he was wishing to fill (his belly).

The usual **Negative** is *nī*. We have the Rajasthānī negative *kō-nī*, not at all, in *mī ab tumārō laurō bōlna jug kō-nī rayō*, I am not at all worthy to be called thy son.

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWĀL.

कै मनख-का हौ लौड़ा कया । जँ-मा एक नान लौड़-न बाबू-गणी बोल की यार-बाबू जो कुछ चीज-वस्त-माँय-न मेरो बाँटो छ मीँ-गणी दे । तब वै-ल जँ-गणी जो कुछ चीज छई बाँट देय । भिंडी दिन नौ होई-त की नान लौड़-न सब कुटरी कै-क कखप परदेश ही गय और वख कुकरम-पार विरड़द विरड़द जो वै-गणी कयो फूक-फाकी देय । जब वै-गणी कुछ नौ रयो तब वै दाय वड़ी भूख पड़ और वो गरीब होई गय । और वो हिटो-क वै दाय-क कै-कौ दगिड़ी रण बैठो । वै-ल वै-गणी अपणा टंडोल-माँ सुंगर चरीण-कू खेद । और वो जँ छिमुला-न जौँ-गणी सुंगर खांद कय अपणो पुठगू भरनो चांदो कयो । और वै-गणी कुई कुछ नौ देंदो कयो । तब वै-गणी सुध आई और वै-ल बोल की मेरा बाबू-क कतिग खिलारी-की पेव्या-से भी भिंडी रोटू होंद और मीँ भूख-न मरनू छजँ । मीँ उठी-क अपणा बाबू-गणी जौँलो और वै-गणी बोललू को यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय । मीँ अब तुमारो लौड़ो बोलन जुग को-नौ रयो । मैँ-गणी अपणा खिलारी-की चार कै दे । तब वो हिटो-क अपणा बाबू-गणी ही ग । पर वो टाडा कयो को वै-क बाबू-ल वै-गणी देखी-क माया कय और अटकी-क वै-क गल-पार विल्की-क वै-की भुक्की पेई । लौड़-न वै-गणी बोल यार बाबू मी-ल ये जुग-मा और तुमार आगतिर पाप कय और फिर तुमारो लौड़ो बोलन जुग को-नौ रयो । पर बाबू-ल अपणा चाकर-गणी बोल की सब-ते भली लत्ता गाड़ी-के वै-की गाती लाई-देव और वै-क हाथ-गणी मूँदड़ी और खुट-पार जोड़ो लाई-देव और हम खवाँ पौवाँ और सुन्दर रवाँ । कै-लाई यार मेरो लौड़ो मरीयूँ कयो फिर वचीयूँ आय । हरची गै-तो पाईयाल । तब वो खुशी करन बैठ ॥

वै-को जेठो लौड़ो टंडोल-मा कयो । और जब वो ड्याल-क नेडू आय तबवाजण और नाचण-को धुंयेल सुण । और वै-ल अपणा चाकरोँ-माँय

न एक आफू-गणी बुलाय पूछ को यों क्या हणई छ । वै-ल वै-गणी बोल को तुमारो भाई आय और तुमारा बाबू-ल भलो खाणकू कय की-लाई की वै-गणी भलो खुशो खुशाल पाय । पर वै-ल रोश कय और भीतर जाण-को मन नो कय । तब वै-को बाबू भैर आय वै-गणी बुघीण बैठ । वै-ल बाबू-गणी बोल को देख मीं इती बरस तुली-बिटो-न तुमारो मीनत करदो छौं और कभी तुमारो वचन बटल नो कयो और तुम-न मै-गणी कभी एक बालुर-भी नो देख को मीं अपणा आवतू दगिड़ी खुशो कदो । पर तुमारो यो लौड़ो जू पातरों-को दगिड़ी तुमारो सब चीज खाई गय जसो आयो तसो तुम-न वै-गणी भलो खाणकी कय । बाबू-ल वै-गणी बोल को यार लौड़ तू सदानो मीं दगिड़ी छई और जो मेरो छ वो सब तेरो छ । पर खुशो करन और खुश हणो ठीक छ । की-लाई को यो तेरो भाई मरीयूँ छयो फिर बचीयूँ आये । हरची गै-तो फिर पाईयाल ॥

[No. 3.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

RĀTHĪ OR RĀTHWĀLĪ DIALECT.

DISTRICT GARHWAL.

TRANSLITERATION AND TRANSLATION.

Kai-manakha-kā dwi laurā chhayā. Ū-mā ēk-nāna-laurā-na
A-certain-man-of two sons were. Them-in one-younger-son-by
 bābū-gaṇī bōla ki, 'yār, bābū, jō-kuchh chij-bast-māy-na
the-father-to it-was-said that, 'friend, father, whatever goods-chattels-in-from
 mērō bātō chha, mī-gaṇī dē.' Tab wai-la ū-gaṇī jō-kuchh chij
my share is, me-to give.' Then him-by them-to whatever things
 chhai, bāt-dēya. Bhiṇḍī din nī hōi-ta ki nāna-laurā-na
were, were-divided. Many days not become-were that the-younger-son-by
 sab kutrī kai-ka kakhap par-dēs hī-gayā, aur
all a-bundle made-having somewhere foreign-country went-away, and
 wakha kukaram-pār hirāda-birāda jō wai-gaṇī chhayō
there bad-action-on wandering-wandering what him-to was
 phūk-phūkī dēya. Jab wai-gaṇī kuchh nī rayō, tab
having-squandered gave. When him-to anything not remained, then
 wai-dyās bārī bhūkh para, aur wō garīb hōi-gaya. Aur wō
(in-)that-country a-great famine fell, and he poor became. And he
 hīti-ka wai-dyās-ka kai-ki dagirī raṇa bhiṭhō. Wai-la
gone-having that-country-of a-certain-one-of with to-remain began. Him-by
 wai-gaṇī appā-tandōl-mā suṅgar charaṇa-kū khēda. Aur wō
him-as-for his-own-field-in swine feeding-for he-was-sent. And he
 ū-chhimulā-na jāū-gaṇī suṅgar khānda-chhaya appō putgū bharnō
those-husks-by which (acc.) the-swine eating-were, his-own belly to-fill
 chāndō-chhayō, aur wai-gaṇī kuī kuchh nī dēndō-chhayō. Tab
wishing-was, and him-to anyone anything not giving-was. Then
 wai-gaṇī sudh āi, aur wai-la bōla ki, 'mērā-bābū-ka
him-to memory came, and him-by it-was-said that, 'my-father-of
 katig-khilārī-ki pētyā-sē bhī bhiṇḍī rōṭū hōnda, aur mī
how-many-servants-of bellyful-than even more breads become, and I
 bhūkh-na marnū-chhaū. Mī uṭhī-ka appā-bābū-gaṇī jālō aur
hunger-by dying-am. I arisen-having my-own-father-to will-go and
 wai-gaṇī bōlū ki, "yār, bābū, mī-la yai-jug-ma aur tumāra
him-to I-will-say that, "friend, father, me-by this-age-in and of-you

āgtir pāp kaya, mī ab tumārō laurō bōlna jug kō-ni
before sin was-done, I now your son to-be-called fit at-all-not
 rayō, maī-gaṇī appā-khilārī-kī chār kai-dē." 'Tab wō hiṭī-ka
remained, me (acc.) your-own-servants-of like make." Then he gone-having
 appā-bābū-gaṇī hī-ga. Par wō tādā chhayō ki wai-ka-bābū-la
his-own-father-to went-away. But he distant was that him-of-the-father-by
 wai-gaṇī dēkhī-ka māyā kaya, aur atki-ka wai-ka-gala-pār
him (acc.) seen-having compassion was-made, and run-having him-of-neck-on
 hīki-ka wai-kī bhukki pēi. Laura-na wai-gaṇī bōla, 'yār,
clung-having him-of kiss was-placed. The-son-by him-to it-was-said, 'friend,
 bābū, nī-la yai-jug-mā aur tumāra āgtir pāp kaya, aur phir
father, me-by this-age-in and of-you before sin was-done, and again
 tumārō laurō bōlna jug kō-ni rayō.' Par bābū-la
your son to-be-called fit at-all-not I-remained.' But the-father-by
 appā-chākar-gaṇī bōla ki, 'sab-tē bhālī lattā gārī-kē
his-own-servants-to it-was-said that, 'all-than good garment brought-forth-having
 wai-kī gāṭī lāi-dēwa; aur wai-ka hāth-gaṇī mūdri, aur khuṭa-pār
him-of (on-)person put-on; and him-of hand-to a-ring, and foot-on
 jōrō lāi-dēwa; aur ham khawā pīwā aur sundar rawā;
shoe put-on; and we may-eat may-drink and happy may-remain;
 kē-lāi, yār, mērō laurō marīyū chhayō, phir bachīyū āya; harchī
because, friends, my son dead was, again alive came; lost
 gai-tō, pūiyāla.' Tab wō khuṣī karna baiṭha.
gone-was, was-found.' Then they rejoicing to-make began.

Wai-kō jēthō laurō taṇḍōl-mā chhayō. Aur jab wō dīāl-ka
Him-of the-elder son the-field-in was. And when he the-house-of
 nērū āya, tab bājna aur nāchna-kō dhūyēl sūna. Aur wai-la
near came, then music and dancing-of sound was-heard. And him-by
 appā-chākrō-māy-na ēk āphū-gaṇī bulāya, pūchha kī, 'yō kyā
his-own-servants-in-from one himself-to was-called, was-asked that, 'this what
 hūṇāī-chha?' Wai-la wai-gaṇī bōla ki, 'tumārō bhāī āya, aur
becoming-is?' Him-by him-to it-was-said that, 'your brother came, and
 tumārā-bābū-la bhalō khānkū kaya, kē-lāi kī wai-gaṇī bhalō khuṣī
thy-father-by good food was-made, because that him-as-for well happy
 khuṣāl pāya.' Par wai-la rōs kaya, aur bhitar jāna-kī man
safe he-was-got.' But him-by anger was-made, and within going-of mind
 nī kaya. Tab wai-kō bābū bhair āya, wai-gaṇī buthaṇa
not was-made. Then him-of the-father outside came, him (acc.) to-reconcile
 baiṭha. Wai-la bābū-gaṇī bōla kī, 'dēkh, mī itī bars
began. Him-by the-father-to it-was-said that, 'see, I so-many years

tuli-bitī-na tumārī minat kardō-chhaō, aur kabhi tumārō bachan
passed-having your service doing-I-am, and ever your word
 atal nī kayō, aur tum-na māi-gaṇī kabhi ēk bālur bhi nī
disobedience not was-done, and you-by me-to ever one kid even not
 dēi, ki mī appā-ābtū-dagiri khuśī kadō. Par
was-given, that I my-own-friends-with rejoicing might-have-made. But
 tumārō yō laurō jū pātrō-ki dagiri tumārī sab chiz khāi-gaya, jasō
your this son who harlots-of with your all goods devoured, as
 āyō, tasō tum-na wai-gaṇī bhālī khāṅkī kaya.' Bābū-la wai-gaṇī
he-came, so you-by him-for good food was-made.' The-father-by him-to
 bōla ki, 'yār, laura, tū sadānī mī-dagiri chhaī, aur jō mērō
it-was-said that, 'friend, son, thou always me-with art, and what mine
 chha, wō sab tērō chha. Par khuśī karna aur khuś hūpō thik
is, that all thine is. But rejoicing to-make and happy to-be right
 chha, kē-lāi ki yō tērō bhāi marīyū chhayō, phir bachiyū āyē;
is, because that this thy brother dead was, again alive came;
 harchī gai-tō, phir pāiyāla.'
lost gone-was, again was-found.'

LÖHBYĀ.

This dialect is spoken in the Lohha Patti of Pargana Chāndpur in British Garhwal. It is also spoken in fourteen neighbouring villages in Patti Palla Genwar, of Pargana Pali in the district of Almora. The total number of speakers is reported to be :—

Name of District.	Number of Speakers.
Garhwal	8,100
Almora	1,648
TOTAL	9,748

Löhbyā is hardly worth considering as a separate dialect. It closely resembles Rāthī, any differences being due to the admixture of other neighbouring dialects. A few lines from the Löhbyā version of the Parable of the Prodigal Son will therefore be a sufficient example.

A long and excellent folk-tale in this dialect will be found in Pandit Ganga Dutt Uprēti's *Hill Dialects of the Kumaun Division*, pp. 72 ff. To this the student is referred for further information. In the present specimen, the only word which calls for special notice is *kajai* or *kojai*, a man. We may compare with this the word *kajjā*, a Jāt, used by the Gipsy tribe of Sāsīs.

[No. 4.]

SPECIMEN OF LÖHBYĀ.

एका कजे-का द्वौ लौड़ा छया । उनू-मा छोटा लौड़-ल अपणा बुवा-
मा बोलो कि ए बुवा अपणा धरता-दाद-मा-न जो मेरो बाँटो होन सो मौ दे-
दे । तब बैल अपणा जादाद बाँट दिनी । बहुत दिन नी होय-छया वै
छोटा लौड़ा-न अपणा बाँटो कट्टा करौ-किन दूर परदेश चले गो और वख
जाई-किन लुचाकुर्यो-मा अपणा बाँटा-की सब चीज फूक दिनी ॥

TRANSLITERATION AND TRANSLATION.

[No. 4.]

Ekā-kajai-kā	dwi	laurā	chhayā.	Unū-mā	chhōṭā-laurā-la
One-man-of	two	sons	were.	Them-among	the-younger-son-by
appā-bubā-mā	bōlō	ki,	'ē bubā,	appā-dhartā-dād-mā-na	jō
his-own-father-to	it-was-said	that,	'O father,	your-own-property-in-from	what
mērō bāṭō	hōn,	sō	mī dē-dē.'	Tab wai-la	apnī jadād
my share may-be,	that	to-me	give-away.'	Then him-by	his-own property
bāṭ-dini.	Bahut	din	nī hōya-chhayā	wai-chhōṭā-laurā-na	appō
was-divided-out.	Many	days	not become-were	that-younger-son-by	his-own
bāṭō	katthā	kari-kin	dūr	pardēs	chalē-gō,
share together	made-having	a-far	foreign-country	went-away,	and there
jāi-kin	luhāchhuyō-mā	appā-bāṭā-ki	sab	chiz	phūk-dini.
gone-having	debauchery-in	his-own-share-of	all	things	were-squandered.

BADHĀNĪ.

This dialect is spoken in the centre and west of Pargana Badhan of British Garhwal, by a population estimated at 14,108. Like Lohbyā, it hardly differs from Rāthī, and a very brief notice will suffice. I merely give the principal grammatical forms, and a short extract from the Parable of the Prodigal Son.

Nouns.

SINGULAR.		PLURAL.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōrō</i> , a horse	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>bābū</i> , a father	<i>bābū</i>	<i>bābū</i>	<i>bābū</i>
<i>kukur</i> , a dog	<i>kukur</i>	<i>kukur</i>	<i>kukurō</i>
<i>laurī</i> , a girl	<i>laurī</i>	<i>laurī</i> or <i>laurē</i>	<i>lauriyō</i>

Ghōrā, as elsewhere in Garhwāli, may become *ghōra*. Similarly, *myōrō*, my, obl. sing. *myārā* or *myāra*.

Postpositions.

Agent, *la* or *l*, *na* or *n*, by.

Instrumental, *la* or *l*, *na* or *n*, by.

Dative (and Accusative), *thāi*, *mū*, *saī*, *khaī*, *khunī*, *haī*, to ; *lai*, *lē*, for.

Ablative, *tē*, *baī*, from.

Genitive, *kō* (*kā*, *kī*), of.

Locative, *mā*, *maī*, *maṅ*, in, on ; *par*, on ; *madhē*, from among.

Pronouns.

First and Second Persons.

Singular.			
Nom.	<i>mī</i> , <i>maī</i> , I		<i>tū</i> , thou
Ag.	<i>mīl</i> , <i>mē-la</i>		<i>tīl</i> , <i>twē-la</i>
Gen.	<i>mērō</i> , <i>myōrō</i>		<i>tērō</i> , <i>tyōrō</i>
Obl.	<i>mī</i> , <i>mē</i> , <i>maī</i>		<i>tī</i> , <i>twē</i>
Plural.			
Nom.	<i>ham</i>		<i>tum</i>
Ag.	<i>hamul</i>		<i>tumul</i>
Gen.	<i>hamarō</i> , <i>hamārō</i>		<i>tumarō</i> , <i>tumārō</i>
Obl.	<i>ham</i> , <i>hamu</i>		<i>tum</i> , <i>tumu</i>

The obl. forms of *myōrō* and *tyōrō* are *myārā* (*myāra*) and *tyārā* (*tyāra*) respectively.

Demonstrative Pronouns.

This, he.		That, he.	
Singular.			
Nom.	<i>yō</i>		<i>uō</i>
Obl.	<i>yai</i> , <i>yē</i>		<i>uai</i> , <i>ucē</i> , <i>ui</i>
Plural.			
Nom.	<i>yō</i> , <i>yū</i>		<i>uō</i> , <i>uū</i> , <i>ū</i>
Obl.	<i>yū</i>		<i>uun</i> , <i>un</i> , <i>uunū</i> , <i>unū</i> , <i>uū</i> , <i>ū</i> .

The Reflexive Pronoun is *āphū*, genitive *apnō*.

Relative and Correlative Pronouns.

Who.		That.
Singular.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jai, jē</i>	<i>tai, tē</i>
Plural.		
Nom.	<i>jō</i>	<i>sō</i>
Obl.	<i>jaũ, janū</i>	<i>taũ, tanū</i>

The **Interrogative Pronouns** are *kō*, who? and *kyā*, what? *Kō* is declined like *jō*. The obl. sing. of *kyā* is *kī* or *kī*, as in *kī-lē*, why?

The **Indefinite Pronouns** are *kuī*, anyone, someone (obl. *kaī*) and *kuchh*, anything, something.

Auxiliary Verbs and Verbs Substantive.

Present.

	Singular.	Plural.
1.	<i>chũ</i>	<i>chā, cha</i>
2.	<i>chā, cha</i>	<i>chū</i>
3.	<i>chā, cha</i>	<i>chā, cha</i>

Or we may have *chhũ*, and so throughout.

The past is *chiyō* or *chayō*, plur. *chiyā* or *chayā*; fem. sing. and plur. *ohī*. Or we may have *chyō*, *chhiyō*, *chhayō* or *chhyō*, and so throughout.

Finite Verb.

The **Infinitive** ends in *qō* (*nū*) or *nō* (*nū*) as usual, with an oblique in *qā* (*na*) or *nā* (*na*). Thus, *hiqō*, obl. *hiqā* or *hiqā*, to go. If the root ends in *r*, the *r* may be dropped throughout before *n* or *l*. Thus from *mār*, infinitive *mārō* or *mānō*, future, *mārlō*, or *mālō*. The distinction between *qō* and *nō* is very laxly observed.

The **Present Participle**, as usual, follows the Infinitive.

The **Past Participle**, as usual, ends in *ō*, or in *ē* (which may be dropped), or in *yũ*. Thus, *hiō*, *hiē*, *hi*, or *hiyũ*, gone.

The **Conjunctive Participle** ends in *i*, to which *khan*, *kan* or *ka* may be added, as *hiī*, *hiī-khan*, etc., having gone.

The Noun of Agency ends in *nēr*, as in *hiqnēr*, a goer.

Imperative, 2nd singular *hi*, go thou; plural *hiā*, go ye.

The Present (I go, I am going) as usual has two forms.

First Form.

	Singular.	Plural.
1.	<i>hiqnũ-chũ</i>	<i>hiqnā-cha</i>
2.	<i>hiqnũ-cha</i>	<i>hiqnā-chū</i>
3.	<i>hiqnũ-cha</i>	<i>hiqnā-cha</i>

Second Form.

	Singular.	Plural.
1.	<i>hiqnũ</i>	<i>hiqnũ</i>
2.	<i>hiqn</i>	<i>hiqnā</i>
3.	<i>hiqn</i>	<i>hiqnā</i>

From the root *mār*, strike, we have *mārnā*, or *mānā*, and so on.

Imperfect, *hiṭṭū* (*hiṭṭō*, *hiṭṭā*) *chhyō*, I was going, etc. From the root *khā*, we have *khā-čhāyā*, they were eating (a Kumaunī form).

Future, I shall go.

Singular.	Plural.
1. <i>hiṭlā</i> , <i>hiṭlō</i> , <i>hiṭnā</i>	<i>hiṭlā</i>
2. <i>hiṭlyō</i>	<i>hiṭlyā</i>
3. <i>hiṭlō</i>	<i>hiṭlā</i>

From the root *mār*, *mārlū*, or *mālū*, and so on.

Past, I went.

Singular.	Plural.
1. <i>hiṭā</i>	<i>hiṭā</i>
2. <i>hiṭō</i>	<i>hiṭā</i>
3. <i>hiṭō</i>	<i>hiṭā</i>

Or *hiṭē*, *hiṭ*, *hiṭyā* throughout.

For a Transitive verb, we have *mārō*, *mārē*, *mār*, or *māryā* throughout, with the subject in the Agent case. *Mārō*, of course, changes for the gender and number of the object, but the others are unchangeable.

Irregular Pasts noted are *gayō*, *gyō*, *gō*, *gē*, or *gayā*, I went; *dinō* or *diyō*, gave; *linō* or *liyō*, took, and so on.

Perfect—

hiṭyā-cha, I have gone. So *hōyā-cha*, he has become, *charyā-cha*, he has mounted, and *āyā-cha*, he has come.

Pluperfect—

hiṭyā-chhiyō, he had gone. For the Pluperfect in *lā*, we have *mīl māriyālā* or *māriyāl*, I have or had struck.

[No. 6.]

SPECIMEN OF BADHĀNĪ.

कै आदमी का हौ छिचिड़ी किया । उनू मधे नाना छिचिड़ी न अपणा बुवाजी मूँ बोलो कि हे बुवाजी माल असबाब में मेरो बाँट में सणी न्यारी दे दिया । तब वै ल अपणो माल असबाब बाँटी दियो । मस्त दिन नौ होया फिर नाना छिचिड़ी ल सब डकठा करी खन हैका मुलक नै गे । फिर वाँ जाई क भौ येमाणिया करो बेकूबी में दिन काटने २ अपणो माल असबाब फूकफाक करी दीनी । जब वै ल सब माल असबाब उड़ाई दियो तब वै मुलक में भारी कहर पड़ो । तब वै खणी गरीबी लागी । तब ओ वख जाई कत्ती वै मुलक रनेर मधे एक का दगड़ा लागी गो जै ल वै खणी अपणा पुंगड़ा मंग सुंगर चरीण लै खेदो । और उन छेमला सणी जिन खुणी सुंगर खाँ क्यो अपणो पेट भरनो चाणो कियो । और कुई वै खणी

कुछ नौ देनो छयो । तव वै खणी याद आई । तव वै ल बोलौ मेरा बुवाजी
का कत्ती भुड़ियो खणी पेछा ते पुटी खाण हनी होन छियो मैं बिना पेछा
मरनू छूँ । मैं अब अपना बुवाजी पास नै जानू, तव उनू हणी बोलुलौ इत्यादि ॥

[No. 5.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmī-kā dwī chhichīri chhiyā. Unū-madhē nānā-
A-certain-man-of two sons were. Them-from-among the-
chhichīri-na appā-bubāji-mū bōlō ki, 'hē bubāji, māi-asbāb-māi
younger-son-by his-own-father-to it-was-said that, 'O father, the-property-in
meri bāt māi-saṇi nyāri dē-diyā.' Tab wai-la appō māi-asbāb
my share me-to separately give-away.' Then him-by his-own property
bātī-diyō. Mast din nī hōyā phir nānā-chhichīri-la sab
was-divided-out. Many days not became then the-younger-son-by all
ikathā karī-khan haikā-mulak nai-gē. Phir wā jāi-ka
together made-having (to-)another-country away-went. Then there gone-having
bhī yēmāniyā karō hē-kūbī-māi din kātne-kātne appō
also thus was-done un-wisdom-in days in-cutting-in-cutting his-own
māi-asbāb phūk-phūk-karī-dinī. Jah wai-la sab māi-asbāb
property was-wasted-away. When him-by all property
urāi-diyē, tab wai-mulak-māi bhāri kahar parō. Tab
was-squandered-away, then that-country-in a-heavy famine fell. Then
wai-khaṇi garibī lāgi. Tab ō wakha jāi, katti
him-to poverty was-attached. Then he there having-gone, somewhere
wai-mulak-ranēr-madhē ēk-kā dagra lāgi-gō, jāi-la wai-khaṇi
that-country-diceller-from-among one-of with was-joined, whom-by him-as-for
appā-pūgrā-maṅ suṅgar charaṇa-lai khēdō. Aur un-chhēmā-saṇi,
his-own-fields-in swine feeding-for he-was-sent. And those-husks (acc.),
jin-khaṇi suṅgar kbā-chhayā, appō pēt bharnō chāpō-chhiyō.
which (acc.) the-swine eating-were, his-own belly to-fill wishing-he-was.
Aur kuī wai-khaṇi kuchh nī dēnō-chhayō. Tab wai-khaṇi yād
And any-one him-to anything not giving-was. Then him-to memory
āi. Tab wai-la bōli, 'mērā-bubāji-kā katti-bhuṛiyō-khaṇi
came. Then him-by (a-word-)was-said, 'my-father-of how-many-labourers-to
pētyā-tē puti khāṇa-haṇi hōn-chhiyō, māi binā-pētyā marnū-chhū.
bellyful-than more eating-for becoming-was, I without-bellyful dying-am.
Māi ab appā-bubāji-pās nai-jānū, tab unū-haṇi bōlulō ityādi.'
I now my-own-father-near away-will-go, then him-to I-will-say etc.'

DASAULYĀ.

This dialect is spoken in Dasauli Pargana, and in the adjoining parts of Painskhanda Pargana of British Garhwal, by an estimated number of 17,022 people.

It is not a real dialect, being simply Bāthī with a few local varieties of pronunciation. This will be evident from the short extract from the Parable of the Prodigal Son annexed. Comparison will show that it differs from Badhānī principally in preferring the present participle in *dō* to that in *āō*, but even this may be a matter of personal equation of the writers of the two versions. We may note the past tense in *lō* of a passive formed by adding *i*, in the word *naṭhiyāyālō*, had been squandered. Note also the word *kayā*, they were desired (i.e. he wished to eat the husks). This may be a past tense of the verb *kahgō*, to say, (*quasi*, he said for eating), but I am not certain as to the form. We may also note that the oblique plural ends in *āū* and *ū* (*ū*) instead of the Bāthānī *ō*, but this also may be merely a matter of spelling.

Those who desire further information about Dasauliyā will find a long and excellent folk-tale in that dialect on pp. 78 and ff. of Pandit Ganga Dutt Upreti's *Hill Dialects of the Kumaun Division*.

[No. 6.]

SPECIMEN OF DASAULYĀ.

कई आदमी का दुई लड़ीक छा । तनू-मा काणिसा न बोलो हे
बुवा माल मांगकी जो मेरो बाँटो होव सो मैं देवा । वै का बाबू न बाँटो
दिनो । मस्त दिन भी नो होया कि काणिसो लौड़ो अपणो बाँटो सब
कुछ लो क परदेश चलि गो, और वख वेशमार्डे-मा दिन काटदो २ तै न
अपणो धन सब नठियार्डे दिनो । जब सब कुछ नठियार्डेयालो तब वै मुलक मा
बड़ी भूख पड़े । त सो गरीब होई गो और वख का रहणवालों को
नोकर होयो । तनू न सो अपणा खितू-मा सुंगर चरौण-हणी खिदो । तै न
जन् अन्न का हिलकौ हणी सुंगर खांदा छया आफू खाण कया । कुई वे
कणी खाण कू भी नो देंदा छया ॥

[No. 6.]

TRANSLITERATION AND TRANSLATION.

Kai-ādmi-kā	dui	larik	chhyā.	Tanū-mā	kāṇisā-na
A-certain-man-of	two	sons	were.	Them-among	the-younger-by
hōlō,	'hē	hubā,	māl-māṅgaki	jō	mērō bāṭō hōwa, sō
it-was-said,	'O	father,	the-property-out-of	what	my share may-be, that
maī dēwā.	Wai-kā	bābū-na	bāṭi-dinō.	Mast	din bhī
to-me give.	Him-of	the-father-by	it-was-divided-out.	Many	days even

nī hōyā ki kānisō laurō appō bātō sab-kuchh li-ka,
not became that the-younger son his-own share everything taken-having.
 pardēs chali-gō, aur wakha bēsarmāi-mā din kātdō-kātdō
a-foreign-land went-away, and there shamelessness-in days cutting-cutting
 tai-na appō dhan sab nāthiyāi-dinō. Jab sab-kuchh
him-by his-own wealth all was-squandered-away. When everything
 nāthiyāiyālō, tab wai-mulak-mā barī bhūkh parē. Ta sō
had-been-squandered, then that-country-in a-great hunger fell. Then he
 garīb hōi-gō, aur wakha-kā rahṇawālaū-kō naukār hōyō. Tanū-na sō
poor became, and there-of the-dwellers-of servant became. Them-by he
 appā-khētū-mā suṅgar charaṇa-haṇi khēdō. Tai-na janū-
their-own-fields-in swine feeding-for was-sent. Him-by what-
 anna-kā-chhilkaū-haṇi suṅgar khāndā-chhayā, āphū khāṇa kayā.
grain-of-husks (acc.) the-swine eating-were, himself to-eat were-wished.
 Kui wai-kaṇi khāṇa-kū bhī nī dēndā-chhayā.
Any-persons him-to eating-for even not giving-were.

MĀJH-KUMAIYĀ.

This dialect, as its name indicates, is a border form of speech, between Kumauni and Garhwali. It is spoken in the upper part of Badhan Pargana of British Garhwal in the tracts neighbouring on Almora District, and also in some villages in Patti Malla Katyūr and Talla Danpur of Pargana Danpur of Almora District, where it borders on Garhwal. In Almora it is often called Dō-sandhi, or the 'union of the two (languages).' The number of speakers is estimated as follows:—

Name of District.	Number of Speakers.
Garhwal	28,631
Almora	4,380
TOTAL	33,011

Like Badhāni, it is simply a form of Rāthī. But it also freely uses Kumauni forms, and it is really a mixture of Kumauni and Garhwali, in which the latter predominates.

A short extract from the Parable of the Prodigal Son will show its nature. We may note Kumauni forms such as *kēi* (K. *kai*), anything; *kwaī*, anyone; *kari-bār*, having done; *kayō*, he said; and imperfects like *khā-čhiyā*, they were eating, etc.

There are few other peculiarities which are not mere differences of spelling. There is the usual indefiniteness about final *ō* and *ū* in words like *unō*, *janō*, instead of *unū* and *janū*. The Ablative termination *chhē* or *chhai* may be compared with the Jaunsari locative suffix *chh*. *Saṇi*, the termination of the dative, is here *suṇi*, while in Standard Garhwali it may be *siṇi*.

Instead of *kāṭnē* we find *kāṭenē*, on-cutting. In *jaū*, I will go, the final *ō* of the future has been dropped, and we have a new termination of the conjunctive participle in *jāi-baṭi*, having gone, and *uḥi-baṭi*, having arisen. We may compare this with the Kumauni *baṭi*, which in that language is the termination of the Ablative.

[No. 7.]

SPECIMEN OF MĀJH-KUMAIYĀ.

कै मैस का दुई चेला किया । उनो मा काँइसा ले बावू छीं बोलो
औ बावू सम्पत्ति-मा जो मेरो हकौत छ तै गणी मै सुणी देवो । तव
वै ले उनो गणी अपणी सम्पत्ति बाँटी दे छ । भौत दिन नी होया किया
काँइसो चेलो सब कुछ येकवट करी वेर दूर देश न्है गयो । और वाँ जाई
वटौ लुच्चापन मा दिन काटेने काटेने अपणी लट्टीपट्टी उडाई दिई । जब
ऊ सब कुछ उडाई चुको तव वै जगा मा बड़ो अकाल पड़ो । तव
ऊ बड़ो कंगाल है गयो । तव ऊ वै देश रौनरौ मा येक का वाँ रौण बैठयो
जे ले ऊ अपणा खेतों मा सुंगरौं चरौण हणी पठायो । और ऊ उनो

छिमियों गणों जनो सुंगर खाँ किया अपणू पेट भरणू चाँ किया । और के
वै गणों कीर्दे नौ दीँ किया । तब वै गणों चेत खवर भयो और तब वै
ले कयो कि भिरा बाबू का कतिक काम धन्दा करणेरों का खाण ते जाफा
रोटा हूँ किया और मैं भूख ले मरना रयूँ । मी उठी बटी अपणा बाबू
का पास न्है जौँ और वै है बोलोला इत्यादि ॥

[No. 7.]

TRANSLITERATION AND TRANSLATION.

Kai-māis-kā dui chēlā chhiyā. Unō-mā kāsā-lē bābū-
A-certain-man-of two sons were. Them-among the-younger-by the-father-
chhi bōlō, 'au bābū, sampatti-mā jō mērō hakit chha tai-gaṇi
to it-was-said, 'O father, the-property-in what my share is that (acc.)
mai-sunī dēwō.' Tab wai-lē unō-gaṇi apnī sampatti bāṭi-dē-chha.
me-to give.' Then him-by them-to his-own property was-divided-out.
Bhaut din nī hōyā-chhiyā kāsō chēlō sab-kuchh yēkbaṭ
Many days not become-were the-younger son everything together
karī-bēr dūr dēs nhai-gayō. Aur wā jāi-baṭi
made-having a-far country away-went. And there gone-having
luchchāpan-mā din kātēnē-kātēnē apnī latipatti udāi-diī.
debauchery-in days a-cutting-a-cutting his-own goods were-squandered-away.
Jab ū sab-kuchh udāi-chukō, tab wai-jagā-mā baṭō
When he everything squandered-completely, then that-place-in a-great
akāl parō. Tab ū baṭō kaṅgāl hai-gayō. Tab ū wai-dēs-raunērañ-
famine fell. Then he very poor became. Then he that-country-dwellers-
mā yēk-kā wā raṇa baithyō, jāi-lē ū apnā-khētō-mā suṅgrō
in one-of near to-dwell began, whom-by he his-own-fields-in swine
chharāṇa-haṇi paṭhāyō. Aur ū unō-chhimiyō-gaṇi janō suṅgar khā-
feeding-for was-sent. And he those-husks-with which the-swine eating-
chhiyā apnū pēt bharnū chā-chhiyō. Aur kwai wai-gaṇi kēi
were his-own belly to-fill wishing-was. And any-persons him-to anything
nī di-chhiyā. Tab wai-gaṇi chēt-khabar bhayō, aur tab wai-lē kayō
not giving-were. Then him-to memory became, and then him-by it-was-said
ki, 'mērā-bābū-kā katik-kām-dhandā-karapērō-kā khāṇa-tē jāphā
that, 'my-father-of how-many-work-employment-doers-of eating-than more
rōṭā hū-chhiyā, aur māi bhūkh-lē marnā-rayū. Mī uṭhī-baṭi
bread-becoming-were, and I hunger-by dying-remained. I arisen-having
apnā-bābū-kā pās nhai-jāū, aur wai-chhai bōlōlā, ityādi.
my-own-father-of near away-will-go, and him-to I-will-say, etcetera.'

NAGPURIYĀ.

This dialect is spoken in the Nagpur Pargana, and in the adjoining parts of Pargana Painkhanda in the north-west of British Garhwal, by an estimated number of 51,831 people. It is not really a separate dialect, being practically the same as Dasauliyā and Mājhi-Kumaiyā. This will be evident from the extract from the Parable of the Prodigal Son given below.

The following points (they are hardly peculiarities) may be noted. The use of the word *baikh*, a corruption of *bēkat* or *bēktī*, a person; of *sē* as a postposition of the ablative; and of the oblique plural in *ā* in *naukrā*.

The Demonstrative pronoun *sō* has its oblique plural *tau*. The word for 'self' is *apū*, not *āphū*. As in Dasauliyā, the present participle in *adū* appears, as well as that in *nō*. We find the Kumaonī future in *jāū* and *bōū*, and the common change of final *ē* to *a* in *dina*. Note the past tense in *ālā* in *urāyālē*.

[No. 8.]

SPECIMEN OF THE NAGPURIYĀ DIALECT.

कै बैख का दुइ लौड़ा कया । तौं मधे लुड़ा लौड़ा न बुवा से
बोले हे बुवा जो मेरो बाँटो माल को कू सो मैं दे । तब बुवा न वै
कणौ वै को बाँटो दे दिने । मस्त दिन नौ होय लुड़ो लौड़ो अपणो बाँटो
ले क परदेश चला गे और तख बढमासो माँ अपणा दिन खोया और
अपणो माल खोये । जब वै न सब उड़ायाले तब बख भारी अकाल पड़े
और ओ गरौब होई गे । और तख जाई क वै गाऊँ माँ एक बैख का
दगड़ा माँ रहण लगे । ते बैख न वै लौड़ा कू अपणा पुंगडा माँ सुंगर
हरन खेदे । ते लौड़ा न जो छीमें सुंगर खान्दा कया सो आपू खाण ठहरे ।
वै तई कोई धन बी नौ दिन्दो कयो । तब ओ चेत । तब वै लौड़ा
न बोले मेरा बुवा का त कइ नीकरु कू खाण से कइ रोटा निमका वच दिन
मैं भूख न मरनो कइँ । मैं खड़ो होई अपणा बुवा मूँ जाऊँ बोलूँ इत्यादि ॥

[No. 8.]

TRANSLITERATION AND TRANSLATION.

Kai-baikh-kā	dui	laurā	chhayā.	Taū-madhē	lurā-laurā-na			
<i>A-certain-person-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among</i>	<i>the-younger-son-by</i>			
bubā-sē	bōlē,	*hē	bubā,	jō	mērō	bāṭō	māl-kō	chha,
<i>the-father-to</i>	<i>it-was-said,</i>	<i>* O</i>	<i>father,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>the-property-of</i>	<i>is,</i>

sō maī dē.² Tab hubā-na wai-kañi wai-kō bāto dē-dinē.
that to-me give.² Then the-father-by him-to him-of share was-given-away.
 Mast din nī hōya luṛō laurō appō bāto lē-ka
Many days not became the-younger son his-own share taken-having
 pardēs chalā-gē, aur takha badmāsi-mā appā din khōyā,
a-foreign-land went-away, and there debauchery-in his-own days were-lost,
 aur appō māl khōyē. Jab wai-na sab urāyālē, tab
and his-own wealth was-lost. When him-by all had-been-squandered, then
 wakha bhāri akāl parē, aur ō garib hōi-gē. Aur takha
there a-great famine fell, and he poor became. And there
 jāi-ka wai-gāñ-mā ēk-baikh-kā dagrā-mā rahna lagē.
gone-having that-village-in a-person-of vicinity-in to-remain he-began.
 Tai-baikh-na wai-laurā-kū apnā-pūgrā-mā sungar hērna khēdē.
That-person-by that-son-as-for his-own-field-in swine to-watch he-was-sent.
 Tai-laurā-na, jō chhīmē sungar khānda-chhayā, sō āpū khāna
That-son-by, what husks the-swine eating-were, those he-himself to-eat
 thahrē. Wai-taī kōi dhan hī nī dindō-chhayō. Tab ō
it-was-intended. Him-to anyone money even not giving-was. Then he
 chētē. Tab wai-laurā-na bōlē, 'mērā-bubā-kā ta
came-to-his-senses. Then that-son-by it-was-said, 'my-father-of verily
 kaī-naukrū-kū khāna-sē kaī-rōṭā-nimkā bach-dina, māi
several-servants-to eating-than several-bread-loaves were-left-over-and-above, I
 bhūkh-na marnō-chhañ. Maī kharō hōi appā-bubā-mñ jāñ,
hunger-by dying-am. I erect having-become my-own-father-to will-go,
 bōlū ityādi.
will-say etcetera.'

SALĀNĪ.

With Nagpuriyā we conclude our survey of the Aryan dialects of the north of British Garhwal. Further north still we come upon a number of forms of Tibetan described in Vol. III, Part I of this Survey, pp. 100 ff. Over the Southern Parganas of the district, south of the Rāthī dialect, we come to Salānī, named after the three Parganas of Malla, Tallā, and Gangā Salān. The dialect is also spoken in the Parganas immediately to the north of the three Salāns, and in the western portion of Pargana Pāli of Almora. Garhwālī is also reported from the neighbouring districts of Dehra Dun, Saharanpur, Bijnor, and Moradabad, and we may assume that here also it is spoken in the form of Salānī.

The estimated number of speakers is therefore :—

Name of District.	Number of Speakers.
Almora	15,176
Garhwal	207,832
Dehra Dun	5,000
Saharanpur	250
Bijnor	1,000
Moradabad	500
Total	229,758

Salānī is practically the same as Śrīnagariyā, the standard form of Garhwālī. This will be evident from the version of the Parable of the Prodigal Son annexed.

The only differences to be noted are the following. In the Standard dialect, words which in Hindī end in *ā*, end in a short unpronounced *a*. In Salānī, to judge from the spelling of all the specimens received, this final *a* is pronounced, so that the postposition of the agent case is *na*, not *n*, and the suffix of the conjunctive participle is *ka*, not *k*. It will be remembered that the same occurs in all the other dialects of Garhwālī. Another example of this tendency to pronounce a final *a* is in the word *kuchha*, anything, Standard *kuchh*. In the verb substantive we have *cha* as well as *chha* for 'he is,' a change which also occurs in other dialects.

The only new form which occurs in the specimen is *hōndēna*, becoming, in the passage where the son remembers that his father's servants used to get much bread to eat. A similar form will be met in the Tehri dialect.

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

- CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

कै भगना का दुइ नौना छया । जँ माँ काणसा न अपणा बुवा माँ बोल्थो हे बुवा जी माल ताल माँ जो मेरो बाँठो होव सो मैं दी देवा । तव वै न जँ का बीच अपणो माल ताल बाँटी दिन्यो । भिंड़े दिन नो होये छया कि काणसो नौनो सब कुछ कट्टा करौ क दूर देस कू चली गयो और वख लुचपन माँ दिन वितौंद अपणो माल ताल वितार्इ दीन्यो । जब वो सब कुछ उड़ाई चुक्यो तव वै देस माँ अकाल पड्यो और वो कंगाल होई गयो । और वो जाई क वै देस का रहणवालों माँ न कै का यख रहण लग्यो जै न वो पुंगड़ौ माँ सुंगर चरौण कू भेजौ दीन्यो । और वो जँ कुकिलौ ते जौँ कू सुंगर खांदा छया अपणो पेट भरनू चांदो क्यो और कुई वै कू कुछ नी देंदो क्यो । तव वै कू होश आयो और वै न बोल्थो मेरा बुवा का कतना ही भुल्यौ कू खाण ते भिंड़े रोटौ हींदेन और मैं भूख न मरगूँ छजँ । मैं उठी क अपणा बुवा मूँ जौलो और जँ माँ बोलली हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे । मैं अब आप को नौनो बोलण लायक नी छजँ । मैं कू अपणा भुल्यौ माँ न एक का बराबर बणावा । तव वो उठी क अपणा बुवा का पास चल्थो । पर वो दूर ही क्यो कि वै का बुवा कू वै देखी क दया अई और दौड़ी क वै का गला पर चिपटौ क वै कौ भुक्की लीनी । नौना न वै माँ बोल्थो हे बुवा जी मैं न स्वर्ग ते उल्लो और आप का सामणे पाप करे और मैं अब आप को नौनो बोलण लायक नी छजँ । परंतु बुवा न अपणा नौकर माँ बोल्थो सब ते सुन्दर कपड़ा निकाली क वै कू पैराई देवा । वै का हाथ पर गुंटौ और खुट्टौ पर जुत्ता पैराई देवा । और हम लोग खौला और आनन्द करला । किलाई कि यो मेरो नौनो मखूँ क्यो अब बची गये हर्छूँ क्यो फिर मिली गये । तव वो आनन्द कर्न लग्या ॥

वै को जेठो नौनो पोंगड़ा माँ क्यो और जब वो चौदो २ घर का नजीक पहुँच्यो तब वाजों और नाचण को सज्द सूण्यो । और वै न अपना भुल्यो माँ न एक कू अपना पास बुलाई क पूछ्यो यो क्या च । वै न वै माँ बोल्ह्यो तुमारो भाई आयूँ छ । आर तुमारा बुवा जी न सुन्दर खाणू करे किलाई कि वो भलो चंगो पाये । परंतु वै कू गुस्सा आयो और भिन्न जाणू नौ चायो । ये वास्ता वै को बुवा मैर आई क वै कू मनौण लग्यो । वै न अपना बुवा कू जवाब दीन्यो कि देखा मैं इतना दिनु ते आप की सेवा करदू और कखी आप को हुक्म नौ टाल्यो और आप न कभी मैं कू एक छैनो भी नौदिन्यो जो मैं अपना दगढ्यो का साथ आनन्द करदो । परंतु आप को यो नौनो जो पातरू का दगड़ा अपणो माल ताल खाई गये जवारे ही वो घर आये तवारे हो आप न वै का वास्ता सुन्दर खाणू करे । बुवा न बोल्ह्यो हे नौना तू रोजे मेरा दगड़ा कई और जो कुछ मेरो छ सो सब तेरो छ । परंतु आनन्द करणू और खुशो होणू चेंदो क्यो किलाई कि यो तेरो भाई मखूँ क्यो वचौ गये हच्यो क्य फेरो मिली गये ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

SALĀNĪ DIALECT.

DISTRICT GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kai-jhaṇā-kā dui naunā elihayā, Ū-mā kānsā-na
A-certain-man-of two sons were. Them-among the-younger-by
 apnā-bubā-mā bōlyō, 'he bubā-jī, mā-tāl-mā jō mērō bhāthō
his-own-father-to it-was-said, 'O father, the-property-in which my share
 hōwa sō māī dī-dēwā.' Tab wai-na ū-kā bich apnō
may-be that me give-away.' Then him-by them-of between his-own
 mā-tāl bhāī-dinyō. Bhiṇḍē dīn nī hōyē-chhayā kī kānsō
property was-divided-out. Many days not become-were that the-younger
 naunō sab-kuchha katthā karī-ka dūr-dēs-kū chali-gayō, aur
son everything together made-having distant-country-to went-away, and
 wakha luchpan-mā dīn bitsunda apnō mā-tāl bitāī-dinyō.
there debauchery-in days a-wasting his-own property was-squandered-away.
 Jab wō sab kuchha urāī-chukyō, tab wai-dēs-mā akāl
When he all things had-squandered-completely, then that-country-in famine
 paryō aur wō kaṅgāl hōī-gayō, aur wō jāī-ka wai-dēs-kā
fell and he indigent became, and he gone-having that-country-of
 rahṇwālaū-mā-na kai-kā yakha rahṇa lagyō, jai-na wō
inhabitants-in-from a-certain-one-of near to-live began, whom-by he
 pūgrāū-mā suṅgar charaṇa-kū bhōjī-dinyō. Aur wō ū-chhukēlaū-tē
fields-in swine feeding-for was-sent-away. And he those-husks-with
 jāū-kū suṅgar khāndā-chhayā apnō pēt bharnū chāndō-chhayō,
which (acc.) the-swine eating-were his-own belly to-fill wishing-was,
 aur kuī wai-kū kuchha nī dēndō-chhayō. Tab wai-kū hōs
and anybody him-to anything not giving-was. Then him-to recollection
 āyō aur wai-na bōlyō, 'mērā-bubā-kā katnā-hi-bhurtyāū-kū
came and him-by it-was-said, 'my-father-of how-many-even-servants-to
 khāna-tē bhiṇḍē rōṭī hōndēna aur māī bhūkh-na marūī-chhaū.
eating-than more bread is-becoming and I hunger-with dying-am.
 Māī uṭhī-ka apnā bubā-mā jaulō aur ū-mā bollō, "he
I arisen-having my-own father-to will-go and him-to I-will-say, "O

bubā-jī, maī-na swarg-tē ultō aur āp-kā sāmṣē pāp
 father, me-by Heaven-from opposite and your-honour-of before sin
 karē. Maī ab āp-kō naunō bōḷṇa lāyak nī chhañ;
 was-done. I now your-honour-of son to-say worthy not am;
 maī-kū appā bhurtyāñ-mā-na ēk-kā barābar baṇāwā." Tab wō
 me (acc.) your-own servants-in-from one-of equal make." Then he
 uṭhī-ka appā bubā-kā pās chalyō. Par wō dūr-hī chhayō
 arisen-having his-own father-of near went. But he far-off-even was
 kī wai-kā bubā-kū wai dēkhī-ka dayā āi aur daurī-ka wai-kā
 that him-of father-to him seen-having pity came and run-having him-of
 galā-par chipṭī-ka wai-kī bhukkī līñ. Naunā-na wai-mā
 neck-on clung-having him-of kisses were-taken. The-son-by him-to
 bōlyō, 'hē bubā-jī, maī-na swarg-tē ultō aur āp-kā
 it-was-said, 'O father, me-by Heaven-from opposite and your-honour-of
 sāmṣē pāp karē, aur maī ab āp-kō naunō bōḷṇa lāyak
 before sin was-done, and I now your-honour-of son to-say worthy
 nī chhañ.' Parantu bubā-na appā naukrū-mā bōlyō,
 not am.' But the-father-by his-own servants-to it-was-spoken,
 'sab-tē sundar kapṛā nikālī-ka wai-kū pairāi-dēwā. Wai-kā
 'all-than beautiful clothes taken-out-having him-on put. Him-of
 hāth-par gūṭṭhī aur khuttāñ-par juttā pairāi-dēwā. Aur ham-lōg
 hand-on a-ring and feet-on shoes put. And we-people
 khaulā aur ānand karlā; ki-lāi ki yō mērō naunō
 shall-eat and merriment shall-make; what-for that this my son
 maryū-chhayō, ab bachī-gayē; harchyū-chhayō, phir mili-gayē.' Tab
 dead-was, now saved-went; lost-was, again found-went.' Then
 wō ānand karna lagyā.
 they merriment to-make began.

Wai-kō jēthō naunō pōgarā-mā chhayō, aur jab wō aūdō
 Him-of the-elder son field-in was, and when he coming
 aundō ghar-kā najik pahūchyō, tab bājāñ-aur-nachpa-kō
 coming house-of near arrived, then musical-instruments-and-dancing-of
 sabd sūnyō. Aur wai-na appā bhurtyāñ-mā-na ēk-kū
 sound was-heard. And him-by his-own servants-in-from one (acc.)
 appā-pās bulāi-ka pūchhyō, 'yō kyā cha?' Wai-na
 of-himself-near called-having it-was-asked, 'this what is?' Him-by
 wai-mā bōlyō, 'tumārō bhāi āyū-chha, aur tumārā bubā-jī-na
 him-to it-was-said, 'your brother come-is, and your father-by
 sundar khāñū karē; ki-lāi ki wō bhalō chagō pāyē.'
 good food was-made; what-for that he well healthy was-found.'

Parantu wai-kū gussā āyō aur bhittra jānū nī chāyō. Yai-wastā
But him-to anger came and inside to-go not he-wished. This-for
 wai-kō bubā bhair āi-ka wai-kū manauna lagyō. Wai-nā
him-of the-father outside come-having him (acc.) to-appease began. Him-by
 appā bubā-kū jabāb dīnyō ki, 'dēkhā, māi itnā-dinū-tē
his-own father-to answer was-given that, 'see, I so-many-days-from
 āp-kī sēwā kardū, aur kakhī āp-kō hukm nī
your-honour-of service (am-) doing, and ever your-honour-of order not
 tālyō, aur āp-na kakhī māi-kū ēk chhaunō bhī nī
was-transgressed, and your-honour-by ever me-to a kid even not
 dīnyō, jō māi appā-dagryāū-kā sāth ānand kardō.
was-given, that I my-own-companions-of with merriment might-have-made.
 Parantu āp-kō yō naunō jō pātrū-kā dagrā appō māl-tāl
But your-honour-of this son who harlots-of with his-own property
 khāi-gayē, jabārē-hī wō ghar āyē, tabārē-hī āp-na wai-kā-wastā
ate-up, when-even he home came, then-even your-honour-by him-of-for
 sundar khāpū karē.' Bubā-na bōlyō, 'hē naunā, tū rojjē
good food was-made.' The-father-by it-was-said, 'O son, thou daily
 mērā dagrā chhai, aur jō-kuchha mērō chhā, sō sab tērō chha.
me-of with art, and whatever mine is, that all thine is.
 Parantu ānand karū aur khuśī hōnū chhindō-chhayō; ki-lāl ki
But merriment to-make and glad to-be proper-was; what-for that
 yō tērō bhāi maryū-chhayō, bachī-gayē; harchyū-chhayō, phēr
this thy brother dead-was, saved-went; lost-was, again
 mili-gayē.
found-went.'

TEHRĪ GARHWĀLĪ OR GANGĀPARIYĀ.

The State of Tehri Garhwal lies to the west of British Garhwal, from which it is separated along the southern portion of its boundary by the river Ganges. Its language is a recognised dialect of Garhwālī, known as the Tehri dialect, and also by people of Garhwal and Almora, as "Gangāpāriyā" or the language of the country beyond the Ganges. The number of speakers is estimated at 240,281.

Immediately to the west of the Tehri State lies the Jaunsār-Bāwar tract of the District of Dehra Dun, the language of which is the Western Pahārī Jaunsārī. As might be expected, the Tehri dialect shows distinct traces of the latter form of speech, the most important of which is the frequent use of the word *thayō* instead of *chhayō*, to mean 'was.' Compare the Jaunsārī *thō*.

It is reported that the dialect varies from place to place over the whole State. This is to be expected. The specimens given below represent the form of speech current in the neighbourhood of Tehri, the chief town of the State. The specimens consist of a version of the Parable of the Prodigal Son, and of a well-known folk-tale,—the fable of the Bundle of Sticks. Another (and excellent) example will be found on pp. 66 and ff. of Pandit Ganga Datt Uprēti's *Hill Dialects of the Kumaun Division*.

It is unnecessary to give a complete sketch of the grammar of Tehri Garhwālī. It will be sufficient to note the principal points of divergence from the Standard dialect.

Nouns.—The principal postpositions are:—

Agent, *na*.

Dative-Accusative, *kū, ka, sanī*; for, *lāi*.

Instrumental, *na, sē, tē*.

Ablative, *mujē, sō, tē*; from among, *mā-na*.

Genitive, *kō (kā, kī)*.

Locative, *mā, mū*.

The locative postpositions are used after verbs of saying, like the Standard *mā*.

Substantives and adjectives make their oblique forms as in the Standard. The plural oblique terminations are *au* and *ū*, both of which are frequently nasalized. Thus, *būbau-kō* or *būbau-ū-kō*, of fathers; *mansū-kō* or *mansū-ū-kō*, of men.

Adjectives follow the same rules as in the Standard. For 'one' the word *bargat* (i.e. *barkat*, good luck) is usually employed in counting.

Pronouns closely follow the Standard. The usual oblique form of *tū*, thou, is *tuai*, as in *tuai-na* (ag. sing.). Similarly, the agent singular of *māi*, I, is *mai-na* or *maī-na*.

For *yō*, this, he, and *wō*, that, he, we have:—

This, he, she, it.			That, he, she, it.		
	Male.	Fem.		Male.	Fem.
Singular.					
Nom.	<i>yō</i>	<i>yā</i>		<i>wō, wa, ū</i>	<i>wā</i>
Obl.	<i>yē, yai</i>	<i>yī</i>		<i>wē, wai</i>	<i>wī</i>
			Plural.		
Nom.	<i>yē, yō</i>			<i>wō, ū (ū)</i>	
Obl.	<i>yau (yāū), yū (yū)</i>			<i>ū (ū)</i>	
Gen.	<i>inarō, yū-kō</i>			<i>unarō, ū-kō</i>	

The **Reflexive Pronoun** is *āphū*, self; genitive *apūō*. *Āphū-mā* is "amongst themselves."

The **Relative and Correlative Pronouns** are :—

Relative.		Singular.	Correlative.
Nom.			
	<i>jō</i>		<i>sō</i>
Obl.			<i>lai</i>
	<i>jai</i>		
		Plural.	
Nom.			
	<i>jē</i>		<i>sē</i>
Obl.			<i>tyū (tyū)</i>
	<i>jyū (jyū)</i>		

The **Interrogative Pronouns** are *kō* (declined like *jō*), who? and *kyā* or *kyājō* (cf. Jaunsāri), obl. *kē*, what?

The **Indefinite Pronouns** are *kuī* (obl. *kai*), anyone, someone, and *kichhū* or *kuchh*, anything, something.

The **Verbs Substantive** are :—

		Present, I am, etc.
Singular.		Plural.
1.	<i>chhaū, chhaū</i>	<i>chhayā</i>
2.	<i>chhai</i>	<i>chhayāi</i>
3.	<i>chha</i>	<i>chhana</i>

Chha may also be used for any person, as in *tū ab marna tyār chha*, thou art ready to die.

The usual past is *thayō*, was; plural *thayā*; fem. sing. and plur. *thai*. The Standard *chhayō*, etc., is also frequently employed.

Finite Verb.—The Infinitive closely follows the Standard dialect. The strong form usually ends in *ū*, as in *hōnū*, to be, *mārnū*, to strike; but *ō* also occurs in *gānō*, to sing, *nāchhō*, to dance. The weak form ends in *a*, as in *hōna*, *charauna*, *karna*. The usual rules for *a* and *n* apply.

The **Present Participle** is formed as in the Standard, either with *dō* or *nū* (*nū*). Thus, *mārdō*, *hōndō*, *charaunū* (sentence 229).

The **Past Participle** also follows the Standard, ending in *ē*, *yō*, and *yū*, with oblique forms in *ē*, *yā* and *yā*. Thus, *mārē*, *māryō*, *māryū*, *gayē*, *gayō*, *baiṭhyū*, and (obl.) *chalyā*, *gayē*, he went away; *bōlyā uprāt*, beyond (or in disobedience to) what is said.

As examples of the **Future Passive Participle**, we have in the second specimen *ham-na kanū rana* (for *rahna*) *khāna*, how is it to be dwelt, to be eaten, by us? i.e. how are we to live and eat?

The **Conjunctive Participle** is practically the same as in the Standard. Thus, *mārī-ka*, having struck.

The Imperative follows the Standard. Thus, *mār*, strike thou; *mārā*, strike ye.

The Old Present occurs in *hōū*, I may be; *māraū*, I may strike; *jēū*, let us eat; *mānaū*, let us celebrate. It, so far, agrees with the Standard.

The Present has two forms as in the Standard. The first is a present definite,—*mārdō chhaū*, I am striking. The second is conjugated as follows :—

Singular.		Plural.
1.	<i>mārdaū, mārdū</i>	<i>mārdā</i>
2.	<i>mārdī</i>	<i>mārdāi</i>
3.	<i>mārda</i>	<i>mārdāna</i>

Similarly, *jāndū*, I go; *khāndāna*, they eat; *rakhdāna*, they keep.

For the Imperfect, we have *maī mārđō thayō*, I was striking; so, in the second specimen, *jāndō thayō*, he was knowing; and *rakhdā thayā*, they were keeping. In the Parable we have a weak form of the Present Participle in *dēnda thayō*, (no one) was giving.

For the Future we have in the masculine :—

Singular.	Plural.
1. <i>mārlō</i>	<i>mārlā</i>
2. <i>māralyō, mārīlō</i>	<i>māralyā, mārīlā</i>
3. <i>mārlō</i>	<i>mārlā, mārilyā</i>

Similarly, *jaulō*, I will go; *bōllō*, I will say; *rahlī* (fem.), she will remain; *rahlā*, you will remain; *hōlā*, you will be.

The Past Tenses closely follow the Standard.

Thus :—

wai-na mārē, he struck; *wai-na nī chāyō*, he did not wish; *tum-na līnē*, you took (sentence 240); *ū-na tōrena*, they broke (the sticks).

For intransitive verbs we have :—

rāyō, I remained; *chalyō*, I went; *ghūmyō* (sentence 224), I walked about, and also :—

Singular.	Plural.
1. <i>gayēū</i> , I went	<i>gayā</i>
2. <i>gayē</i>	<i>gayā</i>
3. <i>gayē</i>	<i>gayēna, gāina</i>

Similarly, *hōyē*, he became (225); *lagēna*, they began; *lyāyēna*, they brought; *jūfēna*, they broke (intransitive).

The Perfect and Pluperfect are equally regular. We have *milē chha*, he has been found; *āyē chha*, he has come; *baīthyū chha*, he is seated (230); *marē-thayō* or *maryū thayō*, he had died; *harchē thayō*, or *harchyū thayō*, he had been lost.

We have an instance of a potential compound in (second specimen) *kai-na nī tōr sakī*, no one could break. Note that *sakī* is treated as transitive.

The negative is *nī*.

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

एक भूणा का दुई नौन्याल थया । जँ-मा-न काणसा न अपणा वूवा माँ बोले कि हे वूवा बिरसत को बाँठो जो मेरो छ मैं दे । तब वै न बिरसत ऊ सणी बाँठी दिने । और भिंडे दिन नि होया काणसा नौन्याल न सब कठो करी क एक दूर देस चल्या गये और वख अपणी रोजी कुकर्म माँ उडाये । और जब सब खर्च करी चुके वै देस माँ बड़ो अकाल पड़े और वो कंगाल होण लगे । तब वै देस का एक बड़ा आदमी का डेरा जाई लगे । वै न वो अपणा पोंगड़ा माँ सुंगर-चरौण भेजे । और वै या चाह थई वै बूसा-से जो सुंगर खांदान अपणी पेट भरौ । जो कुई वै-सणी नि देंद थयो । तब होस माँ आई क बोले मेरा बाबू का कतना ही मजूरू क भिंडे रोटी छ और मैं भूकी मरदौ । मैं उठी क अपणा वूवा मूँ जौलो और वै माँ बोललो कि हे वूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि रयो कि फेर तेरो नौन्याल बोल्या जाऊँ । मै कू अपणा मजूरू मधे एक का बराबर बणी । तब उठी क अपणा बाबू मूँ चले और व अबी दूर थयो कि वै देखी क वै का वूवा सणी दया आये और दौड़ी क वो गला पर भेंटे । भौत भूकी पेये । नौन्याल न वै क बोले कि हे वूवा मै न परमेश्वर का और तेरा सामणे कसूर करे और अब येई जोग भी नि छऊँ कि फेर तेरो नौन्याल गख्या जाऊँ । परन्तु वै का बाबू न अपणा चाकरू माँ बोले कि अच्छा ते अच्छा कपड़ा गाड़ी ल्यावा और वै पैरावा और वै का हाथ पर मुँदड़ी और खुटो पर जोरा पैरावा औ हमू सभ जेजँ और खुशी मानौँ के लाई कि मेरो यो नौन्याल मरे थयो अब वचे छ हरचे थयो अब मिले छ । तब वो खुशी करन लगे ॥

और व को ठूलो नौन्याल पोंगड़ा माँ थयो । जब डेरा का धोरा
 आये गाणो और नाचणो सुणे । तब एक चाकर बोलाई क पूछे कि यो
 क्या छ । वै न वै माँ बोले कि तेरो भुला आये छ और तेरा वूवा न बड़ी
 जिम्मान करे या न कि वै सणी राजी खुशी पाये । वै न गुच्चा होई क
 भित्त जाणू नि चायो । तब वै का बाबू न भैर आई क वो मनाये । वै न
 बाबू माँ जुबाब माँ बोले कि देख येतना बरसू ते मैं तेरो टहल करदौ । कबो
 तेरा बोल्याँ उग्रांत नि चल्थो । परंतु त्वै न कबो एक चेनखो मै नि
 दिन्यो कि अपणा दगड्यो दगड्यो खुशी मनौ । और जब तेरो यो नौन्याल
 आये जै न तेरो माया पावू दगड्यो उडाये त्वै न वै का वास्ता जिम्मान
 करे । वै न वै क बोले हे नौना तू सदानी मेरा पास छ । जो किछू मेरो
 छ सो तेरो छ । फेर खुशी होणू खुशी मनौणो वाजवो छई के लाई कि
 तेरो यो भुला मछूँ थयो सो वचे हरछूँ थयो सो मिले छ ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-jhaṇā-kā dui naunyal thayā. Ū-mā-na kāpsā-nā
One-man-of two sons were. Them-in-from the-younger-by
 apnā-būbā-mā bōlē ki, 'hē būbā, bīrsat-kō bāthō jō
his-own-father-to it-was-said that, 'O father, the-property-of share which
 mērō chha māī dē.' Tab wai-na bīrsat ū-saṇī
mine is (to-)me give.' Then him-by the-property him-to
 bāṭī-dinē. Aur bhīndē din nī hōyā kāpsā-naunyal-na sab
was-divided-out. And many days not became the-younger-son-by all
 kathō karī-ka ēk-dūr-dēs chalyā-gayē, aur wakha apnī
together made-having (to-)a-distant-country it-was-gone, and there his-own
 rōṭī ku-karīm-mā udāyē. Aur jab sab kharch-karī-chukē
livelihood evil-deeds-in was-squandered. And when all spent-completely-was
 wai-dēs-mā barō akāl parē aur wō kaṅgāl hōna lagē. Tab
that-country-in great famine fell and he indigent to-be began. Then
 wai-dēs-kā ēk-barā-ādmi-kā dērā jāī lagē. Wai-na
that-country-of a-great-man-of (to-)house going he-attached-himself. Him-by
 wō apnā-pōgrā-mā suṅgar charauna bhējē; aur wai yā chāh
he his-own-field-in swine to-feed was-sent; and (to-)him this desire
 thaī, 'wai-busā-sē jō suṅgar khāndan, apnō pēt bharaū';
was, 'that-chaff-with which the-swine are-eating, my-own belly I-may-fill';
 jō kui wai-saṇī nī dēnda-thayō. Tab hōs-mā āī-ka
because anyone him-to not giving-was. Then sense-in come-having
 bōlē, 'mērā bābū-kā katnā-hī majūrū-kū bhīndē rōṭī chha,
it-was-said, 'my father-of how-many-even labourers-to much bread is,
 aur māī bhūkō mardaū. Māī uṭhī-ka apnā būbā-mū jāulō
and I hungry am-dying. I arisen-having my-own father-to will-go
 aur wai-mā bōllō ki, "hē būbā, mai-na Paramēśwar-kā aur
and him-to I-will-say that, "O father, me-by God-of and
 tērā sāmnē kasūr karē; aur ab yē-ī jōg bhī nī
thee-of before sin was-done; and now this-even worthy even not

rayō ki phēr tērō naunyāl bāyā-jāū. Mai-kū
I-remained that again thy son I-may-be-called. Me (acc.)
 apnā-majūrū-madhē ēk-kā barābar banau." Tab uṭhī-ka
your-own-labourers-among one-of equal make." Then arisen-having
 apnā bābū-mū chalē. Aur wa ab dūr thayō ki wai
his-own father-near he-went. And he yet far-off was that him
 dekhi-ka wai-kā bābā-saṇī dayā āyē, aur daurī-ka wō galā-par
seen-having him-of father-to pity came, and run-having he neck-on
 bhētē. Bhaut bhūki pēyē. Naunyāl-na wai-ka bōlē
was-embraced. Many kisses were-placed. The-son-by him-to it-was-said
 ki, 'hē bābā, mai-na Paramēśwar-kā aur tērā sāmnē kasūr karē;
that, 'O father, me-by God-of and thee-of before sin was-done;
 aur ab yē-ī jōg bhī nī chhaū ki phēr tērō naunyāl
and now this-even worthy even not I-am that again thy son
 ganyā-jāū.' Parantu wai-kā bābū-na apnā chākrū-mā bōlē
I-may-be-counted.' But him-of father-by his-own servants-to it-was-said
 ki, 'achchhā-tē achchhā kaprā gāḍī lyāwā aur wai pairāwā;
that, 'good-than good clothes having-taken-out bring and him put-on;
 aur wai-kā hāth-par mūḍrī aur khūṭau-par jōrā pairāwā, aur hamū
and him-of hand-on ring and feet-on shoes put-on, and we
 sabh jēū aur khuṣī mānaū; kē-lāi-ki mērō yō naunyāl
all may-eat and rejoicing may-celebrate; what-for-that my this son
 marē-thayō, ab bachē-chha; harchē-thayō, ab milē-chha.' Tab wō
dead-was, now saved-is; lost-was, now got-is.' Then he
 khuṣī karna lagē.
rejoicing to-make began.

Aur wai-kō thūlō naunyāl pōgrā-mā thayō. Jab ḍērā-kā dhōrā
And him-of elder son field-in was. When house-of near
 āyē, gāpō aur nāchnō supē. Tab ēk chākar bolāi-ka
he-came, singing and dancing were-heard. Then a servant called-having
 pūchhē ki, 'yō kyā chha?' Wai-na wai-mā bōlē ki,
it-was-asked that, 'this what is?' Him-by him-to it-was-said that,
 'tērō bhulā āyē-chha, aur tērā bābā-na barī jīmman karē;
'thy younger-brother come-is, and thy father-by great feast was-made;
 yā-na-ki wai-saṇī rājī-khuṣī pāyē. Wai-na gussā
this-by-that him-as-for safe-(and-)sound he-was-found. Him-by angry
 hōi-ka bhitra jānū nī chāyō. Tab wai-kā bābū-na bhair
become-having inside to-go not was-desired. Then him-of father-by outside
 āi-ka wō manāyē. Wai-na bābū-mā jubāb-mā bōlē
gone-having he was-appeased. Him-by the-father-to answer-in it-was-said

ki, 'dēkh, yetnā-barsū-tē maī tēri tahal kardaū; kabī tērā
that, 'see, so-many-years-from I thy service am-doing; ever thy
 bōlyā uprāt ni chalyō; parantu twai-na kabī ēk chenkho
what-was-said beyond not (I-)went; but thee-by ever a kid
 maī ni dinyō ki apnā-dagryau-dagri khuṣī manaū.
(to-)me not was-given that my-own-companions-with joy I-may-celebrate.
 Aur jab tērō yō naunyal āyē, jai-na tēri māyā pātrū-dagri
And when thy this son came, whom-by thy fortune harlots-with
 udāyē, twai-na wai-kā-wāstā jimman karē. Wai-na wai-ka
was-squandered, thee-by him-of-for a-feast was-made.' Him-by him-to
 bōlē, 'hē naunā, tū sadānē mērā pās chha. Jō-kichhū mērō
it-was-said, 'O son, thou ever me-of near art. What-ever mine
 chha, sō tērō chha. Phēr khuṣī hōpū, kṇuṣī manauṇī wājabī
is, that thine is. But glad to-be, joy to-celebrate proper
 chhai; kā-lāi-kī tērō yō bhulā maryū-thayō, sō bachē;
was; what-for-that thy this brother dead-was, he was-saved;
 harchyū-thayō, sō milē-chha.
lost-was, he got-is.'

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

एक गर्ज माँ एक बुद्धा भण्णा का भिंडे नौन्याल थया और से सब आफू माँ एक को बैरो एक थयो । सलूकत नि रखदा थया । जब जँ को बाबू मरन लगे तब वो सबे भाई कठा होई क अपणा बाबू माँ गया और अपणा बाबू मूँ बोलन लगन कि हे वूवा तू अब मरन कू ल्यार क कुछ हम कू अडाई जा कि हम न तेरा मरन उपाँत कनू रण खाण । जँ को वूवा जानदो ई थयो कि ये आफू माँ बैर रखदान । तब वै न जँ माँ बोले कि तुम सब भण्णा एक एक छट्टी रिंगाली की मै मूँ ल्यावा । व सभे ल्यायेन । तब वै न बोले कि तुम यौ छट्टी सणी कट्टी गड्डी बाँधी क तोड़ा । जँ न तम्मे करे । पर वा गड्डी के न नि तोड़ सकी । तब वै न बोले कि अब गड्डी खोली क छट्टी अलग अलग तोड़ा । तौ न जब अलग अलग करी क तोड़िन त सरासर टूटेन । तब जँ का बुद्धा बाबू न बोले कि तुम क या ई अडूण-पडूण क । मेरा मरन पिछाडौ तुम सब भाई यौ रिंगाली की गड्डी की तरौँ एक ज्यू-स्यू रहला त तुमारो कुई कुछ नि कर सक्यो । और जो तुमारा बीच फूट रहली त तुम यौ छट्टी की तरौँ अलग अलग बरो-बाद होला और तुमारो कुई धड़ो दगड़ो नि कर । तब सब नौन्यालू न या बात कबूल करे और सुख से सबे भाई मिली-जुली क रहण लगन ॥

[No. II.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

CENTRAL PAHĀRĪ (GARHWĀLĪ).

TEHRĪ DIALECT.

STATE TEHRĪ GARHWAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk-gaṇ-mā^ṇ ěk budyā-jhaṇā-kā bhīndē naunyāl thayā. Aur sē
One-village-in an old-person-of many sons were. And they
 sab āphū-mā^ṇ ěk-kō bairī ěk thayō. Salūkat nī
all themselves-among one-of enemy one was. Unity not
 rakhdā-thayā. Jab ṇī-kō bābū marna lagē, tab wō sabē
to-keep-they-used. When them-of father to-die began, then they all
 bhāī kathā hōī-ka apṇā-bābū-mā^ṇ gayā, aur apṇā
brothers together become-having their-own-father-to went, and their-own
 bābū-mū^ṇ bōlna lagna ki, 'hē hūbā, tū ab marna-kū tyār
father-to to-say began that, 'O father, thou now die-to ready
 chha. Kuchh ham-kū adāī-jā, ki ham-na tērā-marna uprāt kanū
art. Something us-to advise, that us-by thy-death after how
 rana khāna.' Ū-kō bābū jāndō-i-thayō ki,
to-be-lived to-be-eaten.' Them-of the-father knowing-even-was that,
 'yē āphū-mā^ṇ bair rakhdāna.' Tab wai-na ṇī-mā
'these themselves-among enmity entertain.' Then him-by them-to
 bōlē ki, 'tum-sab-jhaṇā ěk ěk chhaṭṭī rīgālī-ki
it-was-said that, 'you-all-men one one stick ringal-bamboo-of
 mai-mū^ṇ lyāwā.' Wa sabhē lyāyena. Tab wai-na bōlē ki,
me-to bring.' They all brought. Then him-by it-was-said that,
 'tum yau chhaṭṭyau-saṇī kaṭṭhī gaḍḍī bādhī-ka tōrā.'
'you these sticks (acc.) together a-bundle tied-having break.'
 Ū-na tannē karē. Par wā gaḍḍī kai-na nī
Them-by so it-was-done. But that bundle any-one-by not
 tōr-sakī. Tab wai-na bōlē ki, 'ab gaḍḍī
broken-could-be. Then him-by it-was-said that, 'now the-bundle
 khōlī-ka chhaṭṭī alag alag tōrā.' Tau-na jab
untied-having the-sticks separately separately break.' Them-by when
 alag alag karī-ka tōrena ta sarāsar tuṭena.
separately separately made-having were-broken then easily they-were-broken

Tab fī-kā budyā-bābū-na bolē ki, 'tum-ka yā-i
 Then them-of the-old-father-by it-was-said that, 'you-to this-even
 adūn padūn chha. Mērā-marna picchārī tum sab bhāī yī
 advice instruction is. My-dying after you all brothers this
 rīgālī-kī gadḍī-kī tarāū ēk jyū-syū rahlā, ta tumārō
 ringals-of bundle-of like one mind-sense will-remain, then of-you
 kuī kuchh nī kar-sakyō; aur jō tumārā bich phūṭ
 anyone anything not do-could; and if of-you among disunion
 rahī ta tum yau-chhattayau-kī tarāū alag alag
 will-remain then you these-sticks-of like separately separately
 barōbād hōlā, aur tumārō kuī dharō dagrō nī kara.
 ruined will-become, and of-you any-one help companionship not will-do.
 Tab sab-naunyalū-na yā bāt kabūl karē, aur sukh-sē
 Then all-sons-by this advice accepted was-made, and comfort-with
 sab-ē bhāī mili-chulī-ka rahna lagena.
 all brothers joined-united-having to-live they-began.

LIST OF STANDARD WORDS AND PHRASES IN
CENTRAL PAHĀRĪ.

LIST OF STANDARD WORDS AND PHRASES

English.	Kumaunī (Standard).	Kumaunī (Khasarjīyā).	Kumaunī (Sōrīyālī).
1. One	Ek	Ek (one or a), knī=(a)	Ek
2. Two	Dwi	Dwi	Dui
3. Three	Tin	Tin	Tin
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chhai	Chhai	Chhai
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āth	Āth	Āth
9. Nine	Nau	Nau	Nau
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās, pāchās	Pāchās
13. Hundred	Sau	Sau	Sau
14. I	Maī	Maī, mī ; (obl.) mai, mī	Maī
15. Of me	Mero, myōro	Myar ; (obl.) myār	Mērō ; maīsu or maīs (to me).
16. Mine	Mero, myōro	Myar ; (obl.) myār	Mērō
17. We	Ham	Ham ; (obl.) hamō	Ham, hām
18. Of us	Hamaro	Hamar ; (obl.) hamār	Hamārō ; hamasu or hamas (to us).
19. Our	Hamaro	Hamar ; (obl.) hamār	Hamārō
20. Thou	Tu	Tū ; (obl.) twē	Taī
21. Of thee	Turo, tyōro	Tyar ; (obl.) tyār	Tērō ; twaisu or twais (to thee).
22. Thine	Tero, tyōro	Tyar ; (obl.) tyār	Tērō
23. You	Tum	Tum ; (obl.) tumō	Tum
24. Of you	Tumaro	Tumar ; (obl.) tumār	Tumārō ; tumasu or tumas (to you).
25. Your	Tumaro	Tumar ; (obl.) tumār	Tumārō

IN CENTRAL PAHĀRĪ.

Gaṛhwālī (Standard).	Gaṛhwālī (Rāchī).	Gaṛhwālī (Tahri).	English.
Ēk	Ēk	Ēk, bargat	1. One.
Dwī	Dwī	Dwī, dñī	2. Two.
Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhal	Chhal	Chhal	6. Six.
Sāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Nau	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās, pāchās	Pachās	12. Fifty.
Sau	Sau	Sau	13. Hundred.
Maī	Mī	Maī, mī (obl. maī)	14. I.
Mērō	Mērō, myōrō	Mērō	15. Of me.
Mārō	Mērō, myōrō	Mērō	16. Mine.
Ham	Ham	Ham, hamō	17. We.
Hamārō	Hamārō	Hamārō	18. Of us.
Hamārō	Hamārō	Hamārō	19. Our.
Tā	Tā	Tā (obl. twaī)	20. Thou.
Tērō	Tērō, tyōrō	Tērō	21. Of thee.
Tērō	Tērō, tyōrō	Tērō	22. Thine.
Tum	Tum	Tum	23. You.
Tumārō	Tumārō	Tumārō	24. Of you.
Tumārō	Tumārō	Tumārō	25. Your.

English.	Kumaoni (Standard).	Kumaoni (Khasparjiya).	Kumaoni (Sotiya).
26. He	U	Ū ; (obl.) wi	Ū
27. Of him	Wi-ko	Wik	Wi-kō ; wiñ or wis (to him)
28. His	Wi-ko	Wik	Wi-kō
29. They	Ū	Ū ; (obl.) unō	Un
30. Of them	Unarō	Unar ; (obl.) unār	Unarō ; unaru or unas (to them).
31. Their	Unarō	Unar ; (obl.) unār	Unarō
32. Hand	Hat	Hat	Hat
33. Foot	Khat	Khat	Khattā
34. Nose	Nakh	Nakh	Nak
35. Eye	Ākhā	Ākhā	Ākhā
36. Mouth	Mukh	Makh	Mukh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kan	Kan	Kan
39. Hair	Bal	Bal, baw	Bāl
40. Head	Khwāro	Khwar	Muqō
41. Tongue	Jib	Jibar, jib	Jibarō
42. Belly	Pet	Pet	Pet, qhār
43. Back	Patho, pith	Path	Pithi
44. Iron	Luwo	Luv	Luwā
45. Gold	Sun	Sun	Sunō
46. Silver	Chādi	Chādi	Chādi
47. Father	Bab	Bap	Baba
48. Mother	Mai, mhaufāri	Mai, mhaufāri	Ijā
49. Brother	Bhai	Bhāl, bhai	Bhayā
50. Sister	Baiñi	Baiñi	Baini
51. Man	Ādimi	Ādmī, mais	Maīs
52. Woman	Syaiñi	Syaiñi	Syāni

Page 356, No. 35, Col. 2, read 'Ākhā.'

Gargwālī (Standard).	Gargwālī (Rāṭhī).	† Gargwālī (Tehrī).	English.
Wō	Wō	Wō, wā, ū, sō	26. He.
Wē-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	27. Of him.
Wē-kō, ū-kō	Wī-kō	Wai-kō, tai-kō	28. His.
Wō	Wū, wō	Wō, ū, ū, sō	29. They.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	30. Of them.
Wū-kō, ū-kō	Unārō	Unārō, ū-kō, tyū-kō	31. Their.
Hāt	Hāt	Hāth	32. Hand.
Khutō	Khutō	Khutō	33. Foot.
Nāk	Nāk	Nāk	34. Nose.
Ākhō	Ākhō	Ākhō	35. Eye.
Gichō	Gichō	Gichohō	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kanūr	Kān, kanḍud	38. Ear.
Bāl	Latulā	Bāl, latlā	39. Hair.
Sir	Mān	Mund, kapāl	40. Head.
Jīb	Jīb	Jibh	41. Tongue.
Pēt	Ladārō	Potgō, pēt	42. Belly.
Pīth	Puṭhō	Pichhāḍō, pīth	43. Back.
Lāhō	Lokhar	Lokhar, lohō	44. Iron.
Sonō	Sunō	Sonō	45. Gold.
Chāḍi	Chāḍi	Chāḍi	46. Silver.
Babā	Babā, bubā	Babā, bubā	47. Father.
Mā, bōi	Bōi	Bai, ija	48. Mother.
Bhāi, daḍā (elder), bhulā (younger).	Bhāi	Bhai (general), didā (elder), bhulā (younger).	49. Brother.
Bairō, didi (elder), bhuli (younger).	Bair	Bairi, bair (general), didi (elder), bhuli (younger).	50. Sister.
Āmī, mankhī	Āmī, manakha	Māi, mankhī, manas	51. Man.
Janāni	Siani	Janāni, bairhān, kajān	52. Woman.

English.	Kumaonī (Standard).	Kumaonī (Khasparjyā).	Kumaonī (Sōriyālī).
53. Wife	Syaiṇi, jwē	Syaiṇi, jwē	Jōi
54. Child	Balak	Balak, nān	Nāntūnan
55. Son	Chelo, ohyōlo	Chyal; (plur.) chyāl . .	Chēlo
56. Daughter	Cheli	Chēli	Chēli
57. Slave	Chākar	Chākar, naukār	Kaimi
58. Cultivator	Kisān	Kisān, khōti-kamūner . .	Jimdar
59. Shepherd . . . .	.....	Gwāl (cowherd)	Gwalo
60. God	Parmēswar	Parmēswar, Īswar	Parmēchhar, Parmēsar . .
61. Devil	Bhāt	Bhāt . . . . .	.....
62. Sun	Sōraj	Sōraj, sārj	Sārj
63. Moon	Jān	Chanarmā, jān	Jān
64. Star	Tārā	Tārā	Tārā
65. Fire	Āgo	Āgao, bhinder	Āgō
66. Water	Pāṇi	Pāṇi	Pāni
67. House	Ghar, kuro	Ghar, kur	Ghaur, ghar
68. Horse	Ghoro	Ghwar	Ghōrō
69. Cow	Goru	Gōru	Gorū
70. Dog	Kukur	Kukur	Kukur
71. Cat	Birālu	Birālu	Birālō
72. Cock	Kukupō	Kukur	Kukupō
73. Duck	Batak	Batsk, badik	Pāṇiyō
74. Ass	Gadhā	Gadhā	Gadhā
75. Camel	Ū	Ū	Uṭṭo
76. Bird	Charo	Char	Challā
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khā
79. Sit	Baiṭh	Baiṭh	Bas

Garhwāli (Standard).	Garhwāli (Bāthū).	Garhwāli (Tehrī).	English.
Swaip, jānānī	Sain, swin	Swaip	53. Wife.
Naunō	Laupō	Naunō	54. Child.
Naunō	Laupō	Laupik, naunō	55. Son.
Naunī	Laupī	Bēṭī, naunī	56. Daughter.
Kainī, chhōrā	Kamī, chhōrā	Chhōrā	57. Slave.
Jindār	Jmidār	Kisāy	58. Cultivator.
Bākhrā-wālō	Bākryā	Bakrōwālō	59. Shepherd.
Paramēswar	Paramēshhar	Īswar, dēwtā	60. God.
Bhūt	Bhūt	Khabēs, bhūt	61. Devil.
Sūraj	Sūraj	Suraj, ghām	62. Sun.
Chāḍ, jān	Chāḍ, jān	Jān, chandramā	63. Moon.
Gaiṇā	Gaiṇā	Gaiṇā, tāṛā	64. Star.
Āg	Āg	Āg	65. Fire.
Pānī	Pānī	Pānī	66. Water.
Ghar	Kuṛō	Kūrō, gērō	67. House.
Ghōṛō	Ghwāṛā	Ghōṛō	68. Horse.
Gōrō	Gaurō	Gaurī	69. Cow.
Kuttā	Kukur	Kūkar	70. Dog.
Birālō (masc.) ; birālī (fem.)	Birālō (masc.) ; birālī (fem.)	Birālō	71. Cat.
Kukhrō	Kukhrō, mair	Kukhrō	72. Cook.
Badak	Badak	Batak, jal-kukhrō	73. Duck.
Gaddā, gadṛō	Gaddā, gadṛō	Gadhā	74. Ass.
Ūṭh	Ūṭh	Ūṭh	75. Camel.
Pakhlī	Pakhil	Pachchē	76. Bird.
Jā	Jā	Hit	77. Go.
Khā	Khā	Khā	78. Eat.
Beith	Baith	Baith	79. Sit.

English.	Kumani (Standard).	Kumani (Khasarijya).	Kumani (Sodiyai).
80. Come	Ā	Ā	Ā
81. Beat	Mar	Mar	Mar
82. Stand	Thar ho	Thar how	Thar hau
83. Die	Mar	Mar	Mar
84. Give	De	De	De
85. Run	Daur	Daur	Daur
86. Up	Mali	Mali	Mali
87. Near	Najik	Najdik, najik	Najik
88. Down	Tali	Tali	Tali
89. Far	Taro	Dar, tar	Tara, tarā
90. Before	Aghin	Aghil	Aghil
91. Behind	Pachhin	Pachhil	Pachhil
92. Who ?	Ko	Ko	Ko
93. What ?	Kya, ke	Kya, ke	Kya
94. Why ?	Ke-lai	Kilaik	Kya-lai
95. And	Aur	Haur	Aur
96. But	Par	Par	Par
97. If	Jo	Jo	Jab
98. Yes	Hoy	Hoy, au	Hai
99. No	Nai	Nai	Nai
100. Alas	Hai	Abā, hai	Hai
101. A father	Bab	Bab; (ag.) babai-l	Babu
102. Of a father	Baba-ko	Bab-k; (fem.) babai-k or babā-k; (masc. obl.) babā-k.	Babu-kō
103. To a father	Bab-kapi	Bab-kapi	Babu-khī, tābus
104. From a father	Bab-hai	Bab-thaī, -haī	Babu-hwai
105. Two fathers	Dwi bab	Dwi bab	Dui babu
106. Fathers	Bab	Bab; (ag.) babō-l	Babu

Gaṛhwālī (Standard).	Gaṛhwālī (Bārhī).	Gaṛhwālī (Tehri).	English.
Ā	Ā	Āw	80. Come.
Mār	Mār	Thēch, kōṭ	81. Beat.
Khayō hō	Thayō hō	Ūth	82. Stand.
Mar	Mar	Mar	83. Die.
Dō	Dō	Dō	84. Give.
Daur	Daur	Atak	85. Run.
Mathā, dhia	Ubāī	Āich, mathyā	86. Up.
Najadik	Najik	Dhorā, nōḍā	87. Near.
Bēr, tal	Tal	Tal, nī, bōra	88. Down.
Dār	Tadā	Dār	89. Far.
Agārl	Aghin	Pailō, agārē	90. Before.
Pichhārl	Pachhin	Paithar, pichhārē	91. Behind.
Kō	Kō	Kō	92. Who?
Kyā	Kyā	Kyā-jō	93. What?
Kē-lāl	Kī-lā	Kē-kō, kē-lāl	94. Why?
Aur, ar	Aur	Ar	95. And.
Par	Par	Par, parantā	96. But.
Jō	Jō	Jō, agar	97. If.
Hā	Hā	Hā	98. Yes.
Nā	Nā	Nā	99. No.
Āhā	Arō, darō	Gajab	100. Alas.
Bābā	Babā	Babā	101. A father.
Bābā-kō	Bābā-kō	Bābā-kō	102. Of a father.
Bābā-kō	Babā khunī	Bābā-kō	103. To a father.
Bābā-tē	Bābā gaol	Bābā-mujē, bābā-sē	104. From a father.
Dwi bābā	Dwi bābā	Dwi bābā	105. Two fathers.
Bābā	Bābā	Bābā	106. Fathers.

English.	Kannurū (Standard).	Kannurū (Kārapattiyā).	Kannurū (Sūriyāl).
107. Of fathers . . .	Bāhann-ko . . .	Babō-k; (<i>fem.</i>) bā bō-k; (<i>masc. obl.</i>) babō-k.	Bāhun-ko . . .
108. To fathers . . .	Bāban-kaṇi . . .	Babō-kaṇi . . .	Bāhun-khī, bābuns . . .
109. From fathers . . .	Bāban-hai . . .	Babō-thaī, -haī . . .	Bāhun-hwai . . .
110. A daughter . . .	Cheli . . .	Chēli; (<i>ag.</i>) chēli-l . . .	Chēli . . .
111. Of a daughter . . .	Cheli-ko . . .	Chēli-k; (<i>fem. and masc. obl.</i>) chēli-k.	Chēli-ko . . .
112. To a daughter . . .	Cheli-kaṇi . . .	Chēli-kaṇi . . .	Chēlis . . .
113. From a daughter . . .	Cheli-hai . . .	Chēli-thaī, -haī . . .	Chēli-hwai . . .
114. Two daughters . . .	Dwi cheli . . .	Dwi chēliy . . .	Dwi chēlin . . .
115. Daughters . . .	Cheli, cheliyā . . .	Chēliyā, chēliy; (<i>ag.</i>) chēliyō-l.	Chēlin . . .
116. Of daughters . . .	Chelina-ko, cheliyann-ko . . .	Chēliyō-k; (<i>fem.</i>) chēliyō-k; (<i>masc. obl.</i>) chēliyā-k.	Chēlin-ko . . .
117. To daughters . . .	Chelin-kaṇi, cheliyan-kaṇi . . .	Chēliyō-kaṇi . . .	Chēlin-khī, chēlins . . .
118. From daughters . . .	Chelin-hai, cheliyan-hai . . .	Chēliyō-thaī, -haī . . .	Chēli-hwai . . .
119. A good man . . .	Ek bhālā ādimi . . .	Ek-bhal mais (<i>ag.</i> bhal maissal).	Ek bhālō (<i>or</i> niko) mais . . .
120. Of a good man . . .	Ek bhālā ādimi-ko . . .	Ek-bhal mais-k; (<i>fem.</i>) maissal-k <i>or</i> maisal-k; (<i>masc. obl.</i>) maisā-k.	Ek bhālā (<i>or</i> nika) mais-ko . . .
121. To a good man . . .	Ek bhālā ādimi-kaṇi . . .	Ek-bhal mais-kaṇi . . .	Ek bhālā mais-khī <i>or</i> maisas . . .
122. From a good man . . .	Ek bhālā ādimi-hai . . .	Ek-bhal mais-thaī, -haī . . .	Ek bhālā mais-hwai . . .
123. Two good men . . .	Dwi bhālā ādimi . . .	Dwi bhal mais . . .	Dwi bhālā mais . . .
124. Good men . . .	Bhālā ādimi . . .	Bhal mais; (<i>ag.</i>) bhal maissō-l.	Bhalā mais . . .
125. Of good men . . .	Bhālā ādimina-ko . . .	Bhal maisō-k; (<i>masc. obl.</i>) maissō-k.	Bhalā maisann-ko . . .
126. To good men . . .	Bhālā ādimin-kaṇi . . .	Bhal maisō-kaṇi . . .	Bhalā maisann-khī <i>or</i> maisanns . . .
127. From good men . . .	Bhālā ādimin-hai . . .	Bhal maisō-thaī, -haī . . .	Bhalā maisann-hwai . . .
128. A good woman . . .	Ek bhali syāṇi . . .	Ek bhali syāṇi . . .	Ek niki syāni . . .
129. A bad boy . . .	Ek kharāb chelo . . .	Ek kharāb chyal . . .	Ek ghinnō chēlō . . .
130. Good women . . .	Bhali syāṇi, <i>or</i> bhali syā- niyā . . .	Bhali syāṇiyā (syāṇiy)	Bhali syāṇin . . .
131. A bad girl . . .	Ek kharāb cheli . . .	Ek kharāb chēli . . .	Ek ghinnī chēli . . .
132. Good . . .	Bhalo . . .	Bhal . . .	Bhalō, niko . . .
133. Better . . .	Aur bhalo . . .	Haurō bhal . . .	Aur bhalō . . .

Garhwāli (Standard).	Garhwāli (Bāghī).	Garhwāli (Tahī).	English.
Bābāñ-kō	Bābun-kō	Bābau-kō	107. Of fathers.
Bābāñ-kū	Bābun-khuñ	Bābau-kū	108. To fathers.
Bābāñ-tē	Bābun-gaṇ	Bābau-mujē, -sē	109. From fathers.
Naunī	Laupī	Naunī	110. A daughter.
Naunī-kō	Laupī-kō	Naunī-kō	111. Of a daughter.
Naunī-kū	Laupī-khuñ	Naunī-kū	112. To a daughter.
Naunī-tē	Laupī gaṇ	Naunī-mujē, -sē	113. From a daughter.
Dwī naunī	Dwī laupī	Dwī naunī	114. Two daughters.
Naunī	Laupī	Naunī	115. Daughters.
Nauniyañ-kō	Laupīō-kō	Nauniyan-kō	116. Of daughters.
Nauniyañ-kū	Laupīō-khuñ	Nauniyan-kū	117. To daughters.
Nauniyañ-tē	Laupīō gaṇ	Nauniyan-mujē, -sē	118. From daughters.
Ēk bhālō admi	Ēk bhālō admi	Bhālō manas	119. A good man.
Ēk bhālā admi-kō	Ēk bhālā admi-kō	Bhālā manas-kō	120. Of a good man.
Ēk bhālā admi-kū	Ēk bhālā admi-khuñ	Bhālā manas-kū	121. To a good man.
Ēk bhālā admi-tē	Ēk bhālā admi-gaṇ	Bhālā manas-mujē, -sē	122. From a good man.
Dwī bhālā admi	Dwī bhālā admi	Dwī bhālā manas	123. Two good men.
Bhālā admi	Bhālā admi	Bhālā manas	124. Good men.
Bhālā admiyañ-kō	Bhālā admin-kō	Bhālā manas-kō	125. Of good men.
Bhālā admiyañ-kū	Bhālā admin-khuñ	Bhālā manas-kū	126. To good men.
Bhālā admiyañ-tē	Bhālā admin-gaṇ	Bhālā manas-mujē, -sē	127. From good men.
Ēk bhālī janānī	Ēk bhālī sianī	Bhālī kajāp	128. A good woman.
Ēk nakhrō naunō	Ēk nakhrō laupō	Ēk nakhrō nauniyal	129. A bad boy.
Bhālī janānī	Bhālī sianī	Bhālī kajāp	130. Good women.
Ēk nakhrī naunī	Ēk nakhrī laupī	Ēk nakhrī naunī	131. A bad girl.
Bhālō	Bhālō	Bhālō	132. Good.
Aur bhālō, -tē bhālō	Aur bhālō	Bhālō	133. Better.

English.	Kumaoni (Standard).	Kumaoni (Khasariya).	Kumaoni (Sariya).
134. Best	Saban-hai bhalo	Sab ³ -hai bhal	Sab-hwai bhalo
135. High	Ucho	Ūch	Algo
136. Higher	Aur ucho	Haurē ūch	Aur algo
137. Highest	Saban-hai acho	Sab ³ -hai ūch	Sab-hwai algo
138. A horse	Ghoro	Ghwar	Ghoro
139. A mare	Ghori	Ghwōri	Ghōri
140. Horses	Ghwārā	Ghwārā, ghwar	Ghārā
141. Mares	Ghori, ghoriyā	Ghwōri	Ghōrin
142. A bull	Balad	Balad	Bald
143. A cow	Goru	Gōru	Gōru
144. Bulls	Balad	Balad	Bald
145. Cows	Goru	Gōru	Gōruā
146. A dog	Kukur	Kukur	Kukur, dhēt
147. A bitch	Kutiya	Kutiya, kutiy	Kukur, chhaup
148. Dogs	Kukur	Kukurā, kukur	Kukur
149. Bitches	Kutiya	Kutiya, kutiy	Chhaupin
150. A he-goat	Bākaro	Bākar	Bākarō
151. A female goat	Bākari	Bākari	Bākari
152. Goats	Bākārā	Bākārā, bākār	Bākārā
153. A male deer	Hirap	Hirap	Harin
154. A female deer	Hirapi	Hirapi	Harini
155. Deer	Hirap	Hirap	Harin
156. I am	Maī chhū	Mi chhū	Maī chhū
157. Thou art	Tu chhai, (fem.) chhā	Tā chhai	Taī chhai
158. He is	U chh	Ū chh	Ū chh
159. We are	Ham chhū	Ham chhū	Ham chhū
160. You are	Tam chhan	Tam chhan	Tam chhan

Gargwālī (Standard).	Gargwālī (Rāthī).	Gargwālī (Tehrī).	English.
Bahut-hī bhalō, sab-tē bhalō	Bahut-hī bhalō . . .	Barō-hī bhalō . . .	134. Best.
Ūcho	Uchō	Ūcho	135. High.
Aur ūcho, -tē ūcho . . .	Aur uchō	Ūcho	136. Higher.
Bahut-hī ūcho, sab-tē ūcho	Bahut-hī uchō . . .	Barō-hī ūcho . . .	137. Highest.
Ghōṛā	Ghwāṛā	Ghōṛō	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛā	Ghwāṛā	Ghōṛā	140. Horses.
Ghōṛī	Ghōṛī	Ghōṛiyā	141. Mares.
Bald, sāl	Sāl, bald	Sāl, bald	142. A bull.
Gōr	Gaurō	Gaurī	143. A cow.
Bald, sāl	Sāl, bald	Sāl	144. Bulls.
Gaurā	Gora	Gaurā	145. Cows.
Kuttā	Kukur	Kakar	146. A dog.
Kuttī	Kukur	Kakarī, kūtī	147. A bitch.
Kuttā	Kukur	Kakar	148. Dogs.
Kuttī	Kukur	Kakarē	149. Bitches.
Lakhoṛyā, bākhro	Bokiyā	Bākhro	150. A he-goat.
Bakhrī	Bokhrī	Bākhri	151. A female goat.
Bakhrā	Bokhrā	Bākhra	152. Goats.
Mīrg	Mīrg	Jadāu	153. A male deer.
Mīrg	Mīrg	Jadēu	154. A female deer.
Mīrg	Mīrg	Jadāu	155. Deer.
Maī chhañ	Mī chhñ, chhañ	Maī chhañ	156. I am.
Tū chhai	Tū chhai	Tū chhai	157. Thou art.
Wo chha	Wo cha (sic), chha . . .	Wo chha	158. He is.
Ham chhawāñ	Ham chhawāñ	Ham chhayā	159. We are.
Tum chhayāñ	Tum chhawāñ	Tum chhayāñ	160. You are.

English.	Kumaul (Standard).	Kumaul (Khaspurjya).	Kumaul (Bariyali).
161. They are . . .	Ū chhan . . .	Ū chhanā, chhan . . .	Un chhan . . .
162. I was . . .	Maĩ chhiyā, chhiyā . . .	Mi chhiy . . .	Maĩ thiyā . . .
163. Thou wast . . .	Tu chhiyā, (fem.) chhi . . .	Tū chhiyā . . .	Taĩ thiyā . . .
164. He was . . .	U chhiyā, (fem.) chhi . . .	Ū chhiy . . .	Ū thiyā . . .
165. We were . . .	Ham chhiyā, chhiyā . . .	Ham chhiy . . .	Ham thiyā . . .
166. You were . . .	Tum chhiyā . . .	Tum chhiy . . .	Tum thiyā . . .
167. They were . . .	Ū chhiyā, (fem.) chhin . . .	Ū chhiyā, chhiy . . .	Uā thiyā . . .
168. Be . . .	Ho . . .	Hōw . . .	Hau . . .
169. To be . . .	Huno . . .	Hup . . .	Honau . . .
170. Being . . .	Huno . . .	Hunō, hun . . .	Hunō . . .
171. Having been . . .	Hai-bēr . . .	Hai-bēr . . .	Hwai-bēr . . .
172. I may be . . .	Maĩ hū . . .	Mi hū . . .	.....
173. I shall be . . .	Maĩ hūlo . . .	Mi hū . . .	Maĩ hūlo . . .
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Mār; (pl.) māran . . .	Mār . . .
176. To beat . . .	Māranō . . .	Māran . . .	Māran . . .
177. Beating . . .	Māranō . . .	Māran . . .	Māranō . . .
178. Having beaten . . .	Māri-bēr . . .	Māri-bēr . . .	Māri-bēr . . .
179. I beat . . .	Maĩ mārū-chhu . . .	Mi mārāchh, mārāchh . . .	Maĩ mār-chhū . . .
180. Thou beatest . . .	Tu mārā-chhai, (fem.) -chha . . .	Tū mārāchhai, mārāchhai . . .	Taĩ mār-chhai . . .
181. He beats . . .	U mārā-chh, (fem.) -chhya . . .	Ū mārāchh, mārāchh . . .	Ū mār-chh . . .
182. We beat . . .	Ham māranū . . .	Ham māranū . . .	Hām māranū . . .
183. You beat . . .	Tum mārā-chhā . . .	Tum mārā-chhā, mār-chhā . . .	Tum mār-chhā . . .
184. They beat . . .	Ū māranī, (fem.) maranin . . .	Ū māranī . . .	Un māranī . . .
185. I beat (Past Tense) . . .	Maĩ-lē māro . . .	Mi-lē mār . . .	Maĩ-lē māryō . . .
186. Thou beatest (Past Tense) . . .	Twī-lē māro . . .	Twē-lē mār . . .	Taĩ-lē māryō . . .
187. He beat (Past Tense) . . .	Wī-lē māro . . .	Wī-lē mār . . .	Wī-lē māryō . . .

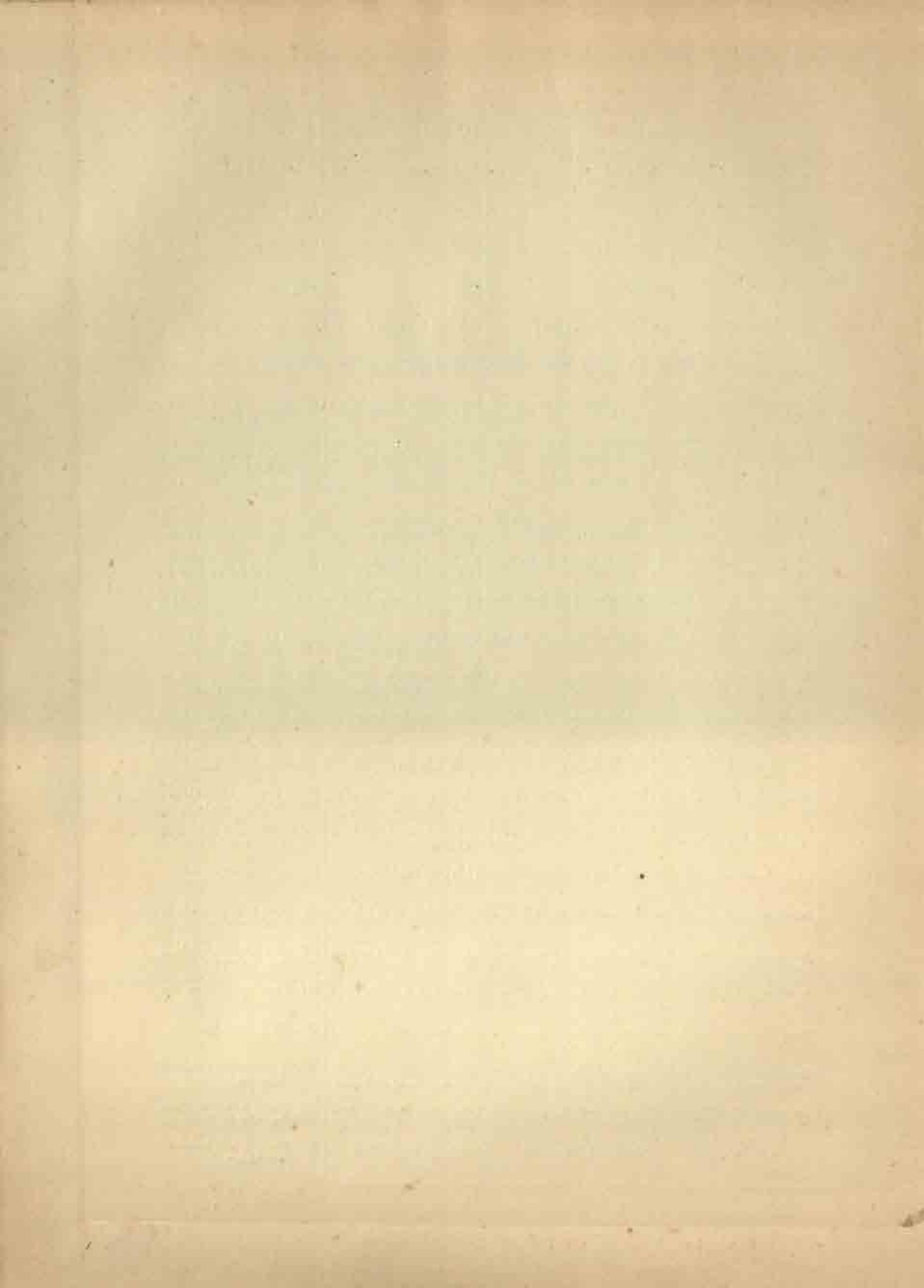
Garghālī (Standard).	Garghālī (Rāghī).	Garghālī (Tehrī).	English.
Wō chhan	Wō chhī	Wō chhana	161. They are.
Maī chhayō	Mī chhayō chhayō	Maī chhayō, chhō, thayō	162. I was.
Tō chhayō	Tū chhayō, chhayō	Tū chhayō, chhō, thayō	163. Thou wast.
Wō chhayō	Wō chhayō, chhayō	Wō chhayō, chhō, thayō	164. He was.
Ham chhayā	Ham chhayā, chhayā	Ham chhayā, chhā, thayā	165. We were.
Tum chhayā	Tum chhayā, chhayā	Tum chhayā, chhā, thayā	166. You were.
Wō chhayā	Wō chhayā, chhayā	Wō chhayā, chhā, thayā	167. They were.
Hō	Hō	Hō	168. Be.
Hōpō	Hōpō	Hōpō	169. To be.
Hōndō	Hōndō	Hōndō	170. Being.
Hwai-k	Hwē-ka	Hōi-ka	171. Having been.
Maī hōū	Mī hī	Maī hōū	172. I may be.
Maī hōlā	Mī hunā	Maī hōlō	173. I shall be.
.....	.....	.....	174. I should be.
Mār	Mār	Mār	175. Beat.
Mārñō	Mārñō	Mārñō	176. To beat.
Mārñō, mārñō	Mārñō	Mārñō	177. Beating.
Mārī-k	Mārī-ka	Mārī-ka	178. Having beaten.
Maī mārñō	Mī mārñō	Mārñō	179. I beat.
Tō mārñī	Tū mārñī	Mārñī	180. Thou beatest.
Wō mārñī	Wō mārñī	Mārñī	181. He beats.
Ham mārñāwē	Ham mārñō	Mārñā	182. We beat.
Tum mārñāwā	Tum mārñī	Mārñā	183. You beat.
Wō mārñī	Wō mārñī	Mārñā	184. They beat.
Main mārē	Mī-lā (or mai-lā) mārā	Maī-na mārē	185. I beat (<i>Past Tense</i>).
Tin mārē	Tī-lā (or tai-lā) mārā	Tī-na mārē	186. Thou beatest (<i>Past Tense</i>).
Wain mārē	Wā-lā (or wai-lā) mārā	Wai-na mārē	187. He beat (<i>Past Tense</i>).

English.	Kumaoni (Standard).	Kumaoni (Khaspurjyā).	Kumaoni (Sōriyāl).
188. We beat (<i>Past Tense</i>) .	Hama-le mārō .	Hamō-l mār	Hām-lā mārō .
189. You beat (<i>Past Tense</i>) .	Tama-le mārō .	Tumō-l mār	Tam-lā mārō .
190. They beat (<i>Past Tense</i>) .	Un-le mārō .	Unō-l mār	Unan-lā mārō .
191. I am beating .	Maī mārānēr- <i>chhū</i> .	Mī mārān lāgi-rayē	Maī mārān pai-rayē .
192. I was beating .	Maī mārānēr- <i>chhiyē</i> , mārā- <i>chhiyē</i> .	Mī mārān lāgi-raē- <i>chhiy</i> .	Maī mārān pai-rai- <i>thiyē</i> .
193. I had beaten .	Maī-le mārā- <i>chhiyō</i> .	Mī-l mār- <i>chhiy</i> .	Maī-lē mārī- <i>thyō</i> .
194. I may beat .	Maī mārū .	Mī mārū .	.....
195. I shall beat .	Maī mārūlo .	Mī mārūl .	Maī mārlo .
196. Thou wilt beat .	Tu mārālai, (<i>fem.</i>) -lā .	Tā mārālai .	Taī mārālai .
197. He will beat .	U mārālo, (<i>fem.</i>) -li .	Ū mārālo .	Ū mārlo .
198. We shall beat .	Ham mārūlā .	Ham mārāl .	Hām mārā .
199. You will beat .	Tam mārālā .	Tum mārālā .	Tām mārālā .
200. They will beat .	Ū mārālā, (<i>fem.</i>) -lin .	Ū mārālā .	Un mārālā .
201. I should beat .	.....	.....	.....
202. I am beaten .	Maī mārī- <i>chhu</i> .	Mī mārī gayē	Maī mārī jā- <i>chhū</i> .
203. I was beaten .	Maī mārīyē .	Mī mārī gō- <i>chhiy</i> .	Maī mārī gayē .
204. I shall be beaten .	Maī mārīlo .	Mī mārī jāl .	Maī mārī jāllo .
205. I go .	Maī jā- <i>chhu</i> .	Mī jāchh, jāchh .	Maī jā- <i>chhū</i> .
206. Thou goest .	Tu jā- <i>chhai</i> , (<i>fem.</i>) - <i>chhē</i> .	Tā jāchhai, jāchhai .	Taī jā- <i>chhai</i> .
207. He goes .	U jā- <i>chh</i> , (<i>fem.</i>) - <i>chhya</i> .	Ū jāchh, jāchh .	Ū jā- <i>chh</i> .
208. We go .	Ham jānū .	Ham jānū .	Hām jānū .
209. You go .	Tam jā- <i>chhā</i> .	Tum jāchhā, jāchhā .	Tām jā- <i>chhā</i> .
210. They go .	Ū jānū, (<i>fem.</i>) jānin .	Ū jāni .	Un jāni, jānan .
211. I went .	Maī gayē .	Mī gayē .	Maī gayē .
212. Thou wentest .	Ta gayai, (<i>fem.</i>) gayī .	Tā gayē .	Taī gayē .
213. He went .	U gyo, (<i>fem.</i>) gai or gē .	Ū gōy, gō .	Ū gō .
214. We went .	Ham gayā .	Ham gay .	Hām gayā .

Gurhwālī (Standard).	Gurhwālī (Rāṭhī).	Gurhwālī (Tehsī).	English.
Hamān mārē	Hamā-la mārē	Ham-na mārē	188. We beat (<i>Past Tense</i>).
Tuman mārē	Tumā-la mārē	Tum-na mārē	189. You beat (<i>Past Tense</i>).
Ūn mārē	Wunā-la mārē	Ū-na mārē	190. They beat (<i>Past Tense</i>).
Maī mārū chhaū	Mī mānū chhaū	Maī mārō chhaū	191. I am beating.
Maī mārū chhayō	Mī mānū chhōyō	Maī mārō thayō	192. I was beating.
Main mārū chhayō	Mī-la mārāla	Maī-na mārē	193. I had beaten.
Maī mārū	Mī mārū	Maī mārāū	194. I may beat.
Maī mārūlo, mārō	Mī mārūlo	Maī mārō	195. I shall beat.
Tā mārilyō, mārō	Tā mārū	Tā mārilyō, mārō	196. Thou wilt beat.
Wō mārō	Wō mārū	Wō mārō	197. He will beat.
Ham mārūlā, mārā	Ham mārā	Ham mārā	198. We shall beat.
Tum mārilyā, mārā	Tum mārā	Tum mārilyā, mārā	199. You will beat.
Wō mārā	Wō mārā	Wō mārilyā, mārā	200. They will beat.
.....	.....	.....	201. I should beat.
Maī mārū chhaū	Mī mārā chhaū	Maī mārilyō gayō	202. I am beaten.
Maī mārū chhayō	Mī mārā chhōyō	Maī mārilyō gayō thayō	203. I was beaten.
Maī mārā jāūlo	Mī mārālo	Maī mārilyō jāulo	204. I shall be beaten.
Maī jāndū	Mī jāndū	Maī jāndū	205. I go.
Tā jāndī	Tā jāndī	Tā jāndī	206. Thou goest.
Wō jānd	Wō jānd	Wō jānda	207. He goes.
Ham jāndāwū	Ham jāndū	Ham jānda	208. We go.
Tum jāndāwā	Tum jāndī	Tum jāndāī	209. You go.
Wō jāndān	Wō jāndīn, jāndī	Wō jāndān	210. They go.
Maī gā	Mī gā	Maī gayē	211. I went.
Tā gā	Tā gā	Tā gayā	212. Thou wentest.
Wō gayō	Wō gayā	Wō gayē	213. He went.
Ham gayē	Ham gā	Ham gayā	214. We went.

English.	Kumaoni (Standard).	Kumaoni (Khasarijya).	Kumaoni (Sotiyati).
215. You went . . .	Tum gaya . . .	Tum gay . . .	Tum gaya . . .
216. They went . . .	U gaya, (fem.) gayin or g-in.	U gaya, gay, gaya . . .	Un gaya . . .
217. Go . . .	Ja . . .	Ja . . .	Ja . . .
218. Going . . .	Jano . . .	Jan . . .	Jano . . .
219. Gone . . .	Gayo . . .	Goy, go . . .	Gyo . . .
220. What is your name ?	Tumaro ke nañ chh ?	Tumar ke nañ chh ?	Tumaró kyá nañ chh ?
221. How old is this horse ?	Yo ghoró katuk boro chh ?	Yó ghwar katuk bor chh ?	Yé ghoró-ki bañs kyá chh ?
222. How far is it from here to Kashmir ?	Yá-bati Kasmir katuk dūr chh ?	Yá-bati Kasmir katuk dūr chh ?	Yé-hwai Kasmir-ko dūr katuk tará chh ?
223. How many sons are there in your father's house ?	Tumara bába-ká ghar-mē katuk chyalá chhan ?	Tumar bába-k ghar-mē katuk chyal chhan ?	Tumara bába-ká ghar-mē katuk chola chhan ?
224. I have walked a long way to-day.	Mañ aj bhant dūr jāñk gayā.	Mi aj bhant dūr jāñk gayā.	Mañ aj bhant tará-ñāñ hiñyā.
225. The son of my uncle is married to his sister.	Myara kaka-ká chyalá-ko byá wi-ki baiñi dagari bhan-chh.	Myar kaka-k chyal-k byá wi-ki baiñi dagari bhan- chh.	Mera kaka-ká chola-kó byá wi-ki baiñi-ñāñ bhai-chh.
226. In the house is the sad- dle of the white horse.	Ghar-mē syatá ghwara-ki jin chh.	Ghar-mē syat ghwaró-ki jin chh.	Wi ghar-mē sota ghora-ki jin chh.
227. Put the saddle upon his back.	Jin wi-ká pathá-mē dharau.	Jin wi-ki path-mē dharau.	Jinas wi-ki pithi-mē rákh .
228. I have beaten his son with many stripes.	Mañ-le wi-ká chyalá-kañi bhant bēt mārā-chh.	Mi-l wi-k chyal-kañi bhant bēt mārī-chh.	Mañ-lé wi-ká chola-bhant capak mārīchh.
229. He is grazing cattle on the top of the hill.	U wi dhura-mē chaupau charāñāñ lagi rau-chh.	U wi dāñā-k munyāw chaupainō-kañi charāñāñ lagi rau-chh.	U wi dāñā-ká takā-mē chaupau charāñāñ pai-rai- chh.
230. He is sitting on a horse under that tree.	U wi bēt-munī ēk ghwarā-mē baithi rau-chh.	U wi bēt munī ēk ghwar- mañ baithi rau-chh.	U wi rukh-ká tali-bati ēk ghora-mē chari rau-chh.
231. His brother is taller than his sister.	Wi-ko bhāi āpani baiñi-ñāñ lāñā chh.	Wi-k bhāi āpani baiñi-ñāñ lāñā lamb chh.	Wi-ko bhayā jhik āpani baini-hwai algó chh.
232. The price of that is two rupees and a half.	Wi-ko mōl dhāñ rupai chh .	Wi-k mōl dhāñ rupai chh .	Wi-ko mōl dhāñ rupaiyā chh.
233. My father lives in that small house.	Mero bab wi nāñā ghar-mē rā-chh.	Myar bab wi nāñ ghar-mē rāchh.	Mero babu wi nāñā ghar-mē ran-chh.
234. Give this rupee to him	Yo rupai wi-kañi di-diyan .	Yó rupai wi-kañi di-diyan .	Yé rupaiyāñ wis di-diñ .
235. Take those rupees from him.	Un rupaiñ-kañi wi-ñāñ li- liyan.	Unō rupainō-kañi wi-thāñ li-liyan.	Un rupaiyāñ wi-thāñ-hwai li-liñ.
236. Beat him well and bind him with ropes.	Wi-kañi khūb mārāñ, aur jyāñāñ-lē bāñāñ.	Wi-kañi khūb mārāñ, aur jyāñāñ-lē bāñāñ.	Wis bhāñi-kañi mār, aur jyāñāñ-lē bāñi-diñ.
237. Draw water from the well.	Kuñā-ñāñ pāñi gāñāñ .	Kuñ-ñāñ pāñi gāñāñ .	Kuñā-hwai pāñi gāñ .
238. Walk before me . . .	Myārā aghin hiñ . . .	Myār aghin hiñ . . .	Mera agatir hiñ . . .
239. Whose boy comes be- hind you ?	Tumara pachhin-bati kai-ko chelo ā-chh ?	Tumar pachhil-bati kai-k chyal ā-chh ?	Tumara pachhil kai-ko chelo aun pai rai-chh ?
240. From whom did you buy that ?	Tum-le u kai-bati mōl lē- chh ?	Tum-l ā kai-thāñ mōl lē- chh ?	Tum-lé wis kai-thāñ-hwai mōl li-chh ?
241. From a shopkeeper of the village.	Gañ-kā ēk dāñāñāñ-bati .	Gan-k ēk dāñāñāñ-thāñ .	Wi gañ-kā ēk dāñāñāñ- thāñ-hwai.

Garhwālī (Standard)	Garhwālī (Rāṭhī)	Garhwālī (Tehrī)	English.
Tum gayā	Tum gayā	Tum gayā	215. You went.
Wō gayā	Wō gin	Wō gaina, gayana	216. They went.
Ja	Jā	Ja	217. Go.
Jāndō	Jāndō, jāndō	Jāndō	218. Going.
Gayō	Gayō	Gayō	219. Gone.
Tērō nām kyā chha ? . .	Tyōrō nau kyā cha ? . .	Tērō nau kyā chha ? . .	220. What is your name ?
Yē ghōrā katnā budyā chha ?	Yō ghwārā katug budyā cha ?	Yō ghōrō kanō budyā chha ?	221. How old is this horse ?
Yakh-tē Kāsmīr katnā chha ?	Yakha-baṭī Kāsmīr katug cha ?	Yakha-bīṭina Kāsmīr katnā dār chha ?	222. How far is it from here to Kashmir ?
Tumārā bābā-kā ghar-mā katgā naunā chhan ?	Tumārā bābā-ghar katug laupā chhī ?	Tumārā bābā-kā kuṛā-par katī bēṭā chhana ?	223. How many sons are there in your father's house ?
Maī aī bahut chalyū . . .	Mī aī bhīndī hīṭī . . .	Āī maī harī dār-tāī ghōmyō	224. I have walked a long way to-day.
Wē-kī baīp mērā chachā-kā naunā-kā byāī chha.	Wē-kī baīn mērā kakā-kā laupā-kā byāī cha.	Mērā chāchā-kā naunā-kā wai-kī baīp degṛō byau hōyā.	225. The son of my uncle is married to his sister.
Saphēd ghōrā-kī kāṭhī dārā chha.	Syātā ghwārā-kī kāṭhī ḍyāl-gaī chha.	Wā saphēd ghōrā-kī jīn wai kuṛā par chha.	226. In the house is the saddle of the white horse.
Wē-kī pūṭh-mā kāṭhī dhar .	Wē-kā pūṭhā-mā kāṭhī dhar	Jīn wai-kī pūṭh-par dharā .	227. Put the saddle upon his back.
Main wē-kō naunō bhīṇḍō bētan mārō.	Mī-lā wē-kō laupō bhīṇḍī sēṭgā-lā mārā.	Maī-na wai-kā naunā-sapō bahut bēṭā-na pīṭō.	228. I have beaten his son with many stripes.
Wō dhār-mā gōṇ chharauṇ chha.	Wō khāl-gaī gōṇ chharauṇ chha.	Wā wai dēḍā-kī dhār-mā dhan chhīn chharauṇ chha.	229. He is grazing cattle on the top of the hill.
Wō wē dālā mārō ghōṛā-mā baīṭhyū chha.	Wō wī dāl-tal ghwārā-mā baīṭhyā chha.	Wā wai dālā-kā bēṛā ghōṛā-mā baīṭhyū chha.	230. He is sitting on a horse under that tree.
Wē-kō bhāī wē-kī baīp-tē lambō chha.	Wē-kō bhāī wē-kī baīn-tē lambō cha.	Wai-kō didā apū baīn-sē jīṭh lambō chha.	231. His brother is taller than his sister.
Wē-kō mōl dhāī rupyā chha	Wē-kō mōl dhāī rupyā cha .	Wai-kō mōl dūl rupyā aur ēk aṭhanū chha.	232. The price of that is two rupees and a half.
Mērā baba wē chhōṭā ghar-par rahādīn.	Mērō bābā wē nānā kuṛā-gaī ran.	Mērō bābā wai chhōṭā kuṛā rahādō.	233. My father lives in that small house.
Yā rupyā wē-sapī dī-dē . .	Yō rupyā wē-thā dē-dyā . .	Yō rupyā wai-kō dī-dyā . .	234. Give this rupee to him.
Wō-tē wō rupyā lī-lē . . .	Wē-makōī wō rupyā lē-lē . .	Yau rupyau wai-sē lī-lyā . .	235. Take those rupees from him.
Wō khūb mār aur rassī-mā bēdhī.	Wō bhīṇḍī mārā aur jūrā-lā bēdhīyā.	Wai-sapī khūb phatkāṛā aur jūrān-sē bēdhī-dēwā.	236. Beat him well and bind him with ropes.
Kuṛā-tē pāṇī nikālā . . .	Kuṛā-nudē pāṇī gārā . . .	Kūṛā-sē pāṇī nikālā . . .	237. Draw water from the well.
Mērā agārī chāī	Mīṛā aghīn hīṭ	Mērā agārē chālā	238. Walk before me.
Tum pichhārī kai-kō naunō aṇṇ chha ?	Tum pichhīn kai-kō laupō aṇṇ cha ?	Tumārā pichhārē kai-kō naunāṇ aṇṇa lagyū chha ?	239. Whose boy comes behind you ?
Tin wō kai-tē mōl lēyō ? . .	Twō-lā wō kai-gaī mōl lēyō ?	Tum-na wō kai-mujē mōl līnē ?	240. From whom did you buy that ?
Gaū-kā ēk bāṇīyā-tē . . .	Gaū-kā ēk bāṇīyā-gaī . . .	Gaū-kā ēk ḍukāṇḍār-sē . .	241. From a shopkeeper of the village.



Map
Illustrating the
WESTERN PAHARI LANGUAGES
AND DIALECTS.

Scale 1 Inch = 16 Miles.



WESTERN PAHĀRĪ.

Western Pahārī is the Aryan language spoken in that part of the Sub-Himalayas extending from the Jaunsār-Bāwar tract of the District of

Where spoken.

Dehra Dun to Bhadrawāh in the Northern Panjab. To its East lies Garhwal, in which the language is the Garhwālī form of Central Pahārī. To its North lies the inhospitable Mid-Himalaya, the few inhabitants of which speak Tibeto-Burman languages. To its South it has on the eastern side the Hindōstānī of Dehra Dun and Ambala, and, further West, Pañjābī. To its West, in order from south to north, it has Standard Pañjābī, the Kāngrā and Dōgri dialects of that language, and in the extreme north-west Kāshmīrī. The tract thus bounded includes Jaunsār-Bāwar, most of the Simla Hill States with a small portion of the adjoining district of Ambala, Kulu, the States of Suket, Mandi, and Chamba, and the Eastern end of Kashmir.

As in the case of Garhwālī and Kumaunī, the speakers of Western Pahārī are of mixed origin. The earliest Aryan-speaking inhabitants of

The Speakers.

whom we have any record were the Khaśas and (at a later stage) also the Gūjars, who are described at some length in the General Introduction to the Pahārī languages. For our present purposes it will be convenient to look upon these Khaśa-Gūjars as the original inhabitants of this tract, conquered and assimilated by Rājput immigrants from the south, who very probably were their distant blood-relations. Throughout these hills, the ruling classes claim to be Rājputs. Among the Simla Hill States the earliest Rājā of Sirmur was a Sūryavamśī Rājput who lived in the latter part of the 11th century, and was succeeded by Subhans Parkāsh of Jaisalmer in 1095 A.D. from whom is descended the present Rājā. The Rāpās of Jubbal, Balsan and the Thākurs of Taroch belong to the same family. Similarly the families of the rulers of Bāghal and Biṛa came from Ujjain, of Darkotī from Marwar, of Baghat from the Deccan, and of Bashahr from Benares.

In Kulu the dynasty of Kulu Rājās claims descent from a Sūryavamśī Rājput named 'Behangamani,' who was succeeded by descendants for 87 generations, the last reigning prince being Ajit Singh who was deposed by the Sikhs in 1840.

The ruling families of Mandi and Suket as well as that of Keonthal are Chandravamśī Rājputs who came from Bengal in the 13th century. The Rājās of Chamba are Sūryavamśī Rājputs, and claim descent from Rāma Chandra himself. They originally came from Oudh, and the present dynasty was probably founded in the middle of the 6th century A.D.

These Rājput leaders naturally brought followers with them. Their numbers were added to in later centuries by others fleeing from the plains before Mughul oppression. These intermarried with their Khaśa-Gūjar kin, and gradually their own language became mixed with that of the Khaśas—or rather obtained general currency with Khaśa corruptions. The probable course of linguistic history has been discussed in the General Introduction to the Pahārī languages, and need not be repeated here.

Suffice it to say that Western Pahārī may be looked upon as a form of Rājasthānī much mixed with the already mixed language of the Khaśa-Gūjars. We have no

literary records of the Khasās, and hence cannot tell how much of the present Western Pahārī should rightly be credited to them. But by inference it is probable that the Khasā-Gūjar language, in Grammar at least, was closely akin to Rājasthānī, and that the two easily amalgamated.

As regards Vocabulary, the difference was probably greater. Widely separated tribes originally speaking a common language cling to their original grammar while altered circumstances may determine the development of vocabularies very different in their *copia verborum*. For this reason, in the following accounts of the different Pahārī languages, an attempt has been made to give lists of typical words which may aid the inquiry into the nature of the old Khasā language.

In dealing with Eastern Pahārī or Khas-Kurā and with Central Pahārī we have seen that the traces of the old Khasā language became stronger as we went westwards. In Western Pahārī they are stronger still, and it is these traces that mainly authorize the separation of it from Central Pahārī as a distinct group of dialects. Both in Phonology and in Vocabulary we come across numerous instances of agreement with those languages of the North-Western Language, called "Piśācha" languages in this Survey, of which Kāshmīrī is the best known example. Attention will be drawn to these instances as they occur. Here it will be sufficient to draw attention to the general fact.

Western Pahārī consists of a great number of dialects, varying almost from hill to hill. An attempt to class them under various groups is made in the following table, but it may at once be stated that in some cases the differences between group and group are very slight :—

Name of Language or Group.										Number of Speakers.
Jaunsāri	.	.	.	.	.	.	.	.	.	47,437
Sirmauri	.	.	.	.	.	.	.	.	.	124,562
Baghātī	.	.	.	.	.	.	.	.	.	22,195
Kiūthali	.	.	.	.	.	.	.	.	.	151,476
Satlej Group	.	.	.	.	.	.	.	.	.	38,593
Kujāi	.	.	.	.	.	.	.	.	.	84,631
Mandāli	.	.	.	.	.	.	.	.	.	212,184
Chamālī	.	.	.	.	.	.	.	.	.	109,286
Bhadrawāh Group	.	.	.	.	.	.	.	.	.	25,517
Total number of speakers										816,181

Most of these languages contain several sub-dialects, details regarding which will be found in the introductory accounts of each group.

Jaunsāri is the language spoken in the Jaunsār-Bāwar division of Dehra Dun.

Jaunsāri and Sirmauri. Sirmauri is mainly spoken in the States of Sirmaur and Jubbal. It is closely connected with Jaunsāri, but north-east of the River Giri and in Jubbal it begins to approximate to Kiūthali.

Baghātī and Kiūthali are also closely connected. Baghātī is the dialect of the State of Baghat and the neighbourhood, in the South-West of the Simla Hill States, while Kiūthali, in several varying dialects, is spoken in the central portion of these States, especially round Simla itself and in the State of Keonthal.

Kulūi is spoken in Kulu, and the Satlaj Group is a small set of dialects on each side of the river Satlaj between the Simla district and Kulu. It is a kind of linguistic bridge between Kiūthali and Kulūi.

Kulūi and Satlaj Group.

Mandēāli is the language of the States of Mandi and Suket, and represents Southern Kulūi merging into the Pañjābī of Kangra.

Mandēāli.

Chamēāli (with four dialects) is mainly spoken in the Chamba State, and represents Kulūi merging into the Dōgri of Jammu and into Bhadrawāhī.

Chamēāli.

The Bhadrawāh Group consists of three dialects, spoken by few people, but of considerable philological importance, which illustrate the final stage of Chamēāli merging, through Bhadrawāhī, into Kāshmirī.

Bhadrawāh Group.

From the above it will be gathered that we may take Kiūthali-Baghāti and Kulūi as the typical Western Pahāri dialects, and the following brief account of the main features of Western Pahāri will be based on these two. Sirmauri and Jaunsāri are affected by the Hindostānī and Pañjābī of the plains, and Jaunsāri also by the neighbouring Garhwāli to its East, while Mandēāli and Chamēāli are corrupted by the dialects of Pañjābī lying to their West.

Written character.—All over the Western Pahāri area the written character is some form or other of the Tākri alphabet, but the Nāgarī and Persian characters are also used by the educated. Specimens written in each of these characters will be found in the following pages. The name of the Tākri alphabet is most probably derived from Takka, the name of a powerful tribe which once ruled this part of the country, and whose capital was the famous Śākala, lately identified by Dr. Fleet with the modern Sialkot.

The Tākri or Takkari alphabet is closely connected with the Śaradā alphabet of Kashmīr, and with the Landā, or 'clipped,' alphabet current in the Panjab and Sind. It is built on the same lines as Nāgarī, but the representation of the vowels is, as will be seen from the following pages, most imperfect. Medial short vowels are frequently omitted, and medial long vowels are often employed in their initial form, as if, in Nāgarī, we were to write तू for *tū*. In the Jammu territory the alphabet has been adopted for official purpose, and to fit it for this it has been altered and improved. It is then called 'Dōgri.' Another reformed variety of Tākri, with a complete series of vowels, is in use in the State of Chamba, and is there known as 'Chamēāli.' Types have been cast in Chamēāli, and portions of the Scriptures have been printed in it. Specimens of this type-printed Chamēāli will also be found in the following pages.

A full account of the Dōgri character, and of its connexion with Tākri, will be found in the section dealing with the Dōgri dialect of Pañjābī, in Part III of this volume. The reader is also referred to a paper on the modern Indo-Aryan alphabets of North-Western India on pp. 67 ff. of the Journal of the Royal Asiatic Society for 1904, and to a note on the Tākri alphabet on p. 802 of the same Journal for 1911, both by the present writer.

Pronunciation.—In Western Pahārī the letter *a* is generally sounded like the *ō* in 'hot.' There is a short *ē* sounded like the *ē* in 'met' which is most often represented in writing by the letter *i*. Generally speaking, the pronunciation of the vowels is careless, little or no distinction being made between *ē* and *i*, *ē* and *ī* and *ō* and *ū*. In some dialects (e.g. in the Simla Sirājī form of Kiūṭhālī) a final *ī* has almost disappeared, *ē* being substituted for it. It may be noted that all these peculiarities also occur in Kāshmīrī. In Kiūṭhālī, and probably elsewhere, the diphthong *ai* is pronounced like a prolonged German *ai* (being then transliterated *ai*) when originally followed by *i*. When not followed by *i* it sometimes becomes *au*. A good example of this is the base *baiḥṇ*, a sister. In Kiūṭhālī its nominative is *bāḥṇ* (for *baiḥṇī*) while its agent case is *bauḥṇē*. Strikingly parallel is the use of the same diphthong in Kāshmīrī. In that language *ai* has the sound of a broad *ō*. On the other hand, when followed by the very short *i*, it becomes *ū*. Thus the base *kait-*, how many, has its nominative plural *kāit*.

In the latter instance we have an example of the epenthesis which plays so important a part in the Piśācha languages of the North-West frontier, including Kāshmīrī. By 'epenthesis' is meant the change of the sound of a vowel owing to the influence of another vowel following it. It occurs in such cases as the English words 'man' and 'men'. The latter word is derived from the old Anglo-saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Very similarly, though in this case not an instance of Epenthesis, the *a* in the English word *mat* has one sound, but if we add an *e* after the *t* so as to get 'mate,' the sound of the *a* is altogether changed by the influence of the following *e*. In native writing it is not usual to indicate this change of sound, any more than the change of the sound of the *a* in *mat* and *mate* is indicated in English writing. This Survey being mainly based on written materials, it does not record all the occurrences of epenthesis in the Pahārī languages. In the case of the Kumaunī dialect of Central Pahārī materials were available, and the extent to which it there occurred is noted. Probably similar changes occur in Garhwālī but no materials on the point are available. In Kiūṭhālī and the other dialects of the Simla Hills and Kulu we have more materials, for the excellent notes compiled by Mr. Grahame Bailey in the work quoted under the head of Authorities, were collected on the spot. Here we come across only sporadic instances of epenthesis, as in *bāḥṇ*, above mentioned.

It is not till we get to Chamba in the neighbourhood of Kāshmīrī that epenthesis assumes prominence in writing, and we meet several instances of its occurrence in some of the dialects of Chamṛāṭī.¹

In connexion with vowel sounds we may make one other remark, which properly falls under the head of declension. In standard Hindōstānī and Pañjābī, there is an important class of masculine nouns which end in *ā*, like *ghōṛā*, a horse. In Rājasthānī such nouns end in *ō*, as in *ghōṛō* or *ghōṛō*. Eastern and Central Pahārī follow Rājasthānī in this. Western Pahārī does the same, but not so decisively. Even in Kiūṭhālī both *ghōṛō* and *ghōṛā* may be employed, and in the border dialects, such as Jaunsārī, Sirmaurī and Chamṛāṭī, the *ā*-termination is the more common. On the other hand, the termination *ō* is often pronounced *ū*, so that we may have *ghōṛā* and *ghōṛō* or *ghōṛū*, all used in the same dialect and by the same person, although, varying from dialect to dialect, one form is generally more common than the two others. Thus in Jaunsārī, the commonest

¹ See, e.g., p. 825 post.

form would be *ghōrā*, in Kiūṭhali it would be *ghōrō*, while forms corresponding to *ghōrū*, though by no means excluding the other two, appear most frequently in Kulūi.

As regards consonants, we must first notice the tendency exhibited by Western Pahārī towards disaspiration. Thus the Hindi *hōnā*, to be, is generally represented by *ōnū* or some such form. There is a similar tendency to drop an initial *h* in Kāshmirī, where we have, for instance, *atha*, a hand, corresponding to the Hindōstānī *hāth*. In this particular word the initial *h* is preserved in Western Pahārī, but it may be noticed that in Kāshmirī the long *ā* of *hāth* is shortened in *atha*, and the same takes place in certain Western Pahārī dialects, as, for instance, in the Kulūi *hōth*.

While the surd aspirates *kh*, *chh*, *ṭh*, *th*, and *ph* as a rule preserve their aspiration in Western Pahārī, it is to be noted that the sonant aspirates *gh*, *jh*, *ḍh*, *dh* and *bh*, all show a tendency to drop it. Here again we see the same in the Piśācha languages, which invariably disaspilate these sonant aspirates. In Western Pahārī they are sometimes disaspirated altogether, as in Piśācha, as in *bī*, for *bhī*, also; *bāi* for *bhāi*, a brother; *bāḍnū* for *bāḍhnū*, to bind; *dī* or *dhī*, a daughter; but more usually the aspiration is projected, so to speak, to a later stage of the syllable. Thus, *ghōrā*, a horse, is pronounced *gōhrā*, and *ghōr*, a house, is pronounced *gōhr*. Very similarly, *hōnā* is represented not only by *ōnū*, but also by *ōhnū*.

In the Piśācha languages we occasionally, especially in the case of borrowed words, come across instances of the hardening of sonant letters, i.e. of *g* becoming *k*; of *j* becoming *ch*; of *d* becoming *t*; and of *b* becoming *p*. Thus in Kāshmirī we have *kākaz* for *kāgāz*, paper; *bādarapēt* for *bhādrapada*, the name of a month; *bāpat* for *bābat*, concerning. Similarly, in Rājasthānī and Central Pahārī, we have stray instances of the same changes, as in Mālvī *juwāp* for *jawāp*, a reply; Kumaunī *jhañṭi* for *jhañṭī*, a flag. Instances of this kind of hardening are not uncommon in Western Pahārī. Attention will be drawn to many of them as they occur in the various dialects. As examples, we may here quote cases such as *sūkrō* or *sūgrō*, swine, in Kiūṭhali (Kirnī)¹; *lēkhā-chōkhā*, for *lēkhā-jōkhā*, a computation (Kiūṭhali); *ōkhatī*, for *aukhat(h)*, medicine (Jaunsārī); *parchī*, for *barchī*, a spear (Kiūṭhali); *jinta*, for *zinda*, alive (Pangwālī).

Another consonantal change typical of Western Pahārī is the development of two new consonants,—*ts* developed from *ch* (with its aspirate *tsh* from *chh*) and *z* or *dz* developed from *j*. Thus, in Kiūṭhali the word *chajarō* is pronounced *tsōzarō* or *tsōzzarō*; and *japnū*, to speak, is pronounced *dzōpnū*.

Further, a *t* when representing an older *tr*, frequently becomes *ch*. Thus the word for three, is *tīn* in Hindōstānī, representing the Sanskrit *trīṇi*, but in Kiūṭhali, it is *chaun*, and in Kulūi *chīn*². This *ch* is, further, again changed to *ts*. So, again, the Sanskrit *kshētra*, a field, is in Hindi *khēt*, but in Western Pahārī it is *khēch* or *khēts*.

There is similar interchange between *d*, *j* and *dz*, as in Jaunsārī *khēj* for *khēd*, grief; Sirmaurī (Girīpārī) *dālij*, for *dāridra*, poor, but examples are not so numerous. We may, however, compare the Kāshmirī *dapun*, to say, with *dzōpnū* given above.

¹ The original Sanskrit word is *tūkara*, and it might be argued that the *k* in *sūkrō* is simply a retention of the original Sanskrit letter. But the nasal over the *ṣ* shows that this cannot be the case. All analogy shows that the Sanskrit word must have passed through the forms *eukāra*, *suagāra*, to *sūgrō*, and it is this *sūgrō* which has become *sūkrō*.

² An interesting case is that of the Kiūṭhali *chāmōṭ*, copper, as compared with the Kāshmirī *trām*, and Sanskrit *tāmra*.

Finally, as an example of the change of an aspirated *th*, we may quote the word *itha*, here, which in Kōchi Kiñthali becomes *ichhā*.

All these changes of *ch*, *j*, *t*, and *d* are extremely common in the languages of the North-West. A *t* frequently becomes *ch*, a *d* becomes *j*, a *t* becomes *ts* and a *d* becomes *z*, and, before *i* or *y*, these changes are the regular rule in Kāshmiri. Moreover a *tr* tends to become *tʰ*, so that we have here a view of the way in which *tr* becomes *ts*. It first becomes *tʰ* and then *ch*, and finally *ts*.

In Central Pahārī we met several instances of *l* being dropped when it was final, or between two vowels. Similarly, we have in Jaunsārī *gōāyō*, the equivalent of the Hindōstānī *galānā*, to melt, and *bāō*, for *bāl*, hair. Again, in Sirmaurī (Girīpārī) we have *pīṭulā* or *pīṭuā*, I shall strike.

Closely allied in their phonetic changes to *l* are the letters *r* and *ṛ*. In the Piśācha languages, the changes which the letter *r* undergoes are very peculiar. One of these peculiarities is that it is frequently elided. Thus in Pashai, 'I do' is *karam* or *kam*. The same elision of *r* is a prominent feature of Western Pahārī. In Chamēālī (Paṅgwālī) it is quite common. Thus, *katā*, not *kartā*, 'doing'; *mānā*, not *mārnā*, to strike. So in Sirmaurī (Girīpārī) *rāchi gōā*, he was lost, becomes *āchi gōā*; and in the Outer Sirājī dialect of the Satlaj Group, 'of a horse' is *ghōrē-au*, for *ghōrē-rau*. The letter *ṛ* is also occasionally elided in the same way, as in the Sirmaurī (Girīpārī) *dōnā* for *daṛnā*, to run, and Chamēālī (Paṅgwālī) *kuṛī* or *kūī*, a daughter.

In most Indian languages the letter *ṛ* is always derived from the letter *ḍ*. In other words when *ḍ* falls between two vowels, and only then, it becomes *ṛ*. It hence follows that *ṛ* can never be the first letter of a word. In Kiñthali, however, there are two instances noted of words commencing with *ṛ*, viz. *ṛāmbī*, a weeding instrument, and *ṛōkūā*, to stop. The letter *ṛ* does not occur as an initial in the Piśācha languages, but in the Gipsy language of Europe, which most scholars look upon as an offshoot of the Piśācha languages, we have *rōī*, a spoon, corresponding to the Hindi *dōī*.

The letters *y* and *w* when initial are often elided, especially in borrowed words, as in *ād*, for *yād*, memory, and *āstē*, for *wāstē*, for the sake (of).

In Hindi there is only one sibilant, the dental letter *s*. This represents, not only a Sanskrit *s*, but also a Sanskrit palatal *ś*, and, generally, a Sanskrit cerebral *ṣ*. In Western Pahārī, as in Rājasthānī, the Sanskrit *ś* is preserved, so that we have words like *dēs*, as against the Hindi *dēs*. The Sanskrit *ṣ* is also represented by *ś* or even by *ohh*, as in *māṇas* or *maṇachh*, the equivalent of the Sanskrit *mānusha*, a man.

In the Piśācha languages a sibilant, especially *ś*, often becomes *h*. As an example we may take the Sanskrit *daśa*, ten; Kāshmiri *dah*. So in Kuṭūī we have a final *s* becoming *h* in the word *brās* or *brāh*, rhododendron.

In the Eastern dialect of the Piśācha Pashai every *ś* becomes *kh*, sounded like the *ch* in 'loch'. The same is the case in the Gaddī dialect of Chamēālī, in which every *ś* is sounded as *kh*, e.g. in *daḥh*, ten.

Declension.—The declension of Western Pahārī follows the general lines of most Indo-Aryan languages. There is in the singular, a nominative and an oblique form, and so also in the plural.

¹ E.g. Sanskrit *putra*, a son, Gōrwī *puṭ* or *pūch*.

*Tadbhava*¹ masculine nouns (excluding the few ending in *i* and *ū*) fall into two classes—strong and weak. Strong *Tadbhava* nouns end in *ā*, *ō* or *ū*, as, for example, *gōhrā* (*gōhrō*, *gōhrū*), a horse, while weak *Tadbhava* nouns end in a consonant, as, for example, *ghar* or *gōhr*, a house.

Excepting in the case of border languages, such as Chameāli, Sirmauri and Jaunsāri, the oblique form of all Western Pahāri nouns is the same in the singular and the plural. In Hindi the singular oblique form of *ghōrā* is *ghōrē*, while the plural oblique form is *ghōrō*, but in Western Pahāri *gōhrē* is the oblique form both for the singular and the plural. The same is the case for all other Western Pahāri nouns. This state of affairs is typical of the language.

With this exception strong *Tadbhava* nouns follow the usual Hindi practice. Thus, *gōhrō*; nom. plur. *gōhrē*; obl. sing. and plur. *gōhrē*.

Western Pahāri exhibits another typical peculiarity in the declension of weak *Tadbhava* masculine nouns. In most Indo-Aryan languages, these do not change in declension, except in the oblique plural. Thus, Hindi *ghar*, a house; nom. plur. *ghar*; obl. sing. *ghar*; obl. plur. *gharō*. The principal exception is Marāṭhi, where we have nom. sing. and plur. *ghar*; obl. sing. *gharā*; obl. plur. *gharā*. Western Pahāri follows Marāṭhi in having separate forms for such weak *Tadbhavas*, except that, as explained above, the oblique forms of the plural are the same as those for the singular. As in Marāṭhi the oblique form is made by adding a vowel, but the particular vowel employed varies from dialect to dialect, and forms a convenient test for distinguishing between the more important.

Thus:—

	Nom. sing.	Obl. sing.
Jaunsari.	<i>ghōr</i> , a house.	<i>ghōrō</i> .
Sirmauri.	<i>ghōr</i> .	<i>ghōrō</i> or <i>ghōrē</i> .
Baghāṭi.	<i>gōr</i> .	<i>gōrā</i> .
Kiūṭhali.	<i>gōhr</i> .	<i>gōhrō</i> .
Kuṭūl.	<i>ghōr</i> .	<i>ghōrē</i> or <i>ghōrā</i> .

Similarly weak feminine *Tadbhava* nouns have oblique forms made by the addition of a vowel. A few examples will suffice:—

	Sing. nom.	Obl.
Baghāṭi.	<i>baihṇ</i> , a sister.	<i>baihṇā</i> .
Kiūṭhali.	<i>bāhṇ</i> .	<i>bāhṇē</i> .
Kuṭūl.	<i>bēhṇ</i> .	<i>bēhṇī</i> .
Chameāli.	<i>baihṇ</i> .	<i>baihṇī</i> .

In the case of these feminines, the border languages Sirmauri and Jaunsāri appear to follow the Hindi rule, and there is no change.

Besides the oblique form, all Western Pahāri have an organic locative and agent (singular and plural) formed by adding *ē*, as in *baḥḥē*, by the father; *gōhrē*, in the house. These cases occur in other Pahāri languages, and, indeed, in many Aryan languages all over India. They therefore call for no particular remark here.

¹ A *Tadbhava* word is one which has descended to Western Pahāri from Sanskrit, through Prakrit. It is to be distinguished from a *śaśana* word, which, like *bālak*, a child, has been borrowed directly from Sanskrit.

Other case-relations are formed with the aid of postpositions. These vary from dialect to dialect. A few of the more important may be mentioned here.

	To	From	Of	In
Jaunsāri	<i>kā</i>	<i>ī, ē, aurī</i>	<i>kō</i>	<i>mājh, pādā</i> (in or on), <i>ohā</i>
Sirmauri	<i>khē, gē, kh</i>	<i>dō</i>	<i>rō</i>	<i>dō, mō, pādā</i> (in or on)
Baghāṭi	<i>kā</i>	<i>dē</i>	<i>rā</i>	<i>maājhā, mē</i>
Kiūṭhālī	<i>hā, hāgē, āgē, gē</i>	<i>dō, hāgō, phā</i>	<i>rō</i>	<i>dō, (on) pādā</i>
Kuṭūṭi	<i>hē</i>	<i>na</i>	<i>rā</i>	<i>māājhā</i>
Maṇḍālī	<i>jō, kāmē</i>	<i>gē, thē</i>	<i>rā</i>	<i>maājhā</i>
Chamēālī (Standard)	<i>jō</i>	<i>kachhā</i>	<i>rā</i>	<i>kāchhā</i>
Chamēālī (Gaddī)	<i>jō, bō, gē</i>	<i>thā</i>	<i>rā</i>	<i>maājhā</i>

Particulars regarding these, and other postpositions, are given in the articles on each dialect. Here, a few general remarks will suffice. It will be seen that the postpositions vary pretty widely from dialect to dialect. In fact, those of the dative offer convenient types for classification. The Dative forms containing a *kh* (*khē* and *kā*) are confined to the southern and south-eastern dialects. In Kiūṭhālī we have *hāgē*, which is quite typical of the dialect. The Kuṭūṭi *bē* is also typical, and we meet it again in the form of *bō* in the neighbouring Gaddī, and in the Piśācha Wai-Ālā ablative postposition *bē*. The dative postposition *jō* is peculiar to the North-Western dialects (Chamēālī and Maṇḍālī) and, as is elsewhere pointed out, is related to the Sindhi genitive postposition *jō*.

The genitive postposition is throughout the Rājasthānī *rā* or *rō*, except in Jaunsāri which has the neighbouring Central Pahārī *kō*. Both *kō* and *rō* are, as usual, adjectives.

The ablative postpositions call for no remarks. With a few exceptions they are derived either from those of the dative or locative. The locative postpositions have this peculiarity, that most of those ending in *ā* or *ō* (e.g. *pādā*) are adjectival like those of the genitive, agreeing with the thing which is contained.

Adjectives call for few remarks. They follow the custom of other Indo-Aryan languages. We have seen in Khas-kurā that the termination of the genitive is often added to an adjective or a participle almost pleonastically. The same idiom is common in the Piśāchā languages (see the remarks on adjectives under the head of Baghāṭi on p. 498). The central dialects of Western Pahārī do the same. Thus, the word for 'good' is *tsōzzū-rō*. In the North-Western dialects (Maṇḍālī and Chamēālī) there is a similar form, in which *rā* is added to a participle to indicate a state or condition. Thus, *mārō-rā*, in a state of being beaten, equivalent to the Hindī *mārā-huā*. It is not quite certain whether here the *rā* is the genitive postposition or is a contraction of the word *rahā*, remained.

Pronouns.—The pronouns of the first and second persons have a number of variant forms in the singular, which are mostly matters of spelling. The first person nominative fluctuates between forms such as *ā, aū, and haū*, with minor variations. The oblique form singular of this pronoun is *mā, mū, or mō*, with minor variations, and it has

a tendency to become *man* or *min* before a postposition commencing with a consonant, as in Baghāṭī *man-dē*, from me; Chamēāṭī *minjō*, to me. The genitive singulars are *mērō* and *tērō* or similar forms. Quite irregular is the use of cerebral letters in Churāḥī (Chamēāṭī) *mīndā*, my; *tīndā*, thy; and the Paṅgwāṭī (Chamēāṭī) *mān*, my; *tān*, thy. In the plural, the southern dialects have forms based on *ham*, *tum*; but the northern dialects follow the Piśācha dialects and Pañjābī in having forms like the Kuṭūī *āssē*, *tussē*.

The Demonstrative Pronouns, also used as pronouns of the third person, fall into the usual groups. We may take the Kiūṭhālī set, *ēh*, this; *ō*, that; *sē*, that, as typical. When used as substantives, these have, in the oblique cases of the singular, three genders: a masculine animate (*e.g.* *tēs*); a feminine animate (*e.g.* *tēssau*); and an inanimate (com. gen.) as in *tētth*. When used as adjectives, only the masculine forms are used. The inanimate forms have been noted only in the Simla Hill dialects. These three genders are employed exactly as in the Piśācha languages. For instance, the neuter *tētth* is almost letter for letter the same as the Kāshmīrī *tath*.

The other pronouns call for no special remarks. They follow the lines of the Demonstratives.

The only peculiarity worth noting is that in Jaunsāri and in some of the minor neighbouring dialects the relative pronoun *jō* is often added pleonastically to a demonstrative. Thus, *sō* or *sō-jō*, he. It will be remembered that in Rājasthānī the relative is often used in the sense of a demonstrative.

Conjugation.—The Verb Substantive has many forms for the present. Practically all the dialects use some form of the root *hō*, as in Jaunsāri *ō*, *hō*; Kiūṭhālī, *ō*; Kuṭūī, *hē*; Maṇḍēāṭī, *hā*; Chamēāṭī, *hai*; all meaning 'he is'. Some of these, such as the Maṇḍēāṭī *hā*, are participial in formation not changing for person, but changing for gender and number, as in *hī*, she is; *hē*, they are.

Another group is confined to the Southern dialects and Kuṭūī. Its basis is the root *as*. In some dialects (*e.g.* Kiūṭhālī), it is regularly conjugated for number and person. In others (*e.g.* Kuṭūī), it only changes for gender. In others again (*e.g.* Jaunsāri), it is immutable for all persons of both numbers and both genders. We may quote the following examples of the word for 'he is':—

Jaunsāri	. . .	<i>āsō</i> , <i>ōsō</i> .
Sirmauri	. . .	<i>ōsō</i> , <i>sō</i> , <i>ōs</i> .
Baghāṭī and Kiūṭhālī	. . .	<i>ōssō</i> .
Kuṭūī	. . .	<i>sā</i> (dialectic <i>āssā</i>).

A third form of the present tense is *āthī* used (with some minor variations of form) in the southern dialects and Kuṭūī. It is immutable, and is only used with the negative. In the Churāḥī dialect of Chamēāṭī, however, it reappears under the form of *ālē* as an ordinary verb substantive. We may compare with this form the Kumāunī *nhatī*, he is not, in which the negative has combined with the verb substantive, so as to form one word.

The *as* group of the verb substantive reappears in nearly all the Piśācha languages, *e.g.* in Veron *so*, *eso*, he is. With *āthī*, we may compare the Piśācha Gārwī and Maiyā *thū*, he is.

For the past tense of the verb substantive the usual form is *thīgō*, *thyō* or *thō*, treated like the Hindi *thā*. A variant form is the Kujūi *tī*, which does not change for gender, number, or person.

The active verb calls for few remarks. It follows the lines of Rājasthānī and of the other Pahārī dialects.

Except in the case of one or two border dialects the future is formed by adding *lā*, as in Kiūṭhālī *mārōlā*, he will strike; we have already drawn attention to the fact that *l* between two vowels is often dropped, and this accounts for the existence in some dialects of forms corresponding to the Kiūṭhālī *mārūā* for *mārūlā*, I shall strike. The nasal of the first person is sometimes strengthened to *m*, as in Śōdhōchī (Satlaj Group) *mārmū* (for *mārūlā*), I shall strike, but *mārā* (for *mār(ēl)ā*), thou wilt strike, with no *m* because there is no nasal in *mārēlā*. It will thus be seen that the presence of the *m* in the future is purely accidental and is not typical of any particular dialect.¹

Attention has already been drawn, under the head of Adjectives, to the static participle.

Some of the verbal roots with the most common meanings have forms strange to other Indo-Aryan vernaculars. Such, for instance, is the very common *ḍēuḡū*, to go, which has almost superseded the Hindi *jānā*. With it we may compare the Piśācha Gawarhati root *dī*, go; and the Khōwār *dē*, run. Another verb used both in the meaning of 'to go' and in that of 'to run' is *nōshṇū* (past participle *nōṭṭhō*), with which we may perhaps compare the Kāshmirī *nashun* (past part. *nūṭh**), to disappear. Such verbs are especially common in Kujūi, where we have *ḍghaurṇū*, to fall; *ēṇā*, to come (cf. Kāshmirī *yin**, to come, and the Shiqā root *ē*, come); *nēṇū*, to take (Kāshmirī *nūn**), and many others.

In Sanskrit a certain number of verbs insert *chchh* in the present tense. Thus, from the root *gam*, go, we have *gachchhāmi*, I go. We have many traces of the same in the Piśācha dialects, as an example of which we may quote the Kāshmirī *gataṣhun*, to go. So also in the Gaddī dialect of Chamēālī we have from *bhōṇā*, to become, *bhuchhū*, I may become; from *gahṇā*, to go, *gachhū*, I may go; and from *īṇā*, to come, *ichhū*, I may come. It may be noted that similar forms occur in other sub-Himalayan dialects further west, e.g. in Pūchhī, where we have, for instance, *achhnā*, to come, and *gachhnā*, to go.

The authorities for particular dialects are given in their appropriate places. Here it is only necessary to mention the admirable series of monographs by the Rev. T. Grahame Bailey describing nearly all the Western Pahārī dialects, and scattered, as Appendixes, through the various Panjab Gazetteers. These have been reprinted and issued together in one convenient book by the Royal Asiatic Society in the year 1908. The title of the book is *The Languages of the Northern Himalayas, being Studies in the Grammar of twenty-six Himalayan Dialects*. In the following pages I have made the freest use of the materials thus supplied by Mr. Grahame Bailey, and I gladly take this opportunity of recording my gratitude for the valuable assistance I have derived from that gentleman's labours. Another work which may be consulted is Pandit Tīkā Rām Jōshī's *Dictionary of the Pahārī Dialects as spoken in the Punjab Himalayas*, edited by Mr. H. A. Rose, I.C.S., and published in the Journal of the Asiatic Society of Bengal, Vol. VII, N. S. (1911), pp. 120 ff.

¹ See, on the other hand, Mr. Grahame Bailey's remarks on page ii of the Introduction to his account of the Chamha Dialects.

JAUNSĀRĪ.

Jaunsārī is the name of the form of Western Pahārī spoken in the Jaunsār-Bāwar Pargana of the Dehra Dun District. This consists of a Hill Tract with an area of something under 350 square miles. As estimated for this survey the number of speakers of Jaunsārī was 47,437, all of whom inhabited Jaunsār-Bāwar, and the correctness of this estimate is borne out by the fact that in the Census of 1901 the number of speakers recorded in that tract was 48,037.

According to Mr. Atkinson¹ Jaunsār is a representative Khasiyā tract, and forms a very important link between the almost completely Hinduized Khasiyās of Kumaon and their brethren converts to Islām on the ethnical frontier in the mountains of the Hindu Kush. It apparently gives in full force at the present day customs and practices of the Khasiyā race which distinguished it a thousand years ago. Jaunsār is a kind of 'sleepy hollow within the hills.' The principal peculiarities recorded concerning these people are the practice of polyandry and their extreme uncleanness, all the more conspicuous on account of the comparative paleness of their complexion and the scantiness of their clothing.²

Jaunsār-Bāwar is situated in the north of the Dehra Dun District, being a longish irregular parallelogram wedged in between Garhwāl and the Panjab State of Sirmaur.

The Jaunsārī language is accordingly a mixed one. It mostly agrees with Sirmaurī but is much affected by the Hindi spoken to its south in the rest of Dehra Dun. It also shows points of contact with the Garhwālī lying immediately to its east. We must therefore class it as a mixed, transition, dialect. In many points it agrees so closely with Western Hindi that it might almost be classed as a very irregular dialect of that language, instead of being classed as a form of Western Pahārī.

There is no standard form of the dialect, and the method of spelling the words in the native character varies according to the caprice of the writer, who will not hesitate to spell the same word in two different ways in two adjoining lines.

The language may be written in the Nāgarī character, but the usual script is that known as the 'Sirmaurī,' or script employed in Sirmaur. It is allied to the Tākri character of the Panjāb Hills, but in some respects it agrees better with Nāgarī, while in others it has struck out on independent lines. The following table gives the forms of the letters, and further examples of the script will be found in the specimens of the dialect.

¹ Gazetteer of the Himalayan Districts of the N.-W. P., Vol. XII, p. 353.

² Op. cit., p. 354.

JAUNSĀRĪ (SIRMAURĪ) ALPHABET.

3	a	ਖ	kau	ਓ	tha
31, 32	ā	ਖ਼	kā	ਏ	ḍa
6	i	ਖ਼	ka	ਏ	dha
6	ī	ਖ਼	kha	ਓ	na
6	u	ਖ਼	ga	ਓ	pa
6	ū	ਖ਼	gha	ਓ	pha
6	ě, ē	—	na	ਓ	ba
6	ai	ਖ਼	cha	ਏ	bha
6	ō, ō	ਖ਼	chha	ਓ	ma
6	au	ਖ਼	ja	ਖ਼	ya
.	~	ਖ਼	jha	ਖ਼	ra
ਖ਼	ka	—	ña	ਓ	la
ਖ਼	kā	✓	ṭa	ਓ	wa
ਖ਼	ki	✓ 6	ṭha	ਓ	śa
ਖ਼	kī	ਖ਼ 6	ḍa	ਖ਼	sha
ਖ਼	ku	ਖ਼	ra	ਖ਼	sa
ਖ਼	kū	ਖ਼	ḍha	ਏ	ha
ਖ਼	kě, kē	ਖ਼	ṛha		
ਖ਼	kai	ਖ਼	ṇa		
ਖ਼	kō, kō	ਖ਼	ta		

When used before consonants of their own class, nasals are, as usual, represented by Anusvāra (◌ṃ). As ण and ण occur only in this position, they have no special character

The only printed book with which I am acquainted in this language, is a tentative version of the Gospel of St. Matthew published by the British and Foreign Bible Society in 1895. The language of this version is, on the whole, the same as that of the specimens received from Dehra Dun, but the spelling greatly differs. The following grammatical sketch is based mainly on the version of the Parable of the Prodigal Son prepared for the purposes of this survey, but the version of St. Matthew has also been freely utilized. In order to avoid confusion, in quoting from the latter, I have had to alter the spelling so as to make it agree with that of the Parable. The grammatical sketch being based on very insufficient materials is offered with every reserve. More valuable is the Vocabulary that is added at the end of the section. I owe this vocabulary to the kindness of Mr. R. Burn, I.C.S. It was originally collected by Major (now Colonel) Thornhill when Cantonment Magistrate at Chakrata in Jaunsār-Bāwar. The entries have since been again checked by Jaunsāris on the spot. The reverse Jaunsāri-English vocabulary has been prepared under my supervision from the original English-Jaunsāri one.

Pronunciation.—As in Hindi, a final *a* is usually silent, as in *dhan*, not *dhana*, wealth; but in Jaunsāri, when there is a long vowel in the preceding syllable, a final *a* is often pronounced. Thus, *dharkūwa*, the afternoon; *duja*, another; *khūga*, a cold in the head; *pillōsa*, a bath; *sīha*, wax.

The vowel *a* is pronounced something like the *o* in 'hot' and is just as often written ओ as अ. When written ओ in the specimens, etc. it will be transliterated as *ô*, to distinguish it from *o*. In the Jaunsāri St. Matthew, *a* is throughout written *ô*. It must be borne in mind that *a* and *ô* are (in writing) absolutely interchangeable, and all represent the same sound,—that of the *o* in 'hot.' In this case, difference of spelling does *not* indicate difference of pronunciation. *Nathô* and *nôthô* both represent the same sound, and mean the same thing, viz. "he went." The spelling with *a* and *o* in the specimens is quite haphazard, and I have not ventured to introduce uniformity.

The letters *ā* and *ô* are interchangeable when final. This is specially common in the case of nouns, adjectives, and participles which, in Hindi, end in *ā*, but in Garhwāli and Kumaunī in *ô*. Jaunsāri here takes a middle course, using both terminations indifferently. The only rule which seems to be followed is a sort of law of harmonic sequence. If there is a majority of *ô*-sounds in the neighbourhood, then the termination *ô* is preferred, but if there is a majority of *ā*-sounds, then the termination *ā* is preferred. Thus we have *thô* in *jô-kichh thô*, *sô tihūkh bāti-dinô*, but *thā* in *jôjā kanchhā bējā thā*, he who was the younger son.

As in Central Pahāri a short *e*, sounded like the *e* in 'met,' often occurs as a substitute for *i*, as in *tēs-kô*, of him, equivalent to the Hindi *tis-kā*.

The consonant *chh* is interchangeable with *s*, as in *chhaśa* or *saśa*, a hare; *chhatyānās* for *satyānās*, destruction.

We sometimes find aspiration omitted, as in *bī* or *bhī*, also; *bādno*, not *bādhno* or *bādhno*, to bind; *ghôr* or *gôr*, a house; *sab* or *sabh*, all.

In the translation of St. Matthew's Gospel, this disaspiration is carried much further than in the specimens. For instance, *āthī* appears as *ātī*, and *thā* as *tā*. In making quotations from this Gospel, I have, for the sake of uniformity, restored the aspiration

in such cases, but this is not to be understood as the correction of mistakes. There can be no doubt that both forms (the aspirated and the disaspirated) are in use.

The letter *l* where medial or final is very often dropped. To fill up the hiatus thus caused, a *ro* is sometimes inserted in place of the *l*. Thus:—

<i>bādal</i> or <i>bādō</i> , a cloud.	<i>jāu</i> (for <i>jāl</i>), a net.
<i>bāl</i> or <i>bāō</i> , hair.	<i>kālō</i> or <i>kāwō</i> , black.
<i>bāū</i> (for <i>bālū</i>), sand.	<i>mōnāu</i> , a "monal" pheasant.
<i>bhūāchāl</i> or <i>bhuāchō</i> , an earthquake.	<i>pālō</i> or <i>pāwō</i> , frost.
<i>gōānā</i> (Hindī <i>galānā</i>), to melt.	<i>śālā</i> or <i>śāwā</i> , a locust.
<i>hal</i> or <i>han</i> , a plough.	<i>śyāl</i> or <i>śyāō</i> , a jackal.

The letter *d* sometimes becomes *j*, as in *khēj*, for *khēd*, grief.

The letters *y* and *ro* are sometimes dropped, when initial, as in *ād* for *yād*, memory, *āstē* or *wāstē*, for the sake (of).

Number.—There are two numbers, singular and plural.

*Tadbhava*¹ nouns which in Hindī end in *ā*, and in Garhwālī and Kumaunī end in *ō*, in Jaunsārī end optionally in *ā* or *ō*, as explained under the head of pronunciation. Thus, Hindī *ghōrā*, Garhwālī *ghōrō*, Jaunsārī *ghōrā* or *ghōrō*. These nouns form the nominative plural by changing *ā* or *ō* to *ē*. Thus, *ghōrē*, horses; *māchhā*, a fish, plur. *māchhē*; *ghūḍō*, the knee, plur. *ghūḍē*; *baurō*, the shoulder, plur. *baurē*.

In the case of other masculine nouns, the nominative plural is the same as the nominative singular. Thus, *ghōr*, a house, plur. *ghōr*; *ādmī*, a man, plur. *ādmī*.

Feminine nouns ending in *i* form the nominative plural by changing *i* to *iā* or *iyā*, the nasal being frequently dropped, so that we also have *iā* or *iyā*. Examples are *bēṭī*, a daughter, plur. *bēṭiā* or *bēṭiyā*; *khūrī*, a razor, plur. *khūriā* or *khūriyā*.

Feminine nouns ending in *ū* change the *ū* to *uā*. Thus, *āśū*, a tear, plur. *āśuā*; *śarśū*, a bug, plur. *śarśuā*. Similarly, *bhaū*, an eyebrow, makes its plural *bhaūā*.

Most feminine nouns ending in consonants seem to form their plurals by adding *ī*. Thus, *bāl*, a creeper, plur. *bālī*; *gāw*, a cow, plur. *gāwī*; *ghēr*, the belly, plur. *ghērī*; *pēḍ*, the belly, plur. *pēḍī*. I have, however, also noted both *bāhā* and *bāhī*, as the plural of *bāh*, an arm; *kilā*, as the plural of *kil*, a pimple. *Thō*, the buttock, makes its plural *thōai*.

Case.—As in other Indo-Aryan languages, cases are generally indicated by postpositions. Certain nouns are put into an oblique form before these are added.

* Most masculine nouns ending in *ā* or *ō* form the oblique singular in *ē*. Thus: from *ghōrā*, a horse, obl. sing. *ghōrē*; *kūrō*, a house, obl. sing. *kūrē*.

All masculine nouns ending in consonants form the oblique singular in *ō*. Thus, *bāṭ*, a share, obl. sing. *bāṭō*; *bhēr*, vicinity, obl. sing. *bhērō*; *ēk*, one, obl. sing. *ekō*; *ghōr*, a house, *ghōrō*; *hāth*, a hand, *hāthō*. In the Parable, the word *bāṭ*, a share, has both *bāṭē* and *bāṭō* for its oblique form. Similarly, in Sirmaurī, the oblique form of such nouns is made by adding *ē* or *ō* (see p. 461).

Masculine nouns which end in vowels other than *ā* or *ō*, as well as a few masculine nouns in *ā*, such as *bābā*, a father, and *kākā*, an uncle, and infinitives in *ō* or *ō*, and also all feminine nouns, make the oblique singular the same as the nominative singular. Thus, *bābā*, a father, obl. sing. *bābā*; *ṭāṭū*, the neck, obl. sing. *ṭāṭū*; *nāchqō*, to dance,

¹ See p. 379, note 1.

obl. sing. *nāchōḥ*; *bōhni*, a sister, obl. sing. *bōhni*. Feminine nouns in *i* can optionally have the oblique singular in *iā* or *iyā*. Thus, *bēṭi*, a daughter, has *bēṭi*, *bēṭiā*, or *bēṭiyā*.

The oblique form plural ends in *ī* or *ā*. The termination *ī* appears to be preferred when the nominative plural ends in *ē* or *i*, as in *ḍōkhrō*, a field, nom. plur. *ḍōkhrē*, obl. plur. *ḍōkhrī*; *gōḍō*, a foot, nom. plur. *gōḍē*, obl. plur. *gōḍī*; *ādmī*, a man, nom. plur. *ādmī*, obl. plur. *ādmī*.

In other cases *ā* is preferred, as in *bōrē*, a year, obl. plur. *bōrēā*; *naukar*, a servant, obl. plur. *naukarā*; *rāḍ*, a harlot (fem.) obl. plur. *rāḍā*.

As in Hindi and Garhwālī, the oblique form, singular or plural, can be employed alone to indicate any case, as in *ghōrō ādiā*, while coming to the house; but it is usual to define the case by adding to it one of the following postpositions:—

Agent, *ē*.

Accusative, —, or else *kh*.

Instrumental, *ē*, *lēi*.

Dative, *kh*.

Ablative, *ī* (from), *tē* or *tī* (from), *āuri* (from), *mājhi* (from among), *bhērī* (from near).

Genitive, *kō* or *kā*.

Locative, *mājhi* (in), *pūḍā* (in), *dā* (on), *chh* (on, upon), *bhēr* (near), *ḍhāiyā* (near).

In the translation of St. Matthew's Gospel, *kh* is spelt *k*, *bhēr* is spelt *ver* (i.e. *vēr*), *bhērī* is spelt *vērī*, and *pūḍā* is written *phundā*.

The Accusative is either the same as the Nominative, or, when definiteness has to be indicated, the postposition of the Dative is added, following the same rules as Hindi. We may thus decline the noun *ghōrō* or *ghōrā*, a horse.

	Sing.	Plur.
Nom.	<i>ghōrā</i> , <i>ghōrō</i>	<i>ghōrē</i>
Agent.	<i>ghōrē-ē</i> , <i>ghōrē</i>	<i>ghōrī-ē</i>
Acc.	<i>ghōrō</i> , <i>ghōrā</i> , <i>ghōrē-kh</i>	<i>ghōrē</i> , <i>ghōrī-kh</i>
Instr.	<i>ghōrē-ē</i> , <i>ghōrē</i> , <i>ghōrē-lēi</i>	<i>ghōrī-ē</i> , <i>ghōrī-lēi</i>
Dat.	<i>ghōrē-kh</i>	<i>ghōrī-kh</i>
Abl.	<i>ghōrē-ī</i> , <i>ghōrē-tē</i> , etc.	<i>ghōrī-ī</i> , <i>ghōrī-tē</i> , etc.
Gen.	<i>ghōrē-kā</i> , <i>ghōrē-kō</i>	<i>ghōrī-kā</i> , <i>ghōrī-kō</i>
Loc.	<i>ghōrē-mājhi</i> , etc.	<i>ghōrī-mājhi</i> , etc.
Voc.	<i>ghōrā</i> !	<i>ghōrē</i> !

When two *ē*'s come together, as in the Agent singular, they are usually contracted into one, as in *ghōrē*.

For other nouns we may quote:—

	SINGULAR.		PLURAL.	
Nom.		Obl.	Nom.	Obl.
<i>bābā</i> , a father		<i>bābā</i>	<i>bābā</i>	<i>bābā</i>
<i>ādmī</i> , a man		<i>ādmī</i>	<i>ādmī</i>	<i>ādmī</i>
<i>ghōr</i> , a horse		<i>ghōrō</i>	<i>ghōr</i>	<i>ghōr</i>
<i>bēṭi</i> , a daughter		<i>bēṭi</i> , <i>bēṭiyā</i>	<i>bēṭiyā</i>	<i>bēṭiyā</i>
<i>gāw</i> , a cow		<i>gāw</i>	<i>gāw</i>	<i>gāw</i>

As examples of the **Agent**, which is used before the past tenses of transitive verbs as in Hindī, we may quote the following:—

tēs-kē bābā-ē dēkhā, his father saw him.

bēfē-ē bōlō, the son said ('father, I have sinned').

mōrē kākā-kē bēfē biā kiya, my uncle's son married.

Note that the verb *bōlnō*, to say, as in Garhwālī, and unlike the Hindī *bōlnā*, is transitive.

For the **Accusative** we have:—

kōchhē-ī pēt bhōrō, how many fill the belly.

ējā rupaiyā tōsē-kh dē, give this rupee to him.

lālū-dī bāhā phēdāi, throwing (his) arms on (his) neck.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

sō bōkufū-kh khānē sūchō-thā, he was wishing to eat the husks.

For the **Instrumental** we have:—

mē bēfē-kh chābukō-lēi pitā, I struck the son with a whip.

In *pāgōi-ē-lēi bādḥ*, bind with a rope, both terminations, *ē* and *lēi*, are used together.

For the **Dative** we have:—

tinē āpnē bābā-kh bōlō, he said to his father.

pardēsō-kh nōḥā, he went to a far country.

sūgarū chārṇō-kh, for grazing swine.

āpnē bābā bhērō-kh nōḥā, he went to near his father.

bābā-ē āpnē naukarū-kh bōlō, the father said to his servants.

āpnē naukarū-mūjhī ēkō-kh baudi-kōri, having called to one of his servants.

jīnē sabḥ māl-matāḥ rādū-kh ulāō, who squandered all the property for (i.e. upon) harlots.

It will here be observed that verbs of saying govern the dative case of the person addressed, not the ablative as in Hindī.

For the **Ablative** we have:—

tēs-pāchh bhōri jātur hāḍō-thē, Galil-ī or Dekāpōlis-ī or Yērūsālēm-ī or Yēhūdiyā-ī or Yōrdan-nōi pāwri-ī, there followed Him great multitudes of people, from Galilee, and from Decapolis and from Jerusalem, and from beyond Jordan (Matt. iv. 25).

ēchhē bōrsū-āurī tēri fōhal kōrū, I am serving you for so many years.

āpnē naukarū-mūjhī ēkō-kh āpū-ḍhāiā baudi-kōri, having summoned one from among his servants.

baū āpnē bēfē-ī-bhērī, baū ōrū-bhērī, is it from their own children or from strangers (Matt. xvii, 25)? Here *bēfē-ī* is used instead of *bēfī*, the oblique plural of *bēfā*.

tumē sō kōs-bhērī mōlē gādō? ēkō gāwō-kē bāniyē-bhērī, from whom did you buy that? from a shopkeeper of the village.

The following are examples of the Ablative of comparison:—

tēs-kā bhāi āpai bōhni-tē bēgē lābā ō, his brother is taller than his sister.

jā sabū-tē āchhō kōparā ō, sō gādō, bring that which is the best robe of all.

The **Genitive** postposition is *kō* or *kā*, the two forms being, in the masculine, interchangeable as explained under the head of pronunciation. It is an adjective, and is treated exactly like the Hindi *kā*. Its masculine singular oblique form and its masculine plural (direct and oblique) is *kē*. Its feminine for all cases and both numbers is *ki*. Thus:—

sabh āpnē bāfō-kō māl-mōtāh, all the property of his share.

tinē bājūṭ-aur nāchnṭ-kā kād sunā, he heard the sound of music and dancing.

surugō-kē sāmne, before heaven.

bōhni-kē sāth biā, a marriage with the sister.

śuklē ghōrē-ki zin, the saddle of the white horse.

As examples of the **Locative** we have:—

thōrē dusṭ-mūjh, in a few days (the younger son collected his property).

jāriā-mūjh, in debauchery.

jēphā bēṭā dōkhrē-pūḍā thā, the elder son was in the field.

jīnē tēsē-kh dōkhrē-pūḍā bhējā, who sent him into the fields.

tēthā nādrē kūrē-pūḍā rōhṭ, he dwells in that small house.

sō āpnī gōrū ḍāḍē-kē mūḍiyārē-ohh lē chārṭ, he is grazing his cows on the top of the hill.

sō ghōrē-ohh rōhā bēṭhī, he is seated on a horse.

hāū āpnē bābā-bhēr jānā, I will go to my father.

jābī āpnē kūrē dhāiyā pahūchā, when he arrived near his house.

Note that *dā* and *pūḍā* (also, as usual, written *pūḍō*) are adjectives, and agree, like an adjective, with the noun governing the locative. The feminine of *dā* is *dī*. Thus:—

tātā-dī bāhā (fem. plur.) *phēḍāi*, having thrown (his) arms on (his) neck.

hāthō-dī chhāp (fem.), or *gōḍī-dā jūtā* (masc.), on (his) hand a ring, and on (his) feet a pair of shoes.

dōkhrē-pūḍē sōsan-phūl-bhēr sūchyā, consider ye concerning (note this use of *bhēr*) the lily-flower in the field (Matt. vi, 28).

Here *sōsan-phūl* is in the masculine singular oblique, and hence we have *pūḍē*, not *pūḍā* or *pūḍō*.

ADJECTIVES.

Except *tadbhava* adjectives in *ā* or *ō*, all adjectives are immutable. *Tadbhava* adjectives in *ā* or *ō* change the termination to *ī* when agreeing with a feminine noun. When agreeing with a masculine noun in the plural or in any case of the singular except the nominative (or the accusative, when in the form of the nominative) the *ā* or *ō* is changed to *ē*. Thus:—

bhōlō admī, a good man.

bhōlē admī, good men.

bhōlē admī-kō, of a good man.

bhōlī bēṭī-mānukh, a good woman.

bhōlī bēṭī-mānukhā, good women.

Comparison is made, as usual, by putting the thing with which comparison is made in the ablative case. Examples are given above under the head of the Ablative.

The numeral *ēk*, one, has an oblique singular *ēkō*.

PRONOUNS.

(a) Personal Pronouns.

The first two personal pronouns are declined as follows :—

SINGULAR.		
Nominative	<i>hāū, aū, mē, I</i>	<i>tū, thou</i>
Agent	<i>mē, mēhē</i>	<i>tē</i>
Genitive	<i>mērō (mērā)</i>	<i>tērō (tērā)</i>
Oblique form	<i>muhū, mū, mu</i>	<i>tāū, taū, tā</i>
PLURAL.		
Nominative	<i>ām, amē, ham</i>	<i>tum, tūē</i>
Agent	<i>amē</i>	<i>tumē, tūē</i>
Genitive	<i>amārō (-ā), umārō (-ā)</i>	<i>tumārō (-ā), tūhārō (-ā)</i>
Oblique form	<i>amū</i>	<i>tūārō (-ā) tumū, tūū</i>

'Even me' is *mū-ī*. In the above, the plural is commonly employed honorifically for the singular.

Examples of the use of these two pronouns are the following :—

hāū bhūkhā mōrū. Hāū āpūē bābā-bhēr jā mā, I hungry am dying. I will go to my father.

hāū ēlā dūrē lāg nōthā-thā, I walked a long way to-day.

aū tō tūū-kh pāni-mūjh pōstāvē-kē nitē nauai-dēō, I indeed baptize you with water unto repentance (Matt. iii, 11).

aū Iēwar-kē mhōl-khānā-kh dāi-sōkū, I can destroy the temple of God (Matt. xxvi, 61).

mē pāp kiyā-ō, I have done sin.

mē tēs-kē bēlē-kh pīā, I struck his son.

jō-kichh mērō hō, whatever is mine.

sō mu-kh dē, give that to me.

mu-kh rākh, keep me (as one of thy servants).

ōjī tū usnā pōri-kōri mū-kh dhāl kōrdā, if thou wilt fall down and worship me (Matt. iv, 9).

tū tō sadā-nit mū-ī-dhāiyā, thou (art) ever with me-even.

ham khāmē, we shall eat, let us eat.

amē-ī tūārē-bhēr bāsūri bōjāi, we played the flute near you (Matt. xi, 17).

hē umārē Bābā, jō gānī-bhēr ōsō, our Father which art in heaven (Matt. vi, 9).

tū ēti āyā amū-kh pīrā dēhō-kē nitē, art thou come hither to torment us (Matt. viii, 29) ?

tū amū-kh bōl, say thou to us (Matt. xxvi, 63).

jōjō tū bōlē, sō sunū, what thou sayest, that I hear.

tē mu-kh ēk chhēl-kūrō-bi nū dīnō, thou didst not give to me a single kid.

jō-kichh mērō hō, sō tērō-ī hō, whatever is mine is verily thine.

kōs-kā lār kōttā āō tāū-pāchh, whose boy comes behind thee ?

tērā Bābā taū-kh inām dē-dēndā, thy Father will reward thee (Matt. vi, 6).
ēū tā-ohh kōdī nā undō, this shall not be upon thee (Matt. xvi, 22).
tumē sō kōs-bhērī mōlē gādō, from whom did you buy that?
tūhārē bābā-kē kōtī bēfē ō, how many sons are there in your father's (house)?
jēki tūārō dhan ōsō, tēki tūārō mōn bī lāgī-jāndō, where your treasure is, there
 will your heart be also (Matt. vi, 21).
aū tūū bōlē, I say unto you (Matt. iii, 9).
aū tō tūū-kh pānī-mūjh pōstānē-kē nitē nauai-dēō, I indeed baptize you with
 water (Matt. iii, 11).

(b) The **Demonstrative Pronouns** are also employed as pronouns of the third person. In the singular they have different forms for the masculine and the feminine; and the oblique forms, singular and plural, have each a neuter form used only when referring to inanimate nouns. They are declined as follows:—

This, he, she, it.		That, he, she, it.	
SINGULAR.			
Masc.	Fem.	Masc.	Fem.
Nom. <i>ēū, ējō (-ā)</i>	<i>ēū, ējī</i>	<i>sō, sōjō (-ā)</i>	<i>sō, sōjī</i>
Ag. <i>iṇē, iṇē</i>	<i>iyā-ē, iyā-ī</i>	<i>tīṇē, tīṇē</i>	<i>tyā-ē, tyā-ī</i>
Dat. <i>ēsē-kh</i>	<i>iyā-kh</i>	<i>tēsē-kh</i>	<i>tyā-kh</i>
Obl. <i>ēs, (neut.) ēthū</i>	<i>iyā</i>	<i>tēs, (neut.) tēthū</i>	<i>tyā</i>
PLURAL.			
Nom. <i>ēū, ējē</i>		<i>sō, sōjē</i>	
Ag. <i>iwoē</i>		<i>tīwoē</i>	
Obl. <i>ēū, ihū, (neut.) ēthū</i>		<i>tēū, tēhū, (neut.) tēthū</i>	

In the translation of St. Matthew's Gospel *ēthū* and *tēthū* are spelt *ēttū* and *tēttū*, and *iwoē* and *tīwoē* are spelt *iwoī* and *tīwoī*, respectively. In the same translation we often meet *tēs-kē* instead of *tēsē-kh*. We often find *ājō*, instead of *ējō*.

Examples of these pronouns are:—

ēū jō mū-pāchhē āō, he who cometh after me (Matt. iii, 11).
ālē ēū bādōi-kā bēfā athī-nā, is not this the carpenter's son (Matt. xiii, 55)?
ējō kā hō, what is this?
ējā mērā bēfā, this my son.
ōjē ējī bāta syānā-kē kāyū-pūḍī dēindī-bōlī, if this affair (fem.) comes to the
 governor's ears (Matt. xxviii, 14).
ēsē-kh pōharāi-dēō, clothe this person.
ēs ghōrē-kī kā umar ō, what is the age of this horse?
ēs-kē hathō-dī chhāp, a ring on his finger.
ēthū-āstē, on this account (he has given a feast).
tuē ēthū-kh jānō, know ye this (Matt. xxiv, 43).
ālē tū kōnyē, ēū kā bōlē, hearest thou what these say (Matt. xxi, 16)?
ējē dūskiyā-kē ḍāḍ-mūjh nōthī-jāndē, these shall go away into everlasting
 punishment (Matt. xxv, 46).
sōbhai ādmī ējī bāta mānō nā, balkan *ējē jēū-kh dēi-dinō*, all men cannot
 receive this saying save they to whom it is given (Matt. xix, 11).

jō ēū-tī jādā ō, sō tēs kōchālī-bhērī, what is more than these, cometh from that evil one (Matt. v, 37).

ēū dūlāi hukmā-lēi, on these two commandments (Matt. xxii, 40).

sō rūṣī mōrā, he became angry.

sō bēlmānus tēlhi-ī wōktō bōchi-gōi, that woman was made whole from that very hour (Matt. ix, 22).

ējā kām sāṭṭō utaurō, ōr sōjā kām nū chhōdō, this work ought ye to have done, and not to leave that work undone (Matt. xxiii, 23).

tīnē āpnē bābā-kh bōlō, he said to his father.

tabī tīnē bāṭi-dinō, then he divided out (the property).

jōji kām tyāi tī-kōrō, ēū bōli-dēindō tyā-ki ād-kē nītē, the work which she had done will be told for a memorial of her (Matt. xxvi, 13).

tēsē-kh sōjē bī kōē nū thā-dēi, even those no one was giving to him.

tēs-ī-kh chāṭā, kissed even him.

tēs-kā jēthā bētā, his elder son.

tyā-kh hēri, looking at her (Matt. ix, 22).

tyā-ki bēti, her daughter (Matt. xv, 28).

tyā gōdhiyā-kh ōr tēs gōdhētālē-kh lēai, having brought that she-ass and that male ass's colt (Matt. xxi, 7).

sō ghōrē-chh rōhā bēlhi tēthū bātō tōi, he is sitting on a horse under that tree.

sō maji-mūjh rōhē, they remained in joy.

tēs-bhērī sōjē rupaiyē sambhāl, take those rupees from him.

tīwī tēsē-kh tēū-chh bēthāi dīnā, they set him on them (Matt. xxi, 7).

tīwī thā-bōlō, they said (Matt. xxvii, 4).

tēū-mūjhī ōk, one of them (Matt. vi, 29).

tīnē tēū-kh bōlō, he said to them (Matt. xli, 3).

tīhū-mūjhī jōjā kānchhā thā, the one from amongst them who was the younger.

tīnē tīhū-kh bāṭi-dinō, he divided (the property) out to them.

tēthū dūsū-mūjh, in those days (Matt. iii, 1).

(c) The **Reflexive Pronoun** is *āpū*, self, which is used, as in Hindī, only with reference to the subject of the sentence. Its genitive is *āpnō(-ā)*. The singular oblique form is *āpnē*. Its plural is *āpū*. The locative plural is *āpōs-mūjh* or *āpū-mūjh*.

Thus :—

tīnē āpū umāri nijōriyī nēi-gali, He Himself took our infirmities (Matt. viii, 17).

āpū-ī taū-kh pōrgōtūi majūri dē-dēndā, He, even Himself, will reward thee openly (Matt. vi, 4).

hāū āpnē bābā-bhēr jānā, I will go to my father.

āpnē-kh sōkē nā bōchi, He cannot save himself (Matt. xxvii, 42).

sō āpnē-mūjh jariyā nū rākhō, he has no root in himself (Matt. xiii, 21).

tīwī āpōs-mūjh bāta kōrdē lāgē, they began to say amongst themselves (Matt. xvi, 7).

sō āpū-mūjh sūchhō-thē, they were thinking among themselves (Matt. xxi, 25).

I have not come across any instances of the use of *āpū* or *āp* to mean 'Your Honour.'

(d) The **Relative Pronoun** is *jō* or *jōjō* (-ā), who, which, that. It is declined like *sō*, he. In two of the following examples the neuter oblique form *jēthū* is used with reference to an animate object. It is doubtful if this is correct. Thus :—

- jōjō tū bōlē, sō sunū, what thou sayest, that I hear.*
tiñū-mūjhī jōjā kānchhā thā, the one among them who was the younger.
jīnē tēsē-kh dōkhrī-pūḍā bhējā, who sent him into the fields.
jēthū-lēi aū bōrō rāji ō, regarding whom I am well pleased (Matt. iii, 17).
sō-ī ōsō jēthū-kī khātir likhī-gālē, this is he of whom it is written (Matt. xi, 10).
jō taiikō-kē thē, (the people) who were of there (to one of them he went).
jihū-kh sūgur khāḍ-thē, (the husks) which the swine were eating.
ējē jēthū-kh dēi-dinō, these to whom it is given (Matt. xix, 11).

(e) The **Interrogative Pronouns** are *kūṇa*, who? and (neuter) *kā*, what? The translation of St. Matthew has *kūē* instead of *kūṇa*. Its agent case is *kōṇē*. The oblique singular of *kūṇa* is *kōs*.

Examples are :—

- tūñ kōṇē bēthau, who hath warned you (Matt. iii, 7)?*
kōs-kā larkōṭṭā, whose boy?
tumē sō kōs-bhērī mōlē-gāḍō, from whom did you buy that?

The oblique form of *kā* is *kāi*, *kāhi*, or *kōthū*, which usually appears in *kāi-kh*, *kāhi-kh* or *kōthū-kh*, for what? why? *Kāhi-kh* also means 'because.' In Matt. xi, 8, we have *kōthū* (spelt *kōttū*) *dēkhūḍ-kī khātir*, for seeing what? So (Matt. v, 13) *kōthū-lēi*, wherewith (shall it be salted).

Kūē or *kōē* is anyone, someone, and *kichh*, anything, something; *jō-kichh* is whatever. I have not come across the oblique forms of these.

(f) Other pronominal forms noted are *ēsō*, like this; *taśō*, like that; *jaśō*, like which; *ēchhō*, this many; *kōchhō dūrē*, how far? *kōchhē-ī* is 'how many (men) indeed?' *kōti bēḷē ō*, how many sons are there?

CONJUGATION.

A.—Auxiliary Verbs, and Verbs Substantive.

There are three forms of the present tense of this verb. The first is conjugated as follows :—

Singular.	Plural.
1. <i>hū, ḍ</i>	<i>ḍ, ā</i>
2. <i>au, ō, ē</i>	<i>au, ō</i>
3. <i>ō, ḍ</i>	<i>au, o</i>

These are sometimes written with an *h* prefixed. Thus, *hū*, I am, *hō*, he is.

The second form is *ōsō* or *asō*, and is used without change for all persons and both numbers. The same form is employed in the Simla Hill States adjoining,—to the west,—but there it is conjugated throughout, changing according to person. It should

probably be spelt *ōssō*, as in other Western Pahārī dialects, but the native character never indicates when a letter is doubled.

The third form is *āthi* or *āthī*, which in the translation of St. Matthew is spelt *āti*. This form occurs in most Western Pahārī dialects, and is only used with a negative, not changing for number or person. Thus, *āthī-nā*, I am not, thou art not, and so on. Sometimes the two are combined as in *nāthi*. Compare the Kumaunī *nāthi*, he is not.

The past tense is *thō* (*thā*), fem. *thī*; plur. masc. *thē*, fem. *thī*. It is used exactly like the Hindī *thā*, was. In the translation of St. Matthew it is spelt *tō*, *tī*, *tē*, *tī*. It may be noted that most of the Simla Hill dialects have forms corresponding to *thō*, while a few, such as the dialect of Kōtguru, have forms corresponding to *tō*.

Corresponding to the Hindī *huā* is *ōō* (*ōā*) fem. *ōi*, plur. masc. *ōē*, fem. *ōi*. It is also used to mean 'was.'

Examples of the use of these various forms are the following:—

aū bi ēk ādmī ōktyārō-tōi ō, I also am a man under authority (Matt. viii, 9).

aū jō Mānus-kō Putr ō, I who am the Son of Man (Matt. xvi, 13).

ālē jōjō aundārā ō, sō tū ē, art thou He that should come (Matt. xi, 3)?

Tū sō-i Mōsih ē, Thou art that very Christ (Matt. xvi, 16).

jō sabū-ti āchhō kōparā ō, that which is the best garment.

jō-kichh mērō hō, sō tērō-i hō, whatever is mine is thine.

hēr, ētti Mōsih ō, kittō, tēki ō, lo, here is Christ, or He is there (Matt. xxiv, 23).

tuhārō bābā-kē kōti bēfē ō, how many sons are in your father's (house)?

tēki aū tēū-kh mājēndā ōsō, there am I in the midst of them (Matt. xviii, 20).

tū bi tēū-mājhi ēkō ōsō, thou also art one of them (Matt. xxvi, 73).

ētti uqō āmū-kh āchhō ōsō, it is good for us to be (Hindī *hōnā=unō*) here (Matt. xvii, 4).

tūē mānūā-kā nūn ōsō, ye are the salt of the earth (Matt. v, 13).

ēsē undō (Hindī *hōtō*) *jēsē Iśwar-kē jōtyā gairi-bhēr ōsō*, they become such as are the angels of God in heaven (Matt. xxii, 30).

tērē bēfē māphak āthī-nā, I am not like (i.e. worthy to be called) thy son.

jōhūdā-kē syānāi-mājhi nāndri-nāndri munī nāthi, thou art not least among the princes of Judah (Matt. ii, 6).

sō ēki āthī nā, He is not here (Matt. xxviii, 6).

kā tūē tēū-kh-tī bōrē āthī nā, are ye not greater than they (Matt. vi, 26)?

ōr chēlōgrōṇō kunī nā, ēthūlēi ēū āthī nā, and she would not be comforted, because they are not (Matt. ii, 18).

aū būkā thā, I was an-hungered (Matt. xxv, 35).

tū bi sātō thā, thou also wast with (Him) (Matt. xxvi, 69).

jōjā kāychhā bēfā thā, (he) who was the younger son.

ēk bēt-mānus thī āi, a woman was come (Matt. xxvi, 7).

ēkō-kē dui bēfē thē, of a certain man there were two sons.

ēā Iśwar-kā Putr ōā, this was the Son of God (Matt. xxvii, 54).

tōllā bōrō dukh undō, ēsō ki ōō nā dhairi-kē āgō-lēi ēbi-dūri, then shall be great tribulation, such as was not from the beginning of the world to this time (Matt. xxiv, 21).

B.—Active Verb.

The **Infinitive** or **Verbal Noun** is formed by adding *ñō* to the root. Thus, *khā-ñō*, to eat, the act of eating. If the root of the verb ends in *q*, *qh*, *u*, *r*, *r*, or *l*, then *ñō* is added instead of *ñō*, but the distinction is very carelessly observed in writing. Examples are *chhāññō* (not *chhāññō*), to abandon; *baññō*, to fill; *gaññō*, to count; *jōññō*, to add; *karnō*, to do, to make; and *milñō*, to be found.

So far as I can gather from the specimens or from the translation of the Gospel of St. Matthew, the infinitive, when used as a verbal noun, does not change in inflexion. Thus we have *jīñē tēsō-kh āpuē sūgarū chārññō-kh bhējā*, who sent him to feed (*lit.* for feeding) his swine: *tiñē bājñō aur nāchññō-kā sād sunā*, he heard the sound of music and dancing: *kōthā dēkhññō-kī khātīr tūñē bāññē gwe*, what went ye out for to see (Matt. xi, 8) ?

In the Parable there is one instance of an oblique infinitive in *ē* forming a desiderative compound. It is *bōkuññ-ē khāññē sūchññ-thā*, he wished to eat the husks. But the uninflected dative is also used, as in *tēs-kē bōññ-kh hērññ-thē*, they desired to speak with him (Matt. xii, 46). A similar oblique form in *ē* occurs in *jēs-kē ōlanñē fipñē māphōk āññ-ñā*, the latchet of whose shoes I am not worthy to unloose (Matt. iii, 11).

The **Present Participle** is formed by adding *dō* (*dā*) to the root. Thus, *kardō* (*kardā*), doing: *mārdō* (*mārdā*), striking. When the root ends in a vowel, the termination is *ndō* (*ndā*). Thus, *rōndō* (*rōndā*), remaining; *dēndō* (*dēndā*), giving; *āndō* (*āndā*), coming. From the root *ō* (Hindī *hō*), become, we have *undō* (*undā*). Examples of the present participle will be found under the head of the future tense. The Present Participle is commonly used in inceptive compounds, as in:—

tihñ-mūjhñ ēkō-kē ēthā rōndā lāgā, he began to dwell with one of them.

mōnāññā lāgā, he began to remonstrate.

kōthā sūññōññā lāgā, he began to preach (Matt. iv, 17).

Note that, as in the last example, the present participles of causal verbs end in *ñndā*.

A kind of adverbial present participle appears in *āññiā*, on coming, a-coming, while coming. Thus, *jabñ, ghōrñ āññiā, āpuē kūrē dhāiyā pahūchā*, when, while coming home, he arrived near his house.

The **Past Participle** is formed by adding *ō* (or *ā*) to the root. Thus, *mārō* (or *mārā*), struck. Examples will be found under the past tenses.

There are the usual irregular past participles. Thus,—

karnō, to do, has *kiyō* (*kiyā*).

dēññō, to give, has *dīññō* (*dīññā*).

lēññō, to take, has *līññō* (*līññā*).

jāññō, to go, has *gōññō* (*gōññā*) or *gweññō* (*gweññā*).

In the translation of the Gospel of St. Matthew, the final *ō* of the past participle is often nasalized. Thus, *kiyōññ, dīññōññ, līññōññ*, etc.

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *hāññ tērē bēññē bājññ māphak rōhāññā*, I am not worthy to be called thy son.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. Examples will be found under the head of compound verbs. The word

kari or *kōri* is usually added when used purely in the sense of a conjunctive participle. Thus—

tēsē-kh dēkhi-kōri ghīnā lagi ōr dauṛi-kōri tēs-kē ʔaʔā-dī bāhā phēḍāi phēḍāi tabē tēs-kh chātā, having seen him he felt compassion, and having run, throwing his arms round his neck, then he kissed him.

Note that in *phēḍāi phēḍāi* the conjunctive participle is repeated with an intensive force to signify extreme agitation. It does not here (as in Hindi) signify repeated action.

Other examples are—

bēṭā mōri-kōri, jūcānā, the son having died, lived.

ēkō-kh āpū ʔhāiyā baudi-kōri, having called one (of his servants) to him.

Another form of the Conjunctive Participle is formed by adding *iē* to the root, as in *mōriē*, having died, close to the end of the Parable. In the corresponding passage at the end of the first section, we have *mōri-kōri* used in the same meaning. If the root ends in *i* (as in the case of passives), then only *ē* is added, as in *hārchē*, having been lost, from *hārchūō*, to be lost, the passive of *hārchūō*, to lose.

The **Present** is thus conjugated :—

I strike, I am striking, etc.

Singular.	Plural.
1. <i>mārē</i> or <i>mārō</i>	<i>mārē</i> or <i>mārō</i>
2. <i>mārē</i> , <i>mārō</i> , <i>mārī</i>	<i>mārō</i> or <i>mārō</i>
3. <i>mārō</i>	<i>mārō</i>

It will be observed that *mārō* can be used for any person of either number. When *mārē* is followed by the negative it becomes *mārī-nā*. As usual, in other Indian languages, this tense is also employed as a Subjunctive or as an Imperative, but in that case the third person singular takes the form *mārē* or *mārī*.

Examples of this tense, both as present and as subjunctive or imperative, are as follows :—

hāū bhūkhā mōrē, I die hungry, I die of hunger.

tēri ʔohal kōrē, ōr jōjō tū bōlē sō ʔuyē, I do thy service, and what thou sayest, that I hear.

āū tūē-bhēr bōlē, I say unto you (Matt. v, 22).

ōjī āū khālī tēs-kē āgū chhūō, āū bōchdī, if I may touch the hem of His garment, I shall be made whole (Matt. ix, 21).

jōjō tū bōlē, what thou sayest (see above).

tū sūch ē, ōr Ikwar-kī bāʔ sūchō-lēī sikhāō, ōr kōthū-kh ʔōri-nā ; ʔthū-kī khātīr kī tū ādmī-kī mūh hērīnā. Tōllā āmū-bhēr bōlyā, tū kā sūchē, Thou art true, and teachest the way of God in truth, neither carest Thou for any man ; for Thou regardest not the face of men. Tell us, therefore, what thinkest Thou (Matt. xxii, 16, 17) ?

ōr tū, jēllā tū upāsūā rōō, and thou, when thou remainest fasting (Matt. vi, 17).

mērā bābā tēthū nāndrē kūrē pūḍā rōhō, my father lives in that small house.

ēū dūgurō-lēī Abrahām-kē nītē lār-kōtfe tīpī sōkō, he is able out of these stones to raise up children unto Abraham (Matt. iii, 9).

sōjō kūyē-chō āē nā, let him not enter into the house (Matt. xxiv, 17).

nū tēārā-mūjh uē (Hindī *hōwē*), let it not be on the feast-day (Matt. xxvi, 5).

sō rūbī mōrū, ōr bhātrē nū jāī, he was angered, and would not go inside.

kāi āmē ōr Pharisē bhōri upās kōrō, why do we and the Pharisees fast often (Matt. ix, 14)?

jō-thān tūē hērō sō hērdē, (they have desired that) they will see the things which ye see (Matt. xiii, 17).

ōjō tūē tēū-kh pyārē chitō, jō tūū-kh pyārē chitō, if ye love them that love you (Matt. v, 46).

kōchhē-ī pēt bhōrō, how many (of my father's servants) fill the belly?

kī umāri ākhē ugari jāō, (I desire) that my eyes may be opened (Matt. xx, 33).

The **Imperative** second person singular is the same as the root. Thus, *dē*, give thou; *rākh*, keep; *sambhāl*, take thou. The second person plural adds *ō*. Thus, *dēō*, give ye; *nōthō*, go ye. If the form is repeated it is emphatic, as in *jō sabū-tī āchhō kōparā ō, sō gādō gādō*, bring ye out at once the best garment. Respectful forms are such as *bōlyā*, please tell (Matt. xxii, 17), *nūiyē* (for *nū niyē*), be ye not (Matt. vi, 5).

The **Imperfect** tense is formed by adding *thō* (*thā*), the past tense of the Verb Substantive, to the present tense. The *thō* (*thā*) agrees with the subject of the verb in gender and number. Note that it may either follow or (as in Kāshmirī) precede the main verb. Thus, *sōjō mārō thō* (or *thā*), or *sōjō thō* (or *thā*) *mārō*, he was striking; *sōjī mārō thī* or *sōjī thī mārō*, she was striking. In the translation of the Gospel of St. Matthew, this tense is commonly used as the past tense of narration, as 'he struck.' In the same translation *thō* is written *tō*, *thā* is written *tā*, and so on. I have only come across instances of this tense in the third person. The following are examples:—

sō tihū bōkufū-kh khānē sūchō thā, he was wishing to eat those husks.

kōē-nū thā dēī, no one was giving.

Yūhannā tēs-kē (for *tēsē-kh*) *thēkō tā*, John forbade him (Matt. iii, 14).

jihū-kh sūgur khāō thē, (the husks) which the swine were eating.

dābir-mūjh ēk jāu tē gērō, they were casting a net into the sea (Matt. iv, 18).

The **Future** tense is thus conjugated. The feminine differs from the masculine:—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>mārmā</i> (-mō)	<i>mārdī</i>	<i>mārmē, mārde</i>	<i>mārdī</i>
2. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>
3. <i>mārdā</i> (-dō)	<i>mārdī</i>	<i>mārdē</i>	<i>mārdī</i>

It will be observed that, except the 1st person masculine, all these forms are simply the present participle; and they are formed exactly like that participle in the case of roots ending in vowels. Thus, *dēndā*, he will give. Examples of this tense are:—

hāū āpnē bābā-bhēr jāmā ōr tēsē-kh bōlmā, I will go to my father, and will say to him.

ōjī aū khālī tēs-kē āgē chhūō, aū bōchdī, if I but touch the hem of His garment, I (fem.) shall be made whole (Matt. ix, 21).

ōjī tū usnā-pōrī-kōrī mū-kh dhāl kōrdā, if, having fallen down, thou wilt worship me (Matt. iv, 9).

tērā Bābā taū-kh pōrgōfū-i inām dē-dēndā, thy Father will reward thee openly (Matt. vi, 6).

ēthū-lēī tōllā bōrā dukh undō, ēsōki ōi-jāndō nā, for then shall be great tribulation, such as will not be (Matt. xxiv, 21).

ōjī ējī bāta syānū-kē kānō-pūḍī dēindī bōlī, if this shall be said in the Governor's ears (Matt. xxviii, 14).

ham khāmē ōr chhākmē, we shall eat, we shall feast.

kā khāmē, kā pāmē, what shall we eat, what shall we drink (Matt. vi, 25)?

tēs-kē āmē rājī dēndē-kōrī, ōr tū-kh bē-phikar kōrdē, we will persuade him, and secure you (Matt. xxviii, 14).

āmē ētī tin chhāy bāndē, we shall even here make three tabernacles (Matt. xvii, 4).

ōjē tūē ādmiyī-kh chōḍī dēndē tū-kī ōnyārī, if ye forgive men their trespasses (Matt. vi, 14).

tūē tū-kē phūlpōḍ-lēī tū-kh pōnchāndē, ye shall know them by their fruits (Matt. vii, 16).

tēthū-ī dūsō bhōritā lōg bōldē, in that day many people will say (Matt. vii, 22).

dūī bēt-mānus jāndrē-pūḍō piddī, two women shall be grinding at a mill (Matt. xxiv, 41).

We occasionally come across instances of the Gārhwalī future, made by adding an immutable *lā* to the root for all persons and both numbers. Thus:—

tūē gairī-kī syānchārī-mūjh munī nū jālā, ye shall in no case enter into the kingdom of heaven (Matt. v, 20). Similarly *phūlī jāolē phulētū*, the flowers will bloom, and others in Specimen II.

A **Past Conditional** is also formed from the Present Participle, as in Hindi. We have it in *jō hāū bī ēk dūs āpnē sāthī-sangāthī-kē sāthē majā kōrdā*, that I might have one day made merry with my friends and companions.

The **Past Tense Indicative** is formed nearly as in Hindi, and like all other tenses formed from the Past Participle is construed almost exactly as in that language, i.e. in the case of Transitive verbs, the subject is put in the agent case, and the verb agrees in gender and number with the object. The construction differs from Hindi and follows Rājasthānī and Gujarātī, and also Gārhwalī and Kumaunī in this, that the verb agrees with the object, even when the latter is in the dative case. Intransitive verbs are, on the other hand, construed actively.

The Past tense is simply the Past Participle, which agrees with the subject (or, in the case of Transitive verbs, with the object) in gender and number. It will be remembered that in the translation of the Gospel of St. Matthew the final *ō* of the past participle is often nasalized. The same occurs in the past tense.

Examples of this tense are numerous in the Parable. We may quote:—

A.—Transitive Verbs:—

tīpē āpnā bābā-kh bōlō, he said to his father.

bābāē tēs-kh chāfā, the father kissed him.

tē tēs-kē āstē dhām dinī, thou gavest for him a feast.

With the object in the dative we have :—

Yissū-ī dūi chēlī-kh pōthōi dinē, Jesus sent two disciples (Matt. xxi, 1).

ōrī-ī būlī-lēī saūlī-kh kāfī dinē, or *bāta-pūde pōgārī dinē*, others cut down branches from the trees and strewed them on the way (Matt. xxi, 8).

B.—Intransitive Verbs :—

tūē sūchyā nū, ki *mē sāstar ki bōjandārō-ki bōi khōnō-ki khātīr āyā*, think ye not that I came to destroy the law or the prophets (Matt. v, 17).

kā tū eti āyā āmū-kh pīrā dēnō-kē nitē, didst thou come hither to torment us (Matt. viii, 29)?

pardēsō-kh nōthā, he went to a far country.

tabī tēs-kh sūch āi, then sense (fem.) came to him.

kollā āmū-ī tā-kh dukhiyā, kittō *jēl-khānā*, *thē hērō*, or *taū-blēr gōē*, when saw we Thee sick or in prison and went to Thee (Matt. xxv, 39)?

kōttū dēkhnō-ki khātīr tūē bānḍē guē, what went ye out for to see (Matt. xi, 8)?

tabī sō majī-mūjh rōhē, then they remained in joy.

jōjī tyār thī ōl, sō *tēs-kē sāti jajurē-kē dērē gōē*, (the virgins) who were ready went in with him into the wedding house (Matt. xxv, 10).

A past participle is sometimes repeated in this tense, without apparently affecting the meaning. Thus :—

tinē sabh āpuē bāḍō-kō māl-mōtāh kōthō kōrō kōrō, he collected all his property.

The **Perfect** tense is formed as in Hindī, by suffixing the present tense of the verb substantive to the past participle. Thus :—

mē surugō-kē aur tērē sānuē pāp kiya-ō, I have done sin before heaven and thee.

tērē bābā-ē dhām dinī-ō, thy father hath given a feast.

The Pluperfect is often used in the Gospel of St. Matthew, where we should use the Perfect.

The **Pluperfect** tense is similarly formed, with the past tense of the verb substantive. The latter precedes the participle quite as often as it follows it. It is often used in the sense of the past, or of the perfect. Thus :—

hāū ēlā dūrē lāg nōthā-thā, I have walked a long way to-day.

sō nōrā bī pahūchā-nū-thā, he had not even arrived near.

āmū-ī sōbbāi thān chhōḍi dinō-thē, or *taū-pāchh hāḍō-thē*, we have left all and followed Thee (Matt. xix, 27).

tūē-ī kṇō-thō (Matt. v, 27), or *tūē-ī thō-ṣuṇō* (Matt. v, 43), ye have heard.

tūē thē-nāchē nā, ye did not dance (Matt. xi, 17).

Passive Voice.—As in Kumaunī and Rājasthānī, a passive is formed by adding *i* to the root of the verb. Thus, *hārchhō*, to lose, *hārchhīō*, to be lost; *bōlī dēnō*, to say, *bōlī dēīō*, to be said. Thus :—

ōjē ējī bāta syānā-kē kānō-pūḍi dēīndī bōlī, if this thing will be said in the ears of the Governor (Matt. xxviii, 14).

ēu bōli dēindō tyā-kī ād-kē nītē, this will be said for a remembrance of her (Matt. xxvi, 13).

Causal Verbs are formed, as in Hindī, by adding *ā* to the root, as in *pakāñō*, to cook. Sometimes, as usual, *ō* is substituted for *ā*, as in (pres. part.) *ṣuñōndā lāgā*, he began to cause to hear (Matt. iv, 17).

There are numerous irregular causal verbs. Most of these also follow Hindī, e.g. *marnō*, to die; *mārnō*, to kill.

Compound Verbs.—There are the usual compound verbs.

Intensive Compounds are made, as in Hindī, with the conjunctive participle of the main verb, but, unlike Hindī, this is very often put *after* the supplementary verb. As examples of each order we may quote:—

bāṭi dīnō, he divided.

dīni udāi (not *udāi dīni*), he squandered.

Numerous other examples will be found in the Parable.

As an example of **Potentials** we may quote:—

lārkōtē ṣipi sōkō, he is able to raise up children (Matt. iii, 9).

As a **Desiderative** we have:—

bōkuṭū-kh khānē sūchō-thā, he was wishing to eat the husks. (See Infinitive.)

Inceptives are formed with the present participle, as in—

Yisū kōtthā ṣuñōndā lāgā, Jesus began to preach (Matt. iv, 17).

As a **Permissive** we have:—

tū murda lōgī-kh āpnē-ī murdī-kh dābōñō dē, let the dead bury their dead (Matt. viii, 22).

The ordinary **Negative** is *nū* or *nā* as in *kōē nū thā dēī*, no one was giving; *hāū tērē bēlē māphak āthī-nā*, I am not as thy son. So also in the imperative mood, *tūē tēū-kē kāmō-kī bāṭi sāfyā nū*, do not ye after their works (Matt. xxiii, 3).

With *niyē*, be ye, the 2nd plural polite imperative of *ḥōñō* (*hōnā*) to be, we have a compound, *nūiyē*, be ye not (Matt. vi, 5).

Two specimens of Jaunsāri are here given, and these are followed by the Jaunsāri Vocabulary alluded to in the Introduction to the dialect. Each specimen is given in the Sirmaurī character and in transliteration. The first is a version of the Parable of the Prodigal Son, and the second is a favourite folk-song. The latter was received too late to be utilized for the grammatical sketch. Both versions in the Sirmaurī character are, as usual in such documents, very carelessly written; dots are as frequently omitted, as in writing English. Dashes over a letter are often added when not required, so that, e.g. *tākā* is written *ṭōkā*, and *mē* is written *maī*. Again an initial *ē* or *ē* is invariably written *yē* or *yē*, the *y* being used as a kind of scaffold on which to write a non-initial *ē* or *ē*. Such irregularities do not affect the pronunciation, and have been silently corrected in the transliteration.

[illegible]

[No. 1.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkō-kē dui bēṭe thē. Tihū-mūjhī jōjā kāṇchhā thā
A-certain-one-of two sons were. Them-from-among who the-younger was
 tīnē āpnē-bābā-kh bōlō jē, 'bābā, jō-kichh dhan-tākā ō,
by-him his-own-father-to it-was-spoken that, 'father, whatever wealth-money is,
 tēthū-mūjhī jō-kichh mērē-bāṭe-kō, sō mu-kh dē.' Tabī tīnē
that-from-in whatever my-share-of(is), that me-to give.' Then by-him
 jō-kichh thō, sō tihū-kh bāṭi-dinō. Thōrē-dusū-mūjh jōjā kāṇchhā
whatever was, that them-to was-divided-out. Few-days-in who the-younger
 bēṭā thā, tīnē sabh-āpnē-bāṭe-kō māl-mōtāh kōthō-kōrō kōrō
son was, by-him all-his-own-share-of property together-made was-made
 (aur) pardēsō-kh nōthā, aur taiikē jāriā-mūjh āpnī māl-matāh
(and) another-country-to he-went, and there debauchery-in his-own property
 sab dīni-udāi. Jab (for jabī) tēs-bhēr kichh-nū rōhō aur
all was-squandered-away. When him-near anything-not remained and
 taiikē kāṛ pōrā, sō mūnikā garīb gōā. Tabī sō jō taiikō-kē
there a-famine fell, he entirely poor went. Then he who there-of
 thē, tihū-mūjhī ēkō-kē ēthū rōndā lāgā, jīnē
were, them-from-among a-certain-one-of there to-remain began, by-whom
 tēsē-kh āpnē-sūgarī chārṇō-kh ḍokhrī-pūḍā bhējā, aur sō tihū-
him-as-for his-own-swine feeding-for fields-in he-was-sent, and he those-
 bōkuṭī-kh khāṇē sūchō-thā jīhū-kh sūgur khāṭ-thē; tēsē-kh sōjē
husks (acc.) to-eat wishing-was which (acc.) the-swine eating-were; him-to those
 bī kōē nū thā dēī. Tabī tēsē-kh sūch āī jē, 'mērē-bābā-kē
also anyone not was giving. Then him-to senses came that, 'my-father-of
 ēthā tō kōchhē-ī pēt bhōrō, or hāū bhūkhā mōrī. Hāū āpnē-
near verily how-many belly fill, and I hungry die. I my-own-
 bābā-bhēr jāmā, or tēsē-kh bōlmā jē, 'bābā, mē surugō-kē
father-near will-go, and him-to I-will-say that, 'father, by-me heaven-of
 aur tērē sāmnē pāp kiya-ō. Hāū tērē-bēṭe-māphak āthī-nā. Mu-kh bī
and of-thee before sin done-is. I thy-son-like am-not. Me-to also

jaisē (for jāsē) tērē ōr hāpī-pāpī ō tōsāī rākh." ' Tabī sō ujhūnā
 as thy other servants are so-even keep." ' Then he arose
 ujhūnā, ōr āpnē-bābā-bhērō-kh nōthā. Sō nērā bhī pahūchā-nū-thā
 arose, and his-on-father-near-to went. He near even arrived-not-was
 tōtirē tēs-kē-bābāē dēkhā. Tēs-kh dēkhi-kōri ghīnā
 immediately by-his-father he-was-seen. Him (acc.) seen-having compassion
 lāgi, ōr tēs-kē bābāē daupī-kōri tēs-kē jātū-dī bāhā
 was-attached, and him-of by-the-father run-having him-of neck-on arms
 phēlāi-phēdāi tabē tēsī-kh chātā. Bātē
 having-thrown-having-thrown then him-even-to it-was-kissed. By-the-son
 bōlō jē, 'hābā, mē tērē sāpnē ōr surugō-kē sāpnē pāp
 it-was-spoken that, 'father, by-me of-thee before and heaven-of before sin
 kiya, aur hāū tērē-bētē bājnō māphak rōhā-nā jō tērā bētā
 was-done, and I thy-son to-be-called like remained-not that thy son
 bājū.' Pōr tēs-kē-bābāē āpnē-maukarū-kh bōlō, 'jō
 I-may-be-called.' But by-his-father his-own-servants-to it-was-spoken, 'what
 sabū-tī āchhō kōparā ō, sō gādō gādō ōr ēsē-kh
 all-than good garment is, that take-ye-out take-ye-out and this-one-to
 pōharāi-dē (for -dēō); ōr ēs-kē hāthō-dī chhāp, ōr gōdī-dā jūtā dēō-pōharāi;
 clothe; and him-of hand-on a-ring, and feet-on shoe put-ye-on;
 ōr jō, ham khāmē ōr chhākmē. Ējā mērā bētā mōri-kōri,
 and so, we shall-eat and we-shall-feast. This my son died-having,
 jīwanū; hārchīē, phābā.' Ōr tabī sō majī-mūjh rōhē.
 lived; having-been-lost, found(-is). And then they joy-in remained.

Tēs-kā jēthā bētā dōkhrē-pūḍā thā. Jabī ghōrō āndiā
 Him-of the-elder son the-field-in was. When to-the-house on-coming
 āpnē-kūrē-dhāiyā pahūchā, tabī tinē bājnō aur nāchnō-kā śād
 his-own-house-near he-arrived, then by-him music- and dancing-of noise
 sunā. Ōr tinē āpnē-naukarū-mūjhī ēkō-kh
 was-heard. And by-him his-own-servants-from-among a-certain-one-to
 āpū-dhāiyā baudi-kōri pūchhā jē, 'ējō kā hō?' Tinē
 himself-near called-having it-was-asked that, 'this what is?' By-him
 bōlō jē, 'tērā bhāyā āyā, (aur tērē-bābāē dhām
 it-was-spoken that, 'thy younger-brother came, (and by-thy-father a-feast
 dīnī-ō, ēthū-āstē jē sō khīm-kuśar āyā).' Sō rūsi-mōrā, ōr
 given-is, this-for that he in-good-health came).' He became-angry, and
 bhitrē nū jāī. Tabī tēs-kā bābā bādā āyā, ōr
 within not would-go. Then him-of the-father outside came, and
 mōuandā lāgā. Tinē āpnē-bābā-kh bōlō jē, 'hāū
 to-remonstrate began. By-him his-own-father-to it-was-spoken that, 'I

tō ēchhē-bōrsū-aurī tērī tōhal kōrñ, ōr jōjō tū bōlē sō
verily so-many-years-from thy service do, and what thou speakest that
 sunñ. Tabī hī tē kōlī mu-kh ēk chēl-kūrō-bī nñ
I-hear. Then also by-thee ever me-to one goat-young-one-even not
 dinō, jō hāñ bī ēk dās āpnō-sāthī-sāngāthī-kē-sāthē
was-given, that I also one day my-own-friends-companions-of-in-company
 majā kōrdā. Ōr jabī tērā bēṭā ējā, jīnē sabh māl-matāh
joy might-have-made. And when thy son this, by-whom all property
 rādñ-kh udāō, āyā, tabī tē tēs-kē-astē dhām dīnī.
harlots-to was-squandered, came, then by-thee him-of-for a-feast was-given.'
 Tinē bōlō jē, 'bēṭā, tū tō sadā-nit mñ-ī-dhāiyā,
By-him it-was-spoken that, 'son, thou verily always me-ever-near(art),
 ōr jō-kichh mērō hō, sō tērō-ī hō; ōr ēsō bhī (for hī)
and whatever mine is, that thine-even is; and thus also
 chāhiyē-thō, kāhi-kh jē tērā bhāyā mariē, jīwanā; ōr
proper-it-was, because that thy younger-brother having-died, lived; and
 hārchīē, phābā.
having-been-lost, found(-is).'

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

- [illegible]

[No. 2.]

INDO-ARYAN FAMILY.

NORTHERN GROUP.

WESTERN PAHĀRĪ (JAUNSĀRĪ).

STANDARD DIALECT.

DISTRICT DERA DUN.

SPECIMEN II.

THE SONG OF SERIĀ.

TRANSLITERATION AND TRANSLATION.

- Ijiyē-lī, māiyē, lāyē kārpi-chōi.
'Mother-O, mother, prepare lye-drippings.'
- Mōile mērē kōpirē rē, dēnē chōiyē dhōi.
'Dirty my clothes O, give with(-lye)-dripping washing.'
- Chōiyē binu dhōīdi rē, jalē kōpirē khōi.
'With-lye without by-washing O, will-go clothes spoilt.'
- Sājō lādi rē sāhinō rē, jalē phulētū hōi.
'Fresh by-preparing O soap O, will-go flower-like having-become.'
- Ōkhērū sāwatiyē sōri-jāwalā bādā. (5)
'Walnut-tree branch clothed-will-go mistletoe.'
- Kōpirē dhōi, Śeriyā bāthā, kōi gāwē jādā?
'Clothes having-washed, Śeriyā beautiful, which village going?'
- Bāji-jālē bājīnē, bāji-jāolō bānō.
'Played-will-be musical-instruments, played-will-be the-gong.'
- Gāwē binu yē hōliyā rē, mērē jātērī jānō.
'Of-a-village without O speaking O, my to-fair going.'
- Thēkō gōtō, rē Śeriyā bāthā, tēri budhōri māi.
'I-prohibit I-stop, O Śeriyā beautiful, thy old mother.'
- Jātērī jō pōrāyē rē, nā bhī mērā tū jāiyē. (10)
'Fair which of-strangers O, not also my thou go.'
- Thēkō gōtō, bōlā, Śeriyā bāthā, tēri pōsōri nāriyē.
'I-prohibit I-stop, says, Śeriyā beautiful, thy bed-fellow wife.'
- Jātērī jō pōrāyē rē, bōni-jāolī mārō yē.
'Fair that of-strangers O, will-happen fight O.'
- Dādē hāsō kainōrtī rē, dūni hāsōdā mōrō yē.
'On-the-hill sings cuckoo O, on-the-plain sings peacock O.'
- Khōsāni Bahmāwatī rē, tēri bimū khājēri chōrōyē.
'The-Khas-women of-Bahmū O, thy castanets tambourine stolen.'

Rōgānū-kē bolā bhitarē jō pānī piṇḍō rī (15)
'Rangānū-(in-the-house-)of said within that water drinking of

kunḍī yē.
 pot O.

Bimū khājēri rōhṇō dē-dī, dē-dī bāsuri unḍī yē.
Castanet tambourine to-remain allow, give flute here O.'

Kāṭē nā rē kuchāriyē, bānī-lōilē kāpō.
'Out please O Kachāriyā, make pieces.'

Thēkō gōṭō bolā, Śeriyā bāthā, tērō budharō bāpō.
'I-prohibit, I stop, says, Śeriyā beautiful, thy old father.'

Gurū-sāthē bijurētiyē, dōi-sāthē gōṇōyē.
Thunder-with lightning, bees-with honey-bee.

Jātērū nū jāyā, Śeriyā, ghōrē gāḍi-lēō mōṇōyē. (20)
The-fair not go, Śeriyā, at-home prepared-is a-fish-poisoning-fair.'

Khōsaniyē Bahmāwatiyē bānō mīthōrō khānō yē.
'O-Khas-woman of-Bahmū prepare sweet food O.'

Bōhūā-kē-sāthō-kē rē, mērē jāniyē jānō yē.
Daughter-in-law-of with, my will-be-gone going O.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli ārū.
'Will-bloom flowers O, will-bloom peaches.'

Thōri chākiyā, Śeriyā, bāthā, Rōgānū-kī dārū.
Little taste, Śeriyā, beautiful, Rangānū-of wine.'

Phūli-jāḍlē phulētū rē, phūli-jāḍli dhāi. (25)
'Will-bloom flowers O, will-bloom Woodfordia-floribunda.'

Tāū tō lāgō, Anūpā rāḍē, jātērū-kō bāi.
To-thee also is-felt, Anūpā woman, fair-of desire.'

Bhawānū rē lōhārā, dē-dī ḍāgarē-dī pāṇḍō.
'Bhawānū O blacksmith, give chopper-on keen-edge.'

Jātērū jāō, Anūpā rāḍō, gōi nā rāḍō-kī bāṇḍō.
'Fair going, Anūpā woman, goes not woman-of custom.'

Athā lāgā bolē bōḍā, jō Bhawānū lōhārō.
Thus began to-speak speaking, that Bhawānū the-blacksmith.

Dēkhī kōriyā, Anūpā dhiyāni, mulikō-kā bōhārō. (30)
'Seeing do, Anūpā daughter-of-a-Rājput, country-of custom.'

Bhōānū jō lōhārāṭēā, jōrō ḍiguā tērā.
'Bhawānū that blacksmith, garment cap thine.'

Dādiyā-kā khāwād, Śeriyā sōrā bhaujā mērā.
Elder-sister-of husband, Śeriyā real brother-in-law my.'

Phūli-jāḍlē phulētū, phūli-jāḍli dhāi.
'Will-bloom the-flowers, will-bloom Woodfordia-floribunda.'

- Bōḍēkōṭē bōlē thātō-puṇḍī lāgi jātirā jāi.
*In-Barḱōṭ called open-space-in held the-fair is-being.**
- Dādiyē Nagantiyē, tū bhi dādi yē dādi. (35)
O-elder-sister of-Nāgau, thou also sister O sister.
- Jarā-kāgūri (read jhalēkāli) kalēgi dādiyē (bādhīyē),
Shining head-ornament tie,
- dēi-nā kalēgi bādhī (for bādhī).
*put-please head-ornament having-tied.**
- Jōi-jālā, Anūpā, tērā kaḍiyārā jārā.
(I-)will-be-burnt, Anūpā, (by-)thy embroidered dress.
- Pōrō-kō jō bhaṅgīrō rākhō, āsū-kā mūrā.
*Last-year-of this cumine kept, this-year-of parched-grains.**
- Asō kōri bōlōlā rē, Kōlhē-kā bāḍi.
Thus doing speaks O, Kōlhā-of the-carpenter.
- Ūmī pōsetō āpū khāyē, tōḍē
Parched-grain poppy-seed you eat, poppy-heads
- lāyē-ohhāḍi. (40)
*art-throwing-away (-at-me).**
- Bahmūā dāḍē-puṇḍā bātē bōhlā hūrū.
Bahmū hill-on air blows softly.
- Judā nāchō bōlē, Śeriyā bākā, judā pāgō-rā phūrū.
Apart dances says, Śeriyā beautiful, apart turban-of turban-tail.
- Aisō kōri bōlōlā rē Dūmturā Jindā.
So doing says O Dōm Jindā.
- Bāwē pōsē bōlē dāgrē-lāi, dahnā pōsō gōā tindā.
*Left side he-says chopper-stroke, right side went wet.**
- [Amlōrē-samlōriyā-kā, bāṇī-lēita dhīmā. (45)
[Amlōrā-et-cetera-of, make-do a(-poultice)-lump.
- Jātērū-kē thāt-puṇḍā bāṭō, Anūpā, bhaṅgīrē-kā khīsā.]
Fair-of open-space-in distribute, Anūpā, cumine-of pocket.]

FREE TRANSLATION OF THE FOREGOING.

The legend runs that Śeriyā, a very beautiful youth, was married to a Bājput girl of the village of Bahmū, and fell in love with his wife's younger sister, Anūpā, who was married to one Hansā of Banyānā Khās Dwar. The lovers agreed to meet at Barḱōṭ fair. There they were surprised by Hansā, who cut off Śeriyā's head with a dāgrā (the kind of chopper, or axe, used for killing goats).

Śeriyā speaks.—O Mother, Mother, prepare lye.¹ My clothes are dirty. Wash them with lye. Or better, wash not with lye, for my clothes would be spoilt by it. Prepare fresh soap, and they will be gay as flowers.

¹ Lit. 'Ash-drippings.'

The Mother.—Thou wilt be gay as a walnut-branch hung with mistletoe. To what village is my handsome Śeriyā going in his washed garments?

Śeriyā.—Let musical instruments be played. Let the gong be sounded. Speak not of a village. It is to the fair I go.

The Mother.—I, thy old mother, stop thee, prohibit thee, my handsome Śeriyā. The fair is one for strangers. Go not to it.

Śeriyā's Wife.—Thy wife, thy bed-fellow, stoppeth thee, prohibiteth thee, my handsome Śeriyā. The fair is one for strangers. Haply there may be a fight. The cuckoo singeth on the hill, and the peacock singeth (i.e. dançeth) in the plain. The Khasanī of Bahmū hath stolen thy castanets and tambourine.¹

Śeriyā.—There is a waterpot for drinking in the house of the Raṅgānūs. Keep my castanets and tambourine, and give me my flute.² Cut thou *kachāriyā* into pieces for me.³

Śeriyā's Father.—Thy old father stoppeth thee, prohibiteth thee, my handsome Śeriyā. Where there is thunder, there is lightning; where there are bees, there is the queen-bee; [where there is a fair, there there will be trouble]. Go not to the fair. At home do they prepare a fair for poisoning fish.⁴

Śeriyā.—Khasanī of Bahmū (his wife), prepare thou sweet food, for Śeriyā will go to the fair with his daughter-in-law.⁵

The Wife (acquiescing reluctantly, and warning him to keep sober).—The flowers will bloom. The peaches will bloom. My handsome Śeriyā, taste but little of the wine of the Raṅgānū's family.

Hansā addresses Anūpā, his wife, with whom Śeriyā has the intrigue.—The flowers will bloom, and the *dhārī*⁶ will bloom.

Thou art eager to go to the fair, Anūpā.⁷

He addresses a blacksmith.—O Bhawānū, the blacksmith, put thou a sharp edge upon my chopper.

He again addresses his wife.—Thou art going to the fair, Anūpā. A true woman art thou, not dost thou give up thy woman's nature.

Bhawānū addresses Anūpā.—O Anūpā, thou Rājput's daughter, this (thy husband's talk) is but the custom of the country.

Anūpā, now at the fair, addresses Bhawānū.—O Bhawānū, the blacksmith, thou art here in thy coat and cap. Where is Śeriyā, my elder sister's husband, my real brother-in-law?

¹ The wife is a Khas Rājput woman of Bahmū, and she is referring to herself. She knows that he always goes out with these musical instruments,—as a proper young dandy should,—and so, to keep him at home, she tells him that she has stolen them, and hidden them away. The translation of *bāmā* by 'castanets' is very doubtful.

² Śeriyā's son was married into the family named Raṅgānū, who lived at Barkōt, where the fair would be held. The *kuṇḍī* is a brass or copper vessel, and indicates that the family is wealthy. Śeriyā means that he can easily find a set of castanets and a tambourine in their house. Note the use of *rā* (*rā*, *rā*) as the postposition of the genitive. It is the regular form in most Western Pahārī dialects.

³ *Kachāriyā* is the name of an edible root. He is telling her to prepare food for his expedition.

⁴ Preparations are being made for a joint expedition for fish-poisoning. In these Hills, it is a common practice to poison pools with various vegetable drugs. See Atkinson, *Gazetteer of the Himalayan Districts*, II, 82.

⁵ As already said, his son was married into a Rājput family of Barkōt, where the fair was to be held. The daughter-in-law is now in Śeriyā's house, and Śeriyā states his intention of taking her with him. Girls are usually allowed to go to their parents' houses on such occasions.

⁶ The *Woodfordia floribunda*, which has brilliant red flowers.

⁷ In Jaunsaři, the word *rāḍī* means simply 'woman,' not 'widow.'

Śeriyā (hurrying to the fair).—The flowers will bloom, the *dāhī* will bloom. Lo, there is the fair on the Barkōṭ plain. (He meets his sister, who is married in Nāgau).—O, Elder Sister of Nāgau, thou art my sister of sisters (*i.e.* very dear); tie thou up this shining ornament upon my headdress.

Śeriyā meets Anūpā. She gives him spices to eat. Śeriyā.—Anūpā, I am consumed¹ by the beauty of thy embroidered dress. Thou hast kept last year's cumine, and this year's parched grain for me.

The Carpenter² of Kōlhā (overhearing them) says (in raillery), 'Ye eat parched grain, and ye eat poppy-seeds, and ye throw the poppy-heads at me in sport.'

(*Hansā surprises them, and strikes off Śeriyā's head with the chopper.*)

(After the murder, the poet addresses Anūpā, who is standing to one side, and weeping.)—The air blows softly on the heights of Bahmū (her father's home). On one side dances the handsome Śeriyā's (body), and on the other side dances the hanging tail of his turban (*i.e.* his head has been cut off). Jindā, the Dōm, thus began to say, 'The stroke of the chopper was on the left side, but even to the right side was it damp (with blood).'

The concluding two lines are not in the copy in the vernacular character, and are taken from another version of the poem.

Anūpā, make thou a salve (for thine heart), and distribute thy pocketfuls of cumine on the plain of the fair.³

¹ Note the elision of *r* in *jōt* for *jōr*.

² Note the form *bāḍī* for *bāḍī*, a carpenter. Such dissipation of sonant aspirates is typical of dialects further west.

³ *Amīṣā* is a plant, the leaves of which made into a poultice are said to reduce the pain of a boil, or the like. The poet sarcastically advises her to clap a poultice on her heart, in the shape of a new lover, and as her pocketful of cumine is now no longer required for Śeriyā, she had better distribute her favours to the fair in general.

JAUNSĀRĪ-ENGLISH VOCABULARY.

Jaunsārī.	English.	Jaunsārī.	English.
A			
Abērā,	(adv.), late.	Ālā,	unripe, raw.
Ābur,	(noun), boil, abscess.	Ām,	we.
Āchhā, āchhā,	nice, good, better.	Āmārō,	our.
Āchaythō,	unsafe.	Āmlā,	sour.
Āchhō,	blackberry.	Āmū-kh,	(acc.), us.
Ād,	memory.	Ān-byā,	virgin.
Ādāqō,	bat.	Āngāo,	hornet.
Ādaru,	bat.	Āngār,	charcoal.
Ādhā,	blind.	Āñō, āñō,	to come.
Ādā (plur. ādā),	bowel, entrail.	Āpō,	own.
Ālā-bādā,	barter.	Āp matlā,	flattery.
Ādā,	green ginger.	Āpē,	self.
Ād rakhtā, ād rākhā,	to remember, to bear in mind.	Ār,	paramour.
Āgā,	matchlock.	Āran, āran,	forge, anvil.
Āgā, āgā,	sky, heaven.	Ārā,	looking-glass.
Āgā,	(prep.), in front, before.	Āt,	hope.
Āgā,	advance.	Ātā,	fallow.
Āgā dēpō,	to give an advance.	Ātā, ātā,	to come.
Āgē nāhā,	to go ahead.	Ātō,	are, is.
Āgērō,	(adv.), two years hence.	Ātā,	light, brightness.
Āgī,	issue, family; (adv.), next year.	Āt rākhā,	to expect.
Āgyār,	breffly.	Ātā,	cause, (for) the sake (of).
Ājā, ājā (fam. ājī),	this.	Ātā (plur. ātā),	tear.
Āin,	udder.	Āsākhā,	ill.
Āirap, ārap,	forge, anvil.	Āthār,	sleet.
Āitār,	Sunday.	Āthā nā thā,	absent.
Ākh,	eye.	Āthintā rōhā,	to fast.
Ālākh,	many.	Ākhā,	unsafe.
		Āwā,	air.

Jaunsairi.	English.	Jaunsairi.	English.
B			
Bābā,	papa, father.	Bakrāwā,	herdsman for goats.
Babā,	father (used in the hills).	Bakrāwāt,	herdsman for goats.
Bachh, bachhan,	the small hornet.	Bal (plur. bālī),	creeper.
Bāchhā,	king.	Bāl, bāl,	hair of human body.
Bāchhut,	(fem.), calf.	Bālā,	ear-ring (for women) worn on inside of ear.
Bāchhuyē,	(masc.), calf.	Bāman,	brahman.
Bādhnō, bādhnō,	to fill.	Bap,	forest.
Bādhnō, bādhnō,	to bind, tie, wrap.	Ban,	oak.
Bāqhor, bāqhor,	carpenter.	Band,	dam.
Bādō,	cloud.	Bap dhārā,	wild cat.
Bādō,	outside.	Ban-gura,	acorn.
Bādoga,	cloudy.	Bappa birāt, bappa birāt, (female) wild cat.	
Bāgh,	leopard.	Bāpnō,	to mend.
Bāgailō,	leopard-cub.	Bāpō,	to plough.
Bāgēr,	air.	Bap āgar,	wild hog.
Bāh (plur. bāhī),	arm.	Bapā,	acorn.
Bāhādur,	brave.	Bās,	hair of human body.
Bāhik,	(prep., adv.), besides.	Bār,	day.
Bāhirō āpnō,	to come out.	Bārā,	big.
Bahutō,	many.	Bārāq,	axe (in Sansogh Village, Deogari Khatt).
Bāīdā,	cramp.	Bārān, bārān,	outside.
Bāj,	barren (a woman).	Barat rākhō,	to last.
Bājār,	market.	Bārō āpnō,	to come out.
Bājay,	the retaining wall of a hill-field.	Bārā,	hedge.
Bājō,	fallow, barren (in agricul- ture).	Bārā,	year.
Bājat,	(prep.), except.	Bārān rākhāt,	to send to Coventry (used only on account of the enmity of a dead person).
Bālā,	beautiful (general).	Bārān,	fern.
Bakal,	bark of tree, etc.	Bārānō,	yearling.
Bākhāt,	time.	Bārā, bārā,	sand.
Bāl,	prophet.	Bāl,	(masc.), bamboo.
Bākā (fem. bākāt),	goat.	Bān,	vessels of earthen-ware or basket-ware.
Bākā,	hair of goats.		

Jaunsari.	English.	Jaunsari.	English.
Bāṣ,	adze.	Bhaddōḍi,	August harvest. This includes <i>chāṣi</i> , <i>kāḍi</i> , <i>jhāḍi</i> , and unirrigated rice.
Baṣṇō,	to abide.	Bhāḍ,	bemp.
Bāt,	wind, air.	Bhagḍwa,	fish-dam.
Bāṭ,	way, track, path.	Bhāḍwān,	fortunate.
Bāṭā,	share.	Bhāṭ,	offering.
Bāṭ dāḥṇṭ,	to await.	Bhāṭāḍ, bhāṭāḍ,	committee, panchayat.
Bāṭh,	beautiful.	Bhāṭi,	younger sister.
Bāṭhṭ,	beautiful (a woman).	Bhāṭiḍ,	to retire from a case.
Bāṭi,	wick.	Bhāṭwāḍ,	dam.
Bāṭi,	egg.	Bhāṭh phāṭh,	to be a vagrant.
Bāṭi eṇṭ,	to hatch.	Bhāṭh, bhāṭh,	burden, fctus.
Bāṭol,	path.	Bhāṭh pāṭhṭ,	to procure abortion.
Bāṭuḍ,	purse.	Bhāṭh pāṭh,	abortion.
Bāṭ, bāṭ,	sand.	Bhāṭ,	many.
Bāṭh,	hull.	Bhāṭ,	cooked rice.
Bāṭhṭ,	to turn, to return.	Bhāṭh,	sufficient.
Bāṭh (plur. bāṭh),	shoulder.	Bhāṭh-bhāṭh-ko,	various.
Bāṭh lāṭh,	to swim.	Bhāṭ (plur. bhāṭ),	brow.
Bāṭhṭ,	dwarf. The popular explanation is that he is only "fifty-two" fingers high. The word is really a corruption of the Sanskrit <i>vāmana</i> .	Bhāṭ,	sister-in-law.
Bāṭh,	haft, handle.	Bhāṭh-kāṭh,	(adv.), somehow.
Bāṭh,	bundle.	Bhāṭh-kōḍh,	(adv.), somewhere.
Bāṭh āchhṭ,	best.	Bhāṭh-kūṭh,	any.
Bāṭh,	unwilling.	Bhāṭh,	black bee.
Bāṭh,	musket-pod.	Bhāṭhṭ,	to fill.
Bāṭh,	certainty.	Bhāṭh,	vagrant.
Bāṭh,	obscene.	Bhāṭh,	younger brother.
Bāṭh,	woman.	Bhāṭh,	authority.
Bāṭh māṭh,	woman.	Bhāṭh,	mystery.
Bāṭh,	evening.	Bhāṭh (plur. bhāṭh),	ewe, sheep (sing.).
Bāṭh,	(adv.), yesterday.	Bhāṭhṭ,	herdsman for sheep.
Bhāṭh karṇṭ,	to shave the head.	Bhāṭhṭ,	herdswoman for sheep.
Bhāṭh,	vessels of metal.	Bhāṭhṭ, bhāṭhṭ,	committee, panchayat.
		Bhāṭhṭ,	to meet.

Jaunsari.	English.	Jaunsari.	English.
<i>Chāl,</i>	use.	<i>Chhāṭāṭ (see chhāṭṭ),</i>	brink.
<i>Chālāg,</i>	quiet.	<i>Chhāṭṭā,</i>	bark of tree, etc.
<i>Chālṭar,</i>	bird.	<i>Chhāṭṭar,</i>	cream.
<i>Chāmbā,</i>	marvel.	<i>Chhāṭ,</i>	ashes.
<i>Chāmbhā karuṭṭ,</i>	to be surprised.	<i>Chhāṭ,</i>	buttermilk.
<i>Chānṭ,</i>	broken kernel.	<i>Chhāṭ,</i>	hare.
<i>Chāṇchah,</i>	(adv.), suddenly, accidentally.	<i>Chhāṭyānāṭ karuṭṭ,</i>	to destroy root and branch.
<i>Chānt,</i>	kernel of a peach or apricot.	<i>Chhāṭyānāṭ bāṇṭ,</i>	to destroy root and branch.
<i>Chāṇṭhā,</i>	dough (of gram).	<i>Chhāṇṭ,</i>	bitch.
<i>Chhāppar,</i>	roof.	<i>Chhāṇṭā, chāṇṭ (pl. chhāṇṭā; fem. chhāṇṭi, pl. chhāṇṭī),</i>	baby, child, boy, lad.
<i>Chhāṇṭ,</i>	hyena. The animal is not found in Jaunsar-Bawar.	<i>Chhāṇṭi,</i>	chin.
<i>Chhāṇṭi, chhāṇṭi,</i>	corpulent, fat.	<i>Chhāṇṭal,</i>	shade, shadow.
<i>Chhāṇṭ,</i>	to browae.	<i>Chhāṇṭ, chhāṇṭ, chhāṇṭā,</i>	side, edge (of a field, river, etc.).
<i>Chhāṇṭ,</i>	thigh.	<i>Chhāṇṭ,</i>	black vulture.
<i>Chhāṇṭ,</i>	spot.	<i>Chhāṇṭ,</i>	wife.
<i>Chhāṇṭ,</i>	to lick, to kiss.	<i>Chhāṇṭ (see chhāṇṭ),</i>	border.
<i>Chhāṇ,</i>	rice.	<i>Chhāṇ,</i>	permission.
<i>Chhāṇ,</i>	(prep., adv.), (fem.), up.	<i>Chhāṇ karuṭṭ,</i>	to pardon, forgive.
<i>Chhāṇṭhā,</i>	dough (of chhāṇṭ or chhāṇṭ).	<i>Chhāṇṭ dāṇṭ,</i>	to desert.
<i>Chhāṇṭhāṇṭ,</i>	to twitter.	<i>Chhāṇṭ,</i>	to forsake, to abandon.
<i>Chhāṇṭ,</i>	beware.	<i>Chhāṇṭ,</i>	goat-hide.
<i>Chhāṇṭ,</i>	monsoon.	<i>Chhāṇṭ,</i>	cowhide, buffalo-hide.
<i>Chhāṇṭ,</i>	woman's large hat.	<i>Chhāṇṭ,</i>	ash-heap.
<i>Chhāṇṭ,</i>	broad.	<i>Chhāṇṭ,</i>	(masc.), baby.
<i>Chhāṇṭ,</i>	to strain.	<i>Chhāṇṭ,</i>	green walnut shell.
<i>Chhāṇṭ,</i>	disciple.	<i>Chhāṇṭ,</i>	to shriek.
<i>Chhāṇṭ,</i>	kid.	<i>Chhāṇṭ,</i>	pipe, hookah.
<i>Chhāṇṭhāṇṭ karuṭṭ,</i>	chapati (of chhāṇṭ).	<i>Chhāṇṭ,</i>	to glisten.
<i>Chhāṇṭhāṇṭ,</i>	dough (of chhāṇṭ).	<i>Chhāṇṭ,</i>	to build.
<i>-chhā,</i>	(prep.), upon.	<i>Chhāṇṭ,</i>	ant.
<i>Chhāṇṭchhā,</i>	apricot chutney.	<i>Chhāṇṭ,</i>	to smoothe.
<i>Chhāṇṭ,</i>	to fling, to cast stones.	<i>Chhāṇṭ,</i>	smooth.
<i>Chhāṇṭ,</i>	to vomit.		

Jaunsaki.	English.	Jaunsaki.	English.
<i>Chānō,</i>	to fry, to burn.	<i>Chūgnō,</i>	to pinch.
<i>Chāttō,</i>	white.	<i>Chugli lān,</i>	to backbite.
<i>Chōgirdō,</i>	(prep., adv.), around.	<i>Chūgnō,</i>	to pick, to glean, to lift, to carry.
<i>Chōpor,</i>	butter.	<i>Chā,</i>	bill (of a bird).
<i>Chōpt,</i>	clay.	<i>Chāh,</i>	lemon.
<i>Chōrā,</i>	flat, level.	<i>Chāl,</i>	hearth.
<i>Chōrō,</i>	to conceal, to hide.	<i>Chāl,</i>	apricot.
<i>Chōrōpō,</i>	to abscond.	<i>Chār,</i>	hump.
<i>Chōlā,</i>	basket.	<i>Chyāh,</i>	marriage, wedding.
<i>Chūbōnō,</i>	to prick.	<i>Chyāh-myāh,</i>	mushroom.
D			
<i>Dābō,</i>	to press, to bury.	<i>Dārmō,</i>	pomegranate.
<i>Dād,</i>	tooth, teeth.	<i>Dārā,</i>	pomegranate.
<i>Dād,</i>	fine (punishment).	<i>Dārā,</i>	gunpowder.
<i>Dālā,</i>	elder brother.	<i>Dāhō,</i>	jaw.
<i>Dādā-kā āchhō,</i>	blackberry.	<i>Dārā,</i>	(mass.), sharp.
<i>Dād,</i>	elder sister.	<i>Dātūht,</i>	(fam.), sharp.
<i>Dādāu,</i>	harrow.	<i>Dāh,</i>	ladle, spoon.
<i>Dād kārchnō,</i>	to grieve.	<i>Dānō,</i>	to burn.
<i>Dād,</i>	mountain.	<i>Dānt,</i>	(adv.), to-morrow.
<i>Dāgrā,</i>	sharp.	<i>Dāc,</i>	tether.
<i>Dā-bhāt,</i>	brethren.	<i>Dām lāpō,</i>	to strangle.
<i>Dāk,</i>	shale.	<i>Dāgā,</i>	large walking-stick, club.
<i>Dakt,</i>	vomit.	<i>Dāgt,</i>	walking-stick.
<i>Dāl,</i>	bundle of lighted sticks of chir-wood.	<i>Dāhār,</i>	hicough.
<i>Dāpik dāpik haspō,</i>	to smile (in Western Par- gas).	<i>Dāl,</i>	stone of fruit; apricot, peach or walnut-shell.
<i>Dān-pā,</i>	charity.	<i>Dālkōpō,</i>	apricot, peach or nut- shell.
<i>Dār,</i>	door.	<i>Dāpō,</i>	to give.
<i>Dār dōnō lāl,</i>	to shut (a door).	<i>Dāo,</i>	god, deity.
<i>Dārin,</i>	pomegranate.	<i>Dāo dāhāpā,</i>	to consult a brāhman if a god be angry.
<i>Dārkāst hārāt,</i>	to request.	<i>Dār,</i>	whole kernel.
<i>Dār lāpō,</i>	to shut (a door).		

Jaunsari.	English.	Jaunsari.	English.
<i>Dōwō,</i>	to walk. ✓	<i>Dhyāṭurā, dhyāṭā,</i>	married girl at her father's house.
<i>Dēwar,</i>	husband's younger brother.	<i>Dibā,</i>	irrigated field.
<i>Dhabār,</i>	better.	<i>Didiyāṇō,</i>	to bellow (of a buffalo).
<i>Dhā dāpā,</i>	to cry. ✓	<i>Diguā tōplā,</i>	woollen cap.
<i>Dhāyā,</i>	thread. ✓	<i>Dil, dūngur,</i>	avalanche (of stones, etc.).
<i>Dhāiyā,</i>	(adv.), near.	<i>Dūrt,</i>	granary (of wood).
<i>Dhāiyāṇō,</i>	to push.	<i>Dōkōr,</i>	shale; a grave. .
<i>Dhā mārat,</i>	to call. ✓	<i>Dōkōr,</i>	field.
<i>Dhān,</i>	paddy.	<i>Dōṇō,</i>	to ignite.
<i>Dhānkhāl,</i>	bellows. ✓	<i>Dōpār,</i>	lunch. ✓
<i>Dhān-iṭṭō,</i>	labour; <i>dhāp dāṭā,</i> indus- trious.	<i>Dō-pastā,</i>	pregnant. ✓
<i>Dhānu,</i>	bow (the weapon). ✓	<i>Dōrā-kā dhō,</i>	matchlock.
<i>Dhāpāwā,</i>	afternoon (from 1 to 4 P.M.). ✓	<i>Dōrōṭā, dārōṭā,</i>	ear-ring (for men).
<i>Dhātī,</i>	earth.	<i>Dōtiyā, dōtiyā</i>	(adv.), to-morrow.
<i>Dhātī,</i>	male cat.	<i>Dūth dūṇō,</i>	to suckle. ✓
<i>Dhāṭā,</i>	circular.	<i>Dūth chārṇō,</i>	to wean.
<i>Dhāl,</i>	clod. ✓	<i>Dūdhā, dūdhā,</i>	teat.
<i>Dhāmanā, dhāmanā,</i>	(sing.), ankle.	<i>Dūdhā dāpā,</i>	to suckle.
<i>Dhāmanā, dhāmanā,</i>	ankles.	<i>Dūdhā,</i>	teat.
<i>Dhāṇā, dhyāṭurā,</i>	married girl at her father's house.	<i>Dūdyāṇō,</i>	to roar like a bear.
<i>Dhāl karat,</i>	delay. ✓	<i>Dūgār,</i>	stone.
<i>Dhānqā,</i>	anything round.	<i>Dūtjā,</i>	other, another.
<i>Dhāṇ,</i>	smoke.	<i>Dūkhāt,</i>	ill.
<i>Dhāṇqā, dhāṇqā,</i>	precipice.	<i>Dūngur, qīl,</i>	avalanche (of stones, etc.).
<i>Dhāṇhyāt,</i>	smoke.	<i>Dūrē,</i>	(adv.), far.
<i>Dhāṇqā,</i>	precipice.	<i>Dūrōṭā, dārōṭā,</i>	ear-ring (for men).
<i>Dhāṇpō,</i>	to shiver.	<i>Dūrkārṇō,</i>	to hate.
<i>Dhāp,</i>	incense.	<i>Dūrkāṇō,</i>	to bellow (of a cow).
<i>Dhār, dhārāṇqā,</i>	dust.	<i>Dū,</i>	sun, day.
<i>Dhārāt (plur. dhārāṇō),</i>	ague.	<i>Dās-kō,</i>	(adv.), daily.
		<i>Dūyāṇō,</i>	both.

E

<i>Ed,</i>	(adv.), now. ✓	<i>Ēkhāl,</i>	alone. ✓
<i>Ēkhāl,</i>	(adv.), now.	<i>Ēllā-rāt,</i>	(adv.), to-night.

Jaunsāri.	English.	Jaunsāri.	English.
Ēpāḥ,	castor oil plant. ✓	Ēthāi,	(adv.), thus.
Ētāi,	(adv.), so. ✓	Ēthāi ātā,	(adv.), therefore.
Ēkī,	(adv.), here.	Ēthā-chh,	(prep.), upon this.
G			
Gāb-ṭarṣ (fem. -ṭarṣi),	(masc.), lamb.	Ghām tāpāḥ,	to bark.
Gāchī,	girdle.	Ghāmā-kī kṛip,	dawn.
Gāḍ,	odour.	Ghar-kā ḍāṭ,	unirrigated rice.
Gāḍ,	stream.	Ghar-kūṭ,	goods and chattels and house.
Gāḍgāḍiyā,	cohabiting.	Gharṇā,	to manufacture.
Gān,	sky.	Ghaṭṭāḍ,	to shorten.
Gāḍ,	muddy water or stream; echo.	Ghāḍṭ,	bell.
Gājāṭ,	spate.	Ghāḍ dēṭ,	to cover.
Gāḍṭ,	mesh.	Ghāḍṭ,	the second size goat-skin (of the four kinds).
Gāḍṭṭ,	meshes.	Ghāṭṭ,	to shut up.
Gālaurṣ,	cheek. ✓	Ghāṭ phēḍāṭ,	to complain to gods.
Gān, gāṇḍā,	mumps.	Ghaurāṭ,	water-mill.
Gāṇ,	a man who has mumps.	Ghāṭṭāṭ,	sparrow.
Gāṇṭ,	bald.	Ghāṭṭā,	goitre.
Gāṇṭ,	to count.	Ghār (plur. ghārṭ),	abdomen, belly, stomach.
Gāḍṭṭ,	pregnant.	Ghār-ṭarṣ,	stomach.
Gāṇ,	fort.	Ghāḍṭ, ghāḍṭṭ,	fencing-stick.
Gāḍṭ,	eclipse.	Ghāṭ,	pity, mercy.
Gāḍṭṭ,	tight.	Ghāṭṭ,	to carry.
Gāṇṭṭ,	to growl.	Ghāṭ,	chamois (Himalayan).
Gāṇṭ,	heavy.	Ghāḍṭṭ bāḍṭ-karī bāḍṭṭ,	to kneel.
Gāṇṭ,	brown vulture.	Ghāḍṭṭ (plur. ghāḍṭṭ),	knee.
Gāṭ, gāṭ,	body.	Ghāḍṭṭṭ,	dove.
Gāṇṭṭ,	to thaw.	Ghāṇṭṭ,	to snore.
Gāṇṭ (fem. gāṇṭi),	herdsman.	Ghāṇṭṭ,	to swallow.
Gāḍṭṭ,	to tread.	Ghāṭ,	damp (of earth).
Gāḍ,	ball.	Ghāṭ,	ballad.
Ghāḍṭṭ, ghāḍṭṭṭ,	petticoat.	Ghāṭṭ,	singer.
Ghām,	sun-warmth.		

Jaunsaŭrī.	English.	Jaunsaŭrī.	English.
<i>Gṭyā,</i>	gum (of the mouth).	<i>Gāh,</i>	excrement (human).
<i>Gō,</i>	chameleon.	<i>Guilō, guṇṇō,</i>	sweet.
<i>Gōānō,</i>	to melt.	<i>Gumān,</i>	conceit.
<i>Gōbar,</i>	dung (of cattle), manure.	<i>Gēnī,</i>	ape.
<i>Gōbrāḥ,</i>	dunghill.	<i>Guaḥ,</i>	faulty, sinful.
<i>Gōḍō-kā chāḡḡ,</i>	foot-print.	<i>Gural,</i>	chamois (Himalayan).
<i>Gōḍō-kā gāḡḡ,</i>	toe.	<i>Gurāo,</i>	snake.
<i>Gōḡnī,</i>	small pickaxe.	<i>Gurāwāḡ,</i>	sweet.
<i>Gōḡnō,</i>	to weed.	<i>Gūri,</i>	hip-bone.
<i>Gōḡ,</i>	foot.	<i>Gurānō, gurū,</i>	to thunder.
<i>Gor,</i>	mud.	<i>Gāḡḡ,</i>	thumb.
<i>Gōrā,</i>	sint.	<i>Gāḡḡ,</i>	finger.
<i>Gōḡḡ,</i>	to surround.	<i>Gāḡḡ,</i>	to plait.
<i>Gōḡḡ,</i>	rage.	<i>Gwāḡ ḡḡ,</i>	to bear witness.
<i>Gōḡḡ,</i>	incense.		
H			
<i>Hāchhō, hāḡḡ,</i>	raspberry.	<i>Hāḡḡ-kā gāḡḡ,</i>	finger.
<i>Hāḡḡ,</i>	to move, to walk.	<i>Hāḡḡ,</i>	to halloo.
<i>Hāḡḡ,</i>	bone.	<i>Hāḡḡ, hāḡḡ, hāḡḡ,</i>	palm of the hand.
<i>Hāḡḡ,</i>	armful.	<i>Hau, hā,</i>	plough.
<i>Hāḡḡ ḡḡ,</i>	to embrace.	<i>Hāḡ,</i>	(adv.), yes.
<i>Hāḡ, hāḡḡ,</i>	ghost.	<i>Hau ḡḡ,</i>	to plough.
<i>Hāḡḡḡ,</i>	ontory.	<i>Hāḡ, hāḡḡ,</i>	sweat.
<i>Hāḡḡ,</i>	present.	<i>Hāḡḡ,</i>	wind.
<i>Hāḡ, hau,</i>	plough.	<i>Hāḡḡ,</i>	to weed.
<i>Hāḡḡḡ,</i>	wave.	<i>Hāḡḡ,</i>	winter.
<i>Hāḡḡ,</i>	to shake, to quake.	<i>Hāḡḡ,</i>	to search.
<i>Hāḡḡ,</i>	deer.	<i>Hāḡ, hāḡḡ,</i>	mud.
<i>Hāḡ,</i>	verdant.	<i>Hāḡḡ, hāḡḡḡ,</i>	raspberry.
<i>Hāḡḡ,</i>	ballad (sung at the Diwālī festival).	<i>Hāḡḡḡ,</i>	hydrophobia.
<i>Hāḡḡ,</i>	to laugh.	<i>Hāḡḡḡ,</i>	mad dog.
<i>Hāḡ,</i>	shop.	<i>Hāḡḡḡ,</i>	hookah.
<i>Hāḡḡḡ,</i>	to cry, to call.	<i>Hāḡḡ,</i>	to be.
		<i>Hāḡ parāḡ,</i>	(adv.), three years ago.

Jaunsi.	English.	Jaunsi.	English.
<i>Hṛīk,</i>	lip.	<i>Hurlupḍ,</i>	to descend.
<i>Hu,</i>	owl.	<i>Hyḍḍḍ,</i>	avalanche (of snow).
<i>Hṛy,</i>	a ram with a flock.	<i>Hyḍ,</i>	snow, ice.
I			
<i>Iḥ,</i>	mother.	<i>Iniḍḍ, iṇḍḍḍ,</i>	darkness, dusk.
<i>Indr-ḍhana,</i>	rainbow.		
J			
<i>Jabḥ,</i>	(adv.), when.	<i>Jarjard, jirjirḍ,</i>	tough meat.
<i>Jachḥ, jādḥ,</i>	enhancement.	<i>Jārḍ,</i>	cold.
<i>Jadiyḍḍ,</i>	wizard.	<i>Jarḍ,</i>	necessary.
<i>Jadiyḍḍ,</i>	witch.	<i>Jāḍ,</i>	(conj., adv.), as.
<i>Jadhḍ-aurḥ,</i>	(conj., adv., prep.), since.	<i>Jau,</i>	barley.
<i>Jāḍḍ, jādḍḍ,</i>	hand-mill.	<i>Jau-kḥ kḍḍḍḍ,</i>	chapati (of barley).
<i>Jāḍḍ, jachḥ,</i>	enhancement.	<i>Jauḍ,</i>	younger sister's husband.
<i>Jāḍ,</i>	place.	<i>Jāwiyḍ,</i>	fisherman.
<i>Jāḍḍḍ jādḍḍ,</i>	to wade.	<i>Jāḥ,</i>	(adv.), where.
<i>Jāḍḍ,</i>	deaf.	<i>Jāḥ,</i>	husband's elder brother.
<i>Jāḍ,</i>	rot.	<i>Jāḥḍ,</i>	firstling.
<i>Jāḥḍ,</i>	cold in the head.	<i>Jāḥḍ gūḥḍ,</i>	big toe.
<i>Jāḍḍḍ-kḥ jārḥ,</i>	purgative.	<i>Jāḥḍ,</i>	wife's elder brother.
<i>Jāḍḍḍ-gaḥ,</i>	surety, bail.	<i>Jāḍḍḍ,</i>	flag.
<i>Jāḍḍḍ,</i>	to yawn.	<i>Jāḍḍḍḍḍḍ kḍḍḍḍ,</i>	chapati (of jāḍḍḍḍ).
<i>Jāḍḍḍḍḍḍ,</i>	jaws.	<i>Jāḍḍḍḍḍḍḍ,</i>	dough (of jāḍḍḍḍḍ).
<i>Jāḍḍḍ,</i>	bail.	<i>Jāḍḍḍḍḍḍḍ,</i>	to dispute.
<i>Jāḍḍḍ,</i>	to grow.	<i>Jāḍḍḍḍḍḍ,</i>	to beat.
<i>Jāḍ,</i>	avalanche (of stones, etc.).	<i>Jāḍḍ,</i>	bush.
<i>Jāḍḍ,</i>	to go.	<i>Jāḍḍḍ,</i>	insane, mad.
<i>Jar,</i>	fever.	<i>Jāḍḍḍḍḍḍḍ,</i>	to twinkle.
<i>Jaram (sic),</i>	birth.	<i>Jāḍ,</i>	(adv.), soon.
<i>Jārḥ,</i>	fringe.	<i>Jāḍḍḍḍḍ,</i>	a posthumous child.
<i>Jārḥ,</i>	adultery.	<i>Jāḍḍḍḍḍ,</i>	(adv.), under, beneath.
<i>Jārḥ,</i>	drug, medicine.	<i>Jāḍḍḍḍḍ,</i>	(adv.), early, morning.

Jaunsari.	English.	Jaunsari.	English.
<i>Jhob,</i>	wrinkle.	<i>Jogṛā</i> (fem. <i>jogṛī</i>),	mendicant, beggar.
<i>Jhōl,</i>	filth, dirt (of the body).	<i>Jogṛī,</i>	bundle of lighted sticks.
<i>Jhōjā,</i>	(mas.), buffalo.	<i>Jogṛī,</i>	beggar's daughter.
<i>Jhōjṛī,</i>	weaned calf.	<i>Jojā,</i>	which.
<i>Jhūmkā,</i>	ear-ring (for women) worn on the lobe of the ear.	<i>Jojhōḍā, jōjhōṛā,</i>	marriage, wedding.
<i>Jhān,</i>	moon.	<i>Jojhōḍī,</i>	bride.
<i>Jhānā-ko ḍāḍ,</i>	moonlight.	<i>Jok,</i>	leech.
<i>Jhāṭṭā,</i>	har.	<i>Jōkhāḍ,</i>	to weigh.
<i>Jhāṭṭhō,</i>	nutrue.	<i>Jol,</i>	harrow.
<i>Jibāṭ,</i>	tree-bridge.	<i>Jor,</i>	strength.
<i>Jindā phulāṭ,</i>	violet.	<i>Jōṛḍ,</i>	to add.
<i>Jinḍ,</i>	to wax (the moon).	<i>Jorā,</i>	wife.
<i>Jirjirō, jarjarō,</i>	tough meat.	<i>Jāḍo karnḍ,</i>	to separate.
<i>Jiā,</i>	heart.	<i>Jōḡā,</i>	moustache.
<i>Jogṛ,</i>	freely.	<i>Jūṭ,</i>	girl's hat.
		<i>Jhōṭ karnḍ,</i>	to exercise.
K			
<i>Kā,</i>	what?	<i>Kāgnvā,</i>	comb.
<i>Kabāl,</i>	family.	<i>Kāṭ,</i>	(adv.), why? wherefore? (conj.), because.
<i>Kachālḍ,</i>	deformity.	<i>Kainḍr, kāṭ, kunnal,</i>	<i>kōḷā</i> , the green pigeon.
<i>Kachhāṛ, kachhāyal,</i>	armpit.	<i>Kājā, kājāl,</i>	a tattoo mark.
<i>Kachlā, kachlō</i> (fem. <i>bad,</i> <i>kachlī</i>),		<i>Kājṭ,</i>	soup.
<i>Kachlō mānāḡḍ,</i>	to take offence.	<i>Kākā,</i>	uncle, father's brother.
<i>Kachlō swigḍ,</i>	nightmare.	<i>Kākau,</i>	female bamboo.
<i>Kāḍ,</i>	arrow.	<i>Kāṭ,</i>	aunt, father's brother's wife.
<i>Kāḍā,</i>	hook.	<i>Kāḡṭṭhā chīlam,</i>	portable bamboo pipe.
<i>Kāḍḍī,</i>	(adv.), when?	<i>Kālḡ,</i>	dumb.
<i>Kāḍḍi kādḍi,</i>	(adv.), now and then.	<i>Kāṭ, kainḍr, kunnal,</i>	<i>kōḷā</i> , the green pigeon.
<i>Kāḡ,</i>	natural dike.	<i>Kalkṭu karnḍ,</i>	to annoy.
<i>Kāḡiāḡḍ,</i>	thorny.	<i>Kāmaḡ,</i>	blanket.
<i>Kāḡat,</i>	paper.	<i>Kamāḡḍ,</i>	to earn.
<i>Kāḡṛ,</i>	comb (for a man).		
<i>Kāḡṛṭṭ,</i>	wrist.		

Jaunsaři.	English.	Jaunsaři.	English.
Kāmḍi, kāmḍ, kāmḍi,	large home-made blanket, weighing eight to twenty seers.	Kajjāḥ karnḍ,	to collect; to gather.
Kamṭ,	bam.	Kaunāl, kainḍr, kṣi,	kakla, the green pigeon.
Kāmḍ, kāmḍi, kāmḍi,	large home-made blanket, weighing eight to twenty seers.	Kamḍ,	crow.
Kāṣ,	a one-eyed person.	Kāṣi,	blackberry.
Kāṣ hāṭi,	whisper.	Kāṣet mṣiṭi,	loam, mould, clay.
Kaṣḍi,	archer.	Kāṣḍ,	black.
Kaṣḍ kṣḍ kṣḍ,	to smile.	Kāṣ-ki ḍmī,	banana.
Kaṣik,	dough (of wheat).	-kḥ,	(prep.), to.
Kaṣjyṣr,	soup.	Kḥḍ,	month.
Kaṣyḍṣ,	centipede.	Kḥḥar karnḍ,	to cure.
Kaṣhḍi,	ear-ring (for women) worn on the edge of the ear.	Kḥḍi,	a grave.
Kapḍ,	tinder.	Kḥḍḍḍḍ,	to bury.
Kaphan,	shroud.	Kḥḍḍ,	ram.
Kāṣ,	famine.	Kḥḍḍ,	division of a "Khatt."
Karamphḍiḍ,	misfortune.	Kḥḍ,	artificial dike.
Karḍṣ,	promise.	Kḥḍḍḍḍ,	to drag; to tear.
Karḍḍ,	hard.	Kḥḍḍ,	itch; grain (for food).
Kāṣ,	rent, hire (of land, house, etc.).	Kḥḍi,	skin, the largest size goat-skin of the four kinds.
Kāṣi,	mature, dung (mixed with litter).	Kḥḍḍḍ,	goat-skin bag; the third size goat-skin of the four kinds.
Karjḍ gḍḍḍ,	to borrow.	Kḥḍḍḍ,	the smallest size goat-skin of the four kinds.
Kaywḍ,	bitter.	Kḥḍḍ,	quarry.
Kāṣi,	pickaxe.	Kḥḍḍḍ,	hare-lip.
Kāḍḍ,	(adv.), how?	Kḥḍḍḍḍ,	ruin of a house or village.
Kāṣi,	gristle.	Kḥḍḍḍḍ,	to dig.
Kāḥḍḍḍ dḍḍḍ (hḍḍḍ,	jail (lit. being tied to a stake or log,—an old punishment).	Kḥḍḍḍḍ,	to eat.
Katḍḍ,	several.	Kḥḍḍḍḍ jḍḍḍ,	entable.
Kāṣḍḍ,	to cut, to bite, to kill.	Kḥḍḍḍ,	streamlet.
Katḍḍ,	(masc.), buffalo-calf.	Kḥḍḍḍḍ,	grasshopper.
Katḍḍ,	(fem.), unweaned calf, buffalo-calf.	Kḥḍḍḍḍ,	cramp.
Kajjḍḍ,	(adv.), together.	Kḥḍḍḍ,	oak.
		Kḥḍḍḍ,	itch.
		Kḥḍḍḍ,	pit; a grave.
		Kḥḍḍḍ,	crab; bed.

Jaunsāri.	English.	Jaunsāri.	English.
<i>Khāṭar,</i>	lid, cover.	<i>Kōḍi,</i>	bribe.
<i>Khātar,</i>	(for) the sake (of).	<i>Kōḍunā,</i>	chapāṭi (of māḍunā).
<i>Khaṭkar,</i>	lattice door for a byre.	<i>Kōḥ,</i>	nest.
<i>Khāṭrā,</i>	rag.	<i>Kōḥṭ,</i>	story, fable.
<i>Khanāḥ,</i>	chimney-hole.	<i>Kōḥā,</i>	(adv.), where?
<i>Khā,</i>	dust, ashes.	<i>Kōḥlā,</i>	pheasant.
<i>Khāḍḍ,</i>	to drive.	<i>Kōḥai,</i>	nest.
<i>Khāḥ,</i>	care, grief, melancholy.	<i>Kōḥṭ,</i>	leper.
<i>Khāḥiārā,</i>	anxious.	<i>Kōḥnā,</i>	to bore holes.
<i>Khāḥ karai,</i>	to mourn.	<i>Kōḥ,</i>	honey-comb.
<i>Khāḥjūḍ,</i>	to mourn.	<i>Kōḥhār,</i>	granary (of wood).
<i>Khāḥai,</i>	tenant.	<i>Kōḥṭā,</i>	bag.
<i>Khāḥṭ,</i>	to slip.	<i>Kōḥā wāḥā,</i>	(adv.), why?
<i>Khāḥṭ,</i>	pocket.	<i>Kōḥar,</i>	husk of <i>chēnī</i> , <i>jhāḡṭrā</i> , or <i>karai</i> .
<i>Khāḥṭ,</i>	to spoil, to waste.	<i>Kōḡṭrā,</i>	spider.
<i>Khāḥ ḡḡḡḡ,</i>	to extort.	<i>Kuchl,</i>	filthy.
<i>Khāḥḡḡ,</i>	to feed.	<i>Kuchā,</i>	hearth-broom, made of <i>bāḥḡḡ</i> -grass.
<i>Khāḡa,</i>	cold in the head.	<i>Kudāwa,</i>	pickaxe.
<i>Khāḡ,</i>	siry.	<i>Kāḡḡā</i> (fem. <i>kāḡṭ</i>),	cock.
<i>Khāḡṭ, khāḡṭ,</i>	committee, panchayat.	<i>Kāḡḡā</i> (fem. <i>kāḡḡṭ</i>),	pheasant.
<i>Khāḡṭ</i> (plur. <i>khāḡṭā</i>),	razor.	<i>Kāḡḡḡḡḡḡ,</i>	chicken.
<i>Khāḡṭ, khāḡṭ,</i>	panchayat.	<i>Kāḡḡṭ,</i>	hen; Eve's apple (in the throat).
<i>Khāḡ,</i>	chaff, etc., removed from the threshing-floor.	<i>Kāḡṭ,</i>	bitch.
<i>Khāḡḡ,</i>	husband.	<i>Kāḡṭ,</i>	maize.
<i>Kāḡḡ-nā,</i>	nothing.	<i>Kāḡḡḡ,</i>	pappy.
<i>Kāḡ,</i>	wedge, peg; pimple.	<i>Kāḡḡḡ,</i>	dog.
<i>Kāḡ,</i>	pimples.	<i>Kāḡḡḡ,</i>	puppy.
<i>Kāḡḡḡ,</i>	matchlock.	<i>Kāḡ,</i>	conduit, canal.
<i>Kāḡ,</i>	yeast.	<i>Kāḡ,</i>	dam.
<i>Kāḡḡḡḡ</i> (plur. <i>kāḡḡḡḡ-ḡḡ</i>),	flying ant.	<i>Kāḡḡ,</i>	who?
<i>Kāḡḡḡ,</i>	curly.	<i>Kāḡḡ,</i>	family.
<i>Kāḡḡ,</i>	worm.	<i>Kāḡḡḡ,</i>	irrigated field.
<i>Kāḡḡ,</i>	(adv.), or.	<i>Kāḡḡ,</i>	strawberry.
<i>Kāḡḡ,</i>	dough (of māḡḡḡ ḡḡḡ).		

Jaunsaṛī.	English.	Jaunsaṛī.	English.
Kakke,	enokoo.	Kuṣiyāḷiḷo,	pine-martin.
Kurṣṛ (plur. kurṣṛiyā),	axe.	Kuṣṛiyāḷiḷa,	to tickle.
Kurṣṛ,	fog, mist.	Kuṣṛiyāḷo,	pine-martin.
Kurjāṇḍ,	to vex.	Kat,	interest (on loans).
Kurḷo,	house.	Kani,	somebody.
Kuṣṛiyā,	misfortune.	Karḷo,	any.
L			
Lābā,	leaf.	Laulo,	large gourd, calabash.
Lāḍā,	stutterer.	Lāḍo,	tail.
Lāḍā-kari ḍolāḍ,	to stutter.	Lāḍhā,	account.
Lāḍ,	shame.	Lāḍhā-jōḷhā (plur. jōḷhā),	account.
Lāḍṛo,	wood fuel and dressed planks.	Lāḍṛi,	cypress.
Lāḍiyāḍṛo,	to exclaim, to cry, to shriek, to shriek like a jackal.	Lāḍṛiyā,	to bring.
Lāḍṛo,	ape.	Lāḍṛi,	corpse.
Lāḍṛo,	to apply.	Lāḍṛoḍṛo,	to leap (smear with cow-dung and earth).
Lāḍṛi māṛṛi,	to slap.	Lāḍṛo (or Lāḍṛo) dāḍṛi,	to abuse.
Lāḍṛi,	battle.	Lāḍṛo,	blue.
Lāḍṛiḷḷo,	children.	Lāḍṛi,	ladder of wood.
Lāḍṛi,	foot.	Lāḍṛiyā,	reaper.
Lāḍṛi,	dumb.	Lāḍṛi,	iron.
Lāḍṛi chhāḍṛi,	to kick.	Lāḍṛiḷḷo,	dysentery.
Lāḍṛi,	large walking-stick.	Lāḍṛi,	blood; creeper.
Lāḍṛi,	walking-stick.	Lāḍṛiḷḷo,	to search.
Lāḍṛi-kṛḍṛi,	walking-stick.	Lāḍṛi,	blackguard.
Lāḍṛi Lāḍṛi,	to kick.	Lāḍṛiḷḷo,	cord (in Bāwar).
Lāḍṛiḷḷo.	flame.	Lāḍṛiḷḷo,	shrew.
Lāḍṛi,	gourd, calabash.	Lāḍṛi,	wrinkle.
M			
Māḍṛi,	veranda.	Māḍṛiḷḷo,	mosquito, gnat.
Māḍṛiḷḷo (plur. māḍṛiḷḷo),	fish.	Māḍṛiḷḷo,	fisherman.
Māḍṛiḷḷo-kṛḍṛi,	fish-hook.	Māḍṛiḷḷo,	to help.

Jaunsari.	English.	Jaunsari.	English.
<i>Mūji</i> ,	miser.	<i>Mūpikō-thaṣkō</i> ,	best.
<i>Mukarōpō</i> ,	to deny.	<i>Murā</i> ,	ear-ring (for men).
<i>Mukh</i> ,	me.	<i>Mūshā</i> ,	rat.
<i>Mukerōpō</i> ,	to refuse.	<i>Mushyī</i> ,	club.
<i>Muktō</i> ,	sufficient.	<i>Mūh</i> ,	fist.
<i>Mukiyā</i> ,	competent.	<i>Mucā hucā</i> ,	dead.
<i>Mūpikō</i> ,	(adv.), quite, entirely.		
N			
<i>Nā</i> ,	(adv.), no.	<i>Nauuā</i> ,	a worn-down share : it is used for ploughing ground before seed is planted.
<i>Nachāṣṣiyā gīt</i> , <i>nachāṣṣiyā gīt</i> .	ballad (song with dance).	<i>Nāw</i> ,	name.
<i>Nāḍḍō</i> ,	to roar like a tiger or leopard.	<i>Nāwā</i> ,	brook, ravine.
<i>Nāḍḍā</i> (fem. <i>nāḍḍī</i>),	little, baby.	<i>Nāpō</i> ,	to bear off.
<i>Nāgā</i> ,	bare.	<i>Nāpō</i> ,	(adv.), about, near, by, beside.
<i>Nāhā</i> ,	(adv.), nay.	<i>Nhāpō</i> ,	to bathe.
<i>Nāṭ</i> ,	navel.	<i>Niārā, niārō</i> ,	green grass.
<i>Nāj</i> ,	corn, grain.	<i>Nich</i> ,	base.
<i>Nālas</i> ,	complaint.	<i>Nidān</i> ,	fool.
<i>Nā-mardī</i> ,	coward.	<i>Nīgālō</i> ,	low.
<i>Nānā</i> ,	grandfather.	<i>Nijurā</i> ,	misfortune, cruel.
<i>Nāṭ</i> ,	ruin.	<i>Nikēpō</i> ,	to climb.
<i>Nāṭ bāpō</i> ,	to destroy.	<i>Niālū, niāḍū</i> ,	ringāl-bamboo (<i>Arundinaria falcata</i>).
<i>Nāṭ</i> ,	the part of a share in which an iron plough-share is fixed.	<i>Ninōjijā rōhō</i> ,	to fast.
<i>Nāṭ harnō</i> ,	to destroy.	<i>Nir</i> ,	clear (water).
<i>Nāṭā</i> ,	relation.	<i>Niāḍō</i> ,	just.
<i>Nāṭhō</i> ,	to depart.	<i>Nirāṭ</i> ,	hopeless.
<i>Nāṭiyā</i> ,	grandson.	<i>Nō</i> ,	new.
<i>Nāṭiā</i> (fem. <i>nāṭiā</i>),	grandson, grandchild.	<i>Nōnā</i> ,	girl.
<i>Nauā</i> (fem. <i>nau</i>),	now.	<i>Nān</i> ,	salt.
<i>Nāṅ</i> ,	nail (of the body).	<i>Nyāḍō</i> ,	justice.
<i>Nāpō</i> ,	to bend.	<i>Nyātā dēpō</i> ,	to invite.

Jaunsari.	English.	Jaunsari.	English.
O			
Ōbāiaī,	drought.	Ōkhā,	difficult.
Ōchhōrī, ōchhūrt,	(adv., prep.), over, above.	Ōkhar, ōkhōr,	walnut.
Ōqār,	cave.	Ōkhatt,	medicine.
Ōki,	alas.	Ōkhō,	difficult.
Ōj,	dew.	Ōluō,	to knead.
Ōjari,	bowel.	Ōi,	dew.
Ōkā,	other, another.	Ōjā,	basket.
Ōkārō haīāpō,	to call back.	Ōtō,	dough (of barley).
P			
Pachhār,	cataract, waterfall.	Pājā,	cherry-tree.
Pachhāstā,	rear.	Pājīhār,	boughs for fodder, etc.
Pachhī, pachhī,	(adv.), backward, behind.	Pāṣā,	mature.
Pachhīpō,	to return.	Pāṣapō,	to cook.
Pachhī dāpō,	to give back.	Pākarnō,	to catch.
Pāchhī naīhō,	to go back.	Pākāpō,	to bake.
Pachhlā,	last.	Pākh,	wink, fin, feather.
Pachhlā bīlā naīhō,	to go behind.	Pākhā,	persevering.
Pachpō,	to digest.	Pāṣā,	guest.
Pachrāpō,	sharp.	Panth rākhō,	to trust.
Paṭna,	mint (the plant).	Pāpī,	cruel leper.
Pāṣā,	(adv., prep.), over.	Pār,	(adv.), year before last.
Pāṣō,	right, straight.	Pārēkhō,	to examine, to prove.
Pāṣō,	cord, rope.	Pārā bīlā,	(adv., prep.), beyond.
Paharnō,	to wear, to put on clothes, etc.	Pār-nāṣā,	great-grandfather.
Pahēchāpō,	to approach.	Pārō,	to nourish.
Paidāi,	birth.	Parthai, parthā,	(adv., prep.), beneath.
Paij,	fatigue.	Paṣāpā,	rib.
Painā, painō (fem. painī),	sharp.	Pāṣā,	snare.
Paināpō, paīyāpō,	to sharpen.	Pāṣā lāpī,	to snare.
Pain karnō,	to sharpen.	Paru,	animal, beast, brute.
Pair,	ladder of stone steps.	Patanā,	spark.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Pātar,</i>	harlot.	<i>Phāyā,</i>	heel of the foot.
<i>Paṭṭar,</i>	slate.	<i>Phāṭṭā,</i>	to cast stones.
<i>Paṭṭar,</i>	squint-eyed.	<i>Phāṭṭa,</i>	fig-tree.
<i>Paṭṭar hāṭṭa,</i>	to squint.	<i>Phāṭṭa-kā dāṭṭa,</i>	fig.
<i>Pāṭṭ,</i>	(female) kid.	<i>Phāṭ,</i>	(adv.), again.
<i>Pāṭṭa,</i>	The part of a share in which the iron plough-share is fixed.	<i>Phāṭa,</i>	opium.
<i>Paṭṭā,</i>	to believe.	<i>Phāṭā,</i>	to turn.
<i>Paṭṭā,</i>	certain.	<i>Phāṭā, phāṭā,</i>	tail.
<i>Pāṭṭa,</i>	lean.	<i>Phāṭāphāṭā tārā,</i>	comet.
<i>Pāṭṭa,</i>	lense.	<i>Phāṭā, phāṭā,</i>	tail.
<i>Pāṭṭar,</i>	stone.	<i>Phāṭā,</i>	to ignite.
<i>Paṭṭar,</i>	floor of planks.	<i>Phāṭā,</i>	blow.
<i>Paṭṭā,</i>	(adv.), aloof.	<i>Phāṭ,</i>	flower, blossom.
<i>Paṭṭ,</i>	ladder of stone steps.	<i>Phāṭā,</i>	clear moonlight without a cloud.
<i>Pāṭ,</i>	frost, hoarfrost.	<i>Phāṭā,</i>	fox.
<i>Pāṭā,</i>	bride's dower.	<i>Phāṭā,</i>	floweret.
<i>Paṭṭā,</i>	to sharpen.	<i>Phāṭā, phāṭā,</i>	blossom, floweret.
<i>Pāṭā,</i>	to crush.	<i>Phāṭā,</i>	husband of father's sister.
<i>Pāṭ (plur. pāṭā),</i>	belly.	<i>Phāṭā,</i>	aunt, father's sister.
<i>Pāṭ,</i>	yellow.	<i>Phāṭā-kā bāṭā,</i>	cousin (father's side).
<i>Pāṭ-bhāṭ,</i>	pregnant.	<i>Phāṭ,</i>	filthy.
<i>Pāṭṭ,</i>	stomach.	<i>Pāṭ,</i>	dough (of wheat).
<i>Phāṭṭ,</i>	bundle.	<i>Pāṭṭā,</i>	to winnow.
<i>Phāṭṭ,</i>	the projecting stone steps in the wall of a terraced field.	<i>Pāṭṭa,</i>	cage.
<i>Phāṭṭā,</i>	to dispute.	<i>Pāṭ,</i>	body.
<i>Phāṭṭā,</i>	husk of <i>gikā</i> or wheat.	<i>Pāṭ,</i>	egg.
<i>Phāṭṭ,</i>	deceit.	<i>Pāṭ,</i>	pain.
<i>Phāṭṭ,</i>	halo.	<i>Pāṭ,</i>	flor.
<i>Phāṭṭ,</i>	board.	<i>Pāṭ,</i>	back.
<i>Phāṭṭ,</i>	crop.	<i>Pāṭṭā,</i>	(adv.), behind one's back.
<i>Phāṭṭ,</i>	iron ploughshare.	<i>Pāṭṭā,</i>	bath.
<i>Phāṭṭā,</i>	to spring, to jump.	<i>Pāṭṭā,</i>	hollow.
<i>Phāṭṭā,</i>	profit.	<i>Pāṭṭā,</i>	plant.
		<i>Pāṭṭā (plur. -ṭā),</i>	cherry.

Jaunsaři.	English.	Jaunsaři.	English.
<i>Pōkh,</i>	ferment,	<i>Pōyāt,</i>	dāl
<i>Pōknaī,</i>	fat, corpulent.	<i>Pōyal-kō,</i>	first.
<i>Pōr,</i>	(adv.), last year.	<i>Pūḍō,</i>	(prep.), in.
<i>Pōrī,</i>	shin.	<i>Pūjṇō,</i>	to worship, to adore.
<i>Pōrō,</i>	(adv.), day before yesterday, day after to-morrow.	<i>Pūṇṇō,</i>	to winnow.
<i>Pōthī,</i>	book.	<i>Pūr,</i>	bridge.
<i>Pōṭṭ,</i>	stomach.	<i>Purō,</i>	full.
<i>Pōṭṭhō</i> (plur. - <i>hō</i>).	butterfly.	<i>Purōt,</i>	priest.

R

<i>Rāḍuā,</i>	widower.	<i>Rtt,</i>	weather.
<i>Ragariyāḍā, ragṛ,</i>	backbone.	<i>Rūḍ, (fem. rūt),</i>	empty, vacant.
<i>Rājī khāṭ,</i>	welfare.	<i>Rūḥṇō,</i>	to abide.
<i>Rākh,</i>	torch.	<i>Rāj-kō,</i>	(adv.), daily.
<i>Rākhṇō,</i>	to have, to keep.	<i>Rokṛ,</i>	cash.
<i>Rūḥṇō,</i>	to slip.	<i>Ruṭ,</i>	tinder.
<i>Rātīḍ, rattiṇḍ,</i>	morning, dawn.	<i>Rujigāṭ,</i>	wet.
<i>Rāṭiyāṭ,</i>	(adv.), early.	<i>Rajṇō,</i>	to soak.
<i>Rḍḍ,</i>	piece.	<i>Rūḥṇō,</i>	to weep.
<i>Rikhō-kī nīnd, rikh-nīnd,</i>	hibernation (lit., "bear's sleep").	<i>Rūr,</i>	sun-warmth.
<i>Rikhāṭṭ,</i>	bear-cub.	<i>Rāṭiyā-kī ḍākh,</i>	rabī' harvest.
<i>Rīn,</i>	debt.	<i>Rōṇṇō,</i>	to fall.
<i>Rīṭ, rī-rāḡ,</i>	jealousy.		

S

<i>Sabīḍāṭ,</i>	all.	<i>Sāgarṭ,</i>	narrow lane.
<i>Sād,</i>	beggar.	<i>Sāgarṭ bāt,</i>	narrow track.
<i>Śād,</i>	sound; echo.	<i>Sāgarṇ,</i>	narrow.
<i>Sadā,</i>	(adv.), continually.	<i>Sāḡṭ,</i>	woman's large hat.
<i>Sadāṭ,</i>	(adv.), always.	<i>Sagṇa,</i>	omen.
<i>Sāḡ,</i>	doubt.	<i>Sāḡyārṇ,</i>	snake.
<i>Sāḡā,</i>	windpipe.	<i>Sāḥ,</i>	bough.
<i>Sāḡar,</i>	dirt (in a house, etc.).	<i>Sāḥ(aḡ),</i>	small bough.

Jaunsaŭ.	English.	Jaunsaŭ.	English.
<i>Saŭsō,</i>	to cherish.	<i>Sas,</i>	hare.
<i>Sajail,</i>	peace.	<i>Saŭsān,</i>	to gasp.
<i>Sajit,</i>	partner.	<i>Sās mārñō,</i>	to sigh.
<i>Sājo,</i>	fresh.	<i>Saŭsō,</i>	to pant.
<i>Sākh,</i>	honey-comb.	<i>Sasō,</i>	cheap.
<i>Sākh,</i>	harvest.	<i>Sastāñō,</i>	to rest.
<i>Sākh,</i>	evidence.	<i>Sās,</i>	mother-in-law.
<i>Sākh pārat,</i>	to give evidence, to bear witness.	<i>Sākh,</i>	friend.
<i>Sākra,</i>	small stone, flint.	<i>Satt,</i>	paddy.
<i>Sālā, tuc,</i>	locust.	<i>Sātt,</i>	small bough.
<i>Salo,</i>	wife's younger brother.	<i>Saŭhwa,</i>	grasshopper.
<i>Samā,</i>	yoke.	<i>Sāto-palā,</i>	barter.
<i>Sambhālñō,</i>	to bear.	<i>Sārt,</i>	den.
<i>Samā,</i>	season.	<i>Sāta,</i>	see <i>dhāg</i> .
<i>Sān,</i>	sign.	<i>Saū,</i>	oath.
<i>Samulq,</i>	small box.	<i>San,</i>	a grave.
<i>Sāngad,</i>	chain.	<i>Saūh,</i>	desire.
<i>Sāngal,</i>	chain.	<i>Saū karat,</i>	to swear.
<i>Sangārñō,</i>	to dispose (e.g. of a dead body).	<i>Sāyal,</i>	porcupine.
<i>Sān mārñ,</i>	to wink.	<i>Sayanō,</i>	level.
<i>Sapath,</i>	oath.	<i>Sādañ,</i>	chimney-hole.
<i>Sarah,</i>	road.	<i>Sāj,</i>	after-birth.
<i>Sarāñō,</i>	to corrupt.	<i>Sakā, lalāhā,</i>	nut, dry walnut-shell, egg-shell.
<i>Saran,</i>	shame.	<i>Sēnt,</i>	seed-pod.
<i>Sard,</i>	autumn.	<i>Semñōñō,</i>	to wither.
<i>Sardiyā-lā tāk,</i>	khart harvest.	<i>Sēr,</i>	cool, cold.
<i>Sariot, tartyat, tartatā,</i>	contract, bargain.	<i>Sāsarā,</i>	father-in-law.
<i>Sariyā, taryā,</i>	putrid.	<i>Sattā,</i>	white.
<i>Sārñō,</i>	to endure.	<i>Sī, sūn,</i>	furrow.
<i>Sarā (plur. sarāñā),</i>	bug.	<i>Sian,</i>	border.
<i>Sarā,</i>	hail.	<i>Siar,</i>	crack (in wood).
<i>Sarā ghā,</i>	hay left on the ground for use in winter.	<i>Sibñō,</i>	to sew.
<i>Sā,</i>	breath.	<i>Sidh,</i>	right, straight.
		<i>Bth,</i>	tiger.

Jaunsâri.	English.	Jaunsâri.	English.
<i>Sîhar</i> ,	tigress.	<i>Sûa</i> ,	parrot.
<i>Sîkhâpô</i> ,	to teach.	<i>Sûan</i> ,	broom.
<i>Sîkî karî</i> ,	crawling.	<i>Sûgand</i> ,	oath.
<i>Sîl, sîlâ, sîlâ</i> ,	moist.	<i>Sûgand karî</i> ,	to swear.
<i>Sîmôl</i> ,	seemal (cotton-tree).	<i>Sûgar, sūgar</i> ,	hog, pig.
<i>Sîng</i> ,	horn.	<i>Sûgôlô</i> ,	sucking pig.
<i>Sîngyûd</i> ,	to smell.	<i>Sûgtanô</i> ,	to search.
<i>Sînâ, sîl, sîlâ</i> ,	moist.	<i>Sûgtîylô</i> ,	sucking pig.
<i>Sîr, sîr</i> ,	sinew, nerve.	<i>Sûkhai</i> ,	(adv.), easily.
<i>Sîrf</i> ,	syrup.	<i>Sûkhâ</i> ,	ease.
<i>Sîrînt</i> ,	pillow.	<i>Sûkhâ karî</i> ,	(adv.), easily.
<i>Sîrînt</i> ,	Government.	<i>Sûkhiaî, sūkhîyî</i> ,	arid, dry.
<i>Sîrkîrî sînt</i> ,	tenant, paying rent to Government.	<i>Sûklô</i> ,	white.
<i>Sîrô</i> ,	lead (the metal).	<i>Sûk-târâ</i> ,	evening star.
<i>Sîlâpô</i> ,	to cook.	<i>Sûk-târâ</i> ,	evening star.
<i>Sîtha</i> ,	wax, beeswax.	<i>Sûkîyî, sūkhiaî</i> ,	dry.
<i>Sîun, sî</i> ,	furrow.	<i>Sûkhs ghâr</i> ,	hay.
<i>Sî</i> ,	he, she.	<i>Sûagar, sūgar</i> ,	pig, hog.
<i>Sîlâdî</i> ,	flat.	<i>Sûgand</i> ,	to listen.
<i>Sadî</i> ,	question.	<i>Sunô</i> ,	gold.
<i>Sîapô</i> ,	to brush.	<i>Sûpanô</i> ,	serpent (ophiophagus and cobra class).
<i>Sâbîr</i> ,	leisure.	<i>Sûpô</i> ,	winnowing-sieve.
<i>Sâchad</i> ,	to consider.	<i>Sâr</i> ,	spirituous liquor.
<i>Sôjâ</i> ,	he.	<i>Sâkyârûnô</i> ,	to whistle.
<i>Sôjî</i> ,	she.	<i>Sat</i> ,	interest (on loans); crack (in stone, etc.).
<i>Sôjî</i> ,	that very, the same.	<i>Sûth</i> ,	dry ginger.
<i>Sôppô</i> ,	to deliver.	<i>Satô</i> ,	to sleep.
<i>Sôrnô</i> ,	to scratch.	<i>Sotô</i> ,	dream.
<i>Sîlâ</i> ,	club.	<i>Sotô dîkhô</i> ,	to dream.
<i>Sînt, sîlâ</i> ,	locust.	<i>Syâl, syâ, syâlâ</i> ,	jackal.
T			
<i>Tâbî</i> ,	(adv.), then, however.	<i>Tâbô</i> ,	copper.
<i>Tâbî tû</i> ,	(adv.), therefore.	<i>Tâkô</i> ,	to catch.

Jaunsari.	English.	Jaunsari.	English.
Tākhari,	balance.	Thālā,	(adv.), beneath.
Tāl,	pond.	Thangō,	cool.
Tāl,	bell, such as is fastened to the neck of a cow, etc.	Thapāō,	mortgage.
Tambāi,	bath; hornet.	Tharnō,	to wait.
Tamākhā, tamākhā,	tobacco.	Thārō hōpā,	to stand.
Tamākhā khāpō,	to smoke.	Thāthnō,	to decide.
Tamākhā āpō,	to smoke.	Thāthā,	jest, banter.
Tanghō gīt,	ballad (sung in chorus).	Thāthā (plur.),	bacter.
Tangō,	spark.	Thaurā, thāurā,	arrow with a barbed point.
Tāō-kh,	thee.	Thāpō,	to prohibit.
Tāp,	fever.	Thāpō hōpō,	to stumble.
Taxā,	star.	Thā khāpō,	to stumble.
Tarkhāp,	carpenter.	Thā lāpō,	to trip.
Tariarō,	tough leather.	Thā (plur. thāō),	buttock.
Torwār,	sword.	Thāpō,	short.
Tasī,	(adv.), at that very time.	Thāpō hāpō,	to abate.
Tatō,	warm, hot.	Thāpō thāpō,	economically.
Tātō,	neck, throat.	Thāth,	snout.
Tābō,	(adv.), after.	Thāpō,	to spit.
Tāg,	veranda.	Thāla, thāla,	fat, corpulent.
Tāpōyā-lā rōt,	chapātī (of wheat, fried in oil).	Thāpō (plur. thāpōyā),	nostril.
Tāhār,	holiday.	Tā-lō,	her.
Tāhār,	fetid.	Tābā,	hill.
Tāhā,	(adv.), there.	Tāhō,	(adv.), soon, early.
Tāhā,	(adv.), beyond.	Tāhōpā,	(adv.), early.
Tāc-kh,	him.	Tāhō tūhō,	(adv.), quickly.
Tāc-kā,	his.	Tāhāpā,	moon.
Tāpō,	maize.	Tā-lāpō hāpō,	to repair.
Tāpō āpō,	dough (of Indian corn).	Tāpō,	wet, damp (of clothes, etc.).
Tāhā-chh,	(adv.), upon that.	Tāpā,	drop.
Tāpōyā (hā hōpōyā),	chapātī (of maize).	Tāpā,	hive (in a dwelling house).
Thāpō,	to conceive, to catch, to hold.	Tāpōhō,	sloping.
Thāpō,	irrigated field.	Tāpō,	thirst.
		Tāpō,	thirsty.

ENGLISH-JAUNSĀRĪ VOCABULARY.

English.	Jaunsārī.	English.	Jaunsārī.
A			
Abandon (vb.),	chhāṇṇāṇṇō.	Afternoon (1 to 4 P.M.),	pharāṇṇāṇṇō.
Abate (vb.),	chhāṇṇō karnāṇṇō.	Again,	phēr.
Abduct (vb.),	uḍḍāva uḍḍāi (fem., as the verb refers to abducting a woman).	Ague,	dhārni or (pl.) dhārniḍ.
Abdomen,	ghēr.	Air,	ācā, hācā, bāt, bāḡar.
Abide (vb.),	rōhṇō, karnō.	Airy,	khālō, ngārō.
Able-bodied,	māḥar.	Alas,	āhī, wah sērā.
Abortion,	bhārā parnō. To procure abortion, bhārā parāṇṇō.	All,	subāḍāi.
About,	nērō (near), ūḍarō-pūḍarō.	Alone,	ekhalz.
Above,	uglā, ubhan, ōchhārī.	Always,	adāi.
Abscess,	ābār.	Amid,	ēchannō, mājhandō.
Abstend (vb.),	chhāṇṇō.	Animal,	parā.
Absent,	āhī na thā.	Ankle,	phānnāṇṇō, dhānnāṇṇō (pl. -nē).
Abuse (vb.),	likā dēni, likō dēni (sic.).	Announce (vb.),	bolnō, bolī dēnō.
Accept (vb.),	māṇṇō.	Aunoy (vb.),	kalkān karnō.
Accidentally,	chāḡchak.	Another,	ōkā, dūḡa.
Account,	lākhā, lākhā-jōkhā, pl. lākhā-jōkhā.	Ant,	chinṇōrī; flying ant, kinnōḡī (pl. -gā).
Acorn,	baṇṇā, baṇ-gāra.	Anvil,	airān, ārap.
Add (vb.),	jōṇṇō.	Anxious,	khājīārā.
Adore (vb.),	pūjṇō.	Any,	koḥ, bhāḍī-kuaī.
Adultery,	jārī.	Ape,	langār, gūḡī.
Advance,	ajāu.	Apply (vb.),	lāṇṇō.
Advance (vb.),	ajāu dēnō (to give an advance); āḡō nāḡṇō (to go ahead).	Approach,	phāḡchāṇṇō.
Advice,	māl.	Apricot,	chālā.
Advise (vb.),	mālī dēni.	Archer,	kaṇḡāi.
Adse,	bāt.	Are,	asō.
Afoot,	puḍḍī piḍḍā.	Arid, dry,	sakhiā.
After,	taubī.	Arise (vb.),	ujāṇṇō.
After-birth,	āj.	Arm,	bālā (pl. bālāḡ).
		Armful,	hāḡā.

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Armpit,	<i>kachhāyāl, kachhārt.</i>	Aunt,	Father's sister, <i>phāphā</i> , <i>bālā</i> ; Mother's sister, <i>maūst</i> ; Father's brother's wife, <i>kālā</i> ; Mother's brother's wife, <i>māmā</i> .
Around,	<i>chāpirdō.</i>	Authority,	<i>bhākt.</i>
Arrow,	<i>kāḍ</i> ; with a barbed iron point, <i>thaurā, thāurā.</i>	Autumn,	<i>śard.</i>
As,	<i>jaḍ.</i>	Avalanche,	(snow) <i>hyāpōt</i> ; (stones, etc.) <i>jān, dīl, dūngus.</i>
Ascent,	<i>ukā.</i>	Await (vb.),	<i>bāḍ dōkhā.</i>
Ashea,	<i>chhāḍr, bhā.</i>	Axe,	<i>kurārī</i> (pl. <i>-riyā</i>). In Sansaŭh village, Deo- garh Khatt, it is called <i>barādī.</i>
Ash-heap,	<i>chhāḍrōr.</i>		
At that very time,	<i>taḍ.</i>		
B			
Baby,	(masc.) <i>chhāuḍ</i> (pl. <i>-ḍ</i>); (fem.) <i>chhāuḍī</i> (pl. <i>-ḍī</i>); (masc.) <i>chhāḍḍ</i> ; (masc.) <i>nāḍḍr</i> (fem. <i>-ḍr</i>). In Sansaŭh, <i>chhāuḍ</i> (pl. <i>-ḍ</i>).	Banter,	<i>thāḍḍhā, thāḍḍhā.</i>
Back,	<i>pīth</i> ; behind one's back, <i>pīth pāchh</i> ; to go back, <i>pāchhī nāthnō</i> ; to go behind, <i>pāchhī</i> <i>bilāḍ nāthnō</i> ; to give back, <i>pāchhī dōḍ.</i>	Bare,	<i>nāḍgā.</i>
Backbite (vb.),	<i>chhūḍi lāḍ.</i>	Bargain,	<i>ṭarīyat, ṭarīatā.</i>
Backbone,	<i>raḡarīyāḍā, raḡr.</i>	Bark (vb.),	<i>bhāḍḍ.</i>
Backward,	<i>pāchhī, pāchhī.</i>	Bark of tree, etc.,	<i>bakal, bōḷ, chhāuḍhā.</i>
Bad,	<i>laurō, māndō, kachhō,</i> <i>kachhā; (fem.) dūrī,</i> <i>māndī, kuchhī.</i>	Barley,	<i>jan.</i>
Bag,	<i>lōthṛā.</i>	Barren,	<i>bāḍ</i> (of a woman); <i>bāḍ</i> (in agriculture).
Bail,	<i>jāman-gaḥ, jāmaḥ.</i>	Barter,	<i>adlā-badlī, āḍḍ-paḍḍ.</i>
Bake (vb.),	<i>paḥāḍḍ.</i>	Base,	<i>kamāḍ, nīch.</i>
Balance,	<i>tākhṛ.</i>	Back (vb.),	<i>ghāḥ tāpḍ.</i>
Bald,	<i>gāḍhā.</i>	Basket,	<i>udāyāl, ḍīkā, ḍḍpṛ, chōḍḍ.</i>
Ball,	<i>gāḍ</i> ; anything round, <i>ghāḍḍ.</i>	Bat,	<i>āḍḍr, āḍḍḍ.</i>
Ballad,	<i>gīt</i> ; (sung at the Diwālī festival) <i>kāḍḍ</i> ; (sung in chorus) <i>ṭandḍḍ gīt</i> ; (song with dance) <i>nāchāḍḍḍ gīt</i> ; <i>nāch-</i> <i>āḍḍḍḍ gīt.</i>	Bath,	<i>tambīā, pūḍḍ.</i>
Bamboo,	<i>bāḍ</i> , (female) <i>kāḍ.</i>	Bathe (vb.),	<i>nāḍḍḍ.</i>
Banana,	<i>kōḍḍ-ḍḍ ḍḍḍ.</i>	Battle,	<i>ṭarḍ.</i>
		Be (vb.),	<i>hōḍ.</i>
		Bear (vb.),	<i>ambhāḍḍ; to bear off,</i> <i>nāḍ; to bear in mind,</i> <i>āḍ rāḍḍḍ; to bear wit-</i> <i>ness, gāḍḍ ḍḍḍ, āḍḍ</i> <i>purn.</i>
		Besset,	<i>paḍ.</i>
		Beat (vb.),	<i>māḍḍ, ḍḍḍḍ.</i>
		Beautiful,	<i>bāḍḍ</i> (general); <i>bāḍḍḍ</i> (of a woman); <i>bāḍḍ</i> (gene- ral).

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Because,	kaŭ.	Black,	kaŭo.
Bed,	maŭjha, khaŭ,	Blackberry,	kaŭo, achhaŭ, qāqā-kā achhaŭ.
Bee (honey-),	maŭk; Black bee, bhaŭrī.	Blackguard,	lāq.
Beehive (in the house),	maŭk-kā hrā.	Blanket,	kaŭad. The large home- made blankets weighing eight to twenty seers, are kaŭad, kaŭad, kaŭ- qī.
Beeswax,	maŭ, maŭ, aŭha; honey- comb, kaŭ, aŭha.	Blind,	āha.
Before,	apāh, āgāh.	Blood,	lō.
Beggar,	jōgrā (fem. jōgrī), aŭ; Beggar's daughter, jōgrī.	Blossom,	phal, phalāŭ, phalāŭ.
Behind,	pāchhā.	Blow,	phakyaŭ.
Believe (vb.),	patiāp.	Blue,	lū.
Bell,	ghāŭ, lāŭ (such as is fastened to the neck of a cow, etc.).	Beard,	pharkā.
Bellow (vb.),	qurkāhāŭ (of a cow); qīqīyāhāŭ (of a buffalo).	Body,	qāt, pīnq, gaut.
Bellows,	dhaykhā.	Boil (vb.),	ubāhāŭ.
Belly,	ghār (pl. ghārī), pāŭ (pl. pāŭ).	Boil (noun),	āb.
Below,	tō.	Bold,	maŭh.
Bend (vb.),	naup.	Bone,	hāqā.
Beneath,	lō, thāŭ, āh, parhāi, jhā.	Book,	poth.
Beside,	nāp.	Border,	siap, chhāwaŭ.
Besides,	bāhā.	Bore holes (vb.),	kōraŭ.
Best,	bāgī achhā, mānīk- thāhā.	Borrow (vb.),	harjā gāqāŭ.
Better,	achhā, achhā (fem. achhī), ghabēr.	Both,	āyāh.
Beware,	chahā.	Bough,	āh; a small bough āhāqāŭ, āh.
Beyond,	pārā bāhā, tōhā.	Bowel,	āŭ (pl. āŭ), ājār.
Big,	barā, maŭ.	Bow,	dhāp.
Bill (of a bird),	chāŭ.	Box (small),	sandukī.
Bind (vb.),	bādhāŭ.	Boy,	chhānā.
Bird,	chālkārī.	Brave,	bahādur.
Birth,	paidāŭ, jaram.	Break (vb.),	tōrāŭ.
Bitch,	kūhī, chhāhī.	Breath,	ā.
Bite (vb.),	kāpāŭ, kākāŭ.	Brethren,	dat-bhā.
Bitter,	harmaŭ.	Bribe,	kaŭ.
		Bride,	jōjholā.

English.	Jaunsārī.	English.	Jaunsārī.
Bridge,	pār; a rope-bridge, tēgar, tāhar; a tree-bridge, jōḍṣ.	Brute,	paṣa.
Brightness,	ujyānō, ḍḍḍ.	Buffalo,	jhōlā; fem. maḥāṣ; un- weaned calf (fem.), kaṭrā; weaned calf (fem.), jhōḍṣ.
Bring (vb.),	lānōḍ.	Bug,	larā (pl. larḥḍ).
Brink,	chhaṭān.	Build (vb.),	chānōḍ.
Broad,	bā, chaurō.	Bull,	banṣh.
Brook,	nācā.	Bullock,	boḍk.
Broom,	huān; a hearth-broom, made of hāḍḍḍ-grass, lachuḍ.	Bundle,	pāḥḥḍ, bāgḍr.
Brother,	ḍḍḍ (elder), bhāyā (younger).	Burden,	bhāḍrō, bhāḍṣ.
Brother-in-law,	mīlar. Wife's younger brother, āḍḍ; her elder brother, jēḥu. Hus- band's younger brother, ḍḍḍ; his elder brother, jēḥ. Elder sister's husband, bhāṣā; younger sister's hus- band, jamaṭ.	Burn (vb.),	ḍaunōḍ, chāṭḍḍ.
Brow,	bhaṭ (pl. bhaṭḍ).	Bury (vb.),	ḍābḍḍ, khaḍḍḍḍ.
Browse (vb.),	charaḍ.	Bush,	jhāḍ.
Bruah (vb.),	ḍḍḍ.	Butter,	chōpar.
		Buttermilk,	chhāḍ.
		Butterfly,	potōḥḍ (pl. potōḥḍ).
		Buttock,	tā (pl. tāḥḍ).
		Buy (vb.),	moḍḍ gḍḍḍ.
		By,	nāṣ.
C			
Cage,	pījarō.	Castor-oil plant,	ṣḍḍ.
Calamsh,	laukō, laukṣ.	Cat (male),	ḍhāṣṣ; wild cat, ban ḍhāṣṣ.
Calf,	bāchhāyḍ (fem. bāchhāṭṣ); buffalo-calf, kaṭrā (fem. kaṭrṣ). Cf. Buffalo.	Cat (female),	hīḍḍ, hīḍḍḍ; wild cat, baṣṣ hīḍḍ, baṣṣ hīḍḍḍ.
Call (vb.),	kaḍḍḍ, ḍhā māṣṣ; to call back, ḍhāḍḍ kaḍḍḍ.	Cataract,	pachhḍr.
Calamny,	taphān.	Catch (vb.),	pachṣṣ, tāḍḍḍ, tāḥḍḍ.
Canal,	kāl.	Cattle,	chuaṣ.
Cap,	ḍḍḍ (cotton), ḍḍḍḍ ḍḍḍḍ (woollen).	Cause, (for) the sake (of), āṣṣ.	
Care,	khāḍ.	Cave,	ḍḍḍ.
Carpenter,	bāḍḍḍ, bāḍḍḍ, tarḥḍḍ.	Centipede,	kanayḍṣ.
Carry (vb.),	chāḍḍḍ, ghāṣḍḍ.	Certain,	patiḍḍḍ.
Cash,	ṣḍḍ.	Certainty,	bhāṣṣ.
Cast stones (vb.),	pāḍḍḍ, chhāḍḍḍ.	Chain,	ḍāḍḍḍ, ḍāḍḍḍ.
		Chakor,	chhaurā (fem. ṣḍḍ).

English.	Jaunsairi.	English.	Jaunsairi.
Chamois (Himalayan),	gural, ghāl.	Comet,	phāchhagallā lārā.
Chapāṭī,	of wheat, fried in oil, tauriyā-kā rōṭī; of barley, jau-kā kōduṇā; of millets, kōduṇā; of jhūgārā, jhāgrīāṭī; of chāni, chāniāṭī; of maize, jēṭīyāṭī.	Committee,	khāmāṭī, bhāṭīy.
Charcoal,	aṅgār.	Competent,	mulhīyā.
Charity,	dān-pān.	Complaint,	nāṭī; to complain to goda, ghāt phēṭāṭī.
Cheap,	asāṭī.	Conceal (vb.),	chārnā.
Cheek,	galaurā.	Conceit,	gamān.
Churish (vb.),	saṭṭā.	Conceive (vb.),	thāṭṭā.
Cherry,	pōṭīyā (pl. -vā); -tree, pōṭī.	Conduit,	kāl.
Chicken,	khāṭṭāyāl.	Consider,	sōchhā.
Chief,	smāṭī.	Continually,	asāṭī.
Child,	chhauṭā (fem. -ṭī); children, lārkhāṭṭī; a posthumous child, jhāṭṭī.	Contract,	surat, sarṭiyat, sarṭatā.
Chimney-hole,	khāntāṭī, sālāw.	Cook (vb.),	pakāṭṭā, sēṭṭā.
Chin,	chhauṭī.	Cool,	jhāṭṭā, sēṭ.
Cholera,	murtī, mariyā-kā dukh.	Copper,	lāṭṭā.
Chutney (apricot),	chhāṭṭā.	Cord,	pāṭṭā; in Bāwar, nāṭṭī.
Circular,	ghāṭṭā.	Corn,	nāṭ.
Clay,	māṭṭī, chōprī.	Corpus,	lāṭ.
Clear (sky),	bīṭṭī; (water) nīr.	Corpulent,	pōṭṭā, chārṭī, jhālā.
Climb (vb.),	nīṭṭā.	Corrupt (vb.),	saṭṭā.
Clad,	ghāl.	Cost,	māl.
Cloud,	bāṭṭā.	Count (vb.),	gagṭā.
Cloudy,	bāṭṭāyāl.	Cousin,	(mother's side) mōṭṭīyā-kā bāṭṭā; (father's side) phāṭṭīyā-kā bāṭṭā.
Club,	sītā, ṭēṭṭā, māṭṭī.	Cover,	khāṭṭā.
Cock,	kāṭṭā.	Cover (vb.),	ghāṭṭī dāṭṭā.
Colaluting	gāṭṭāyāl.	Coventry,	to send to, barṭāy vāṭṭā (used only on account of the enmity of a dead person).
Cold,	jārā, sēṭ.	Coward,	nā-māṭṭī.
Cold in the head,	jāṭṭā, khāṭṭā.	Cowhide,	chhāṭṭā (also used for buffalo-hide).
Collect (vb.),	kāṭṭā kārṭṭā.	Craṭ,	khāṭ.
Comb,	kāṭṭā; for a man, kēṭṭā.	Crack,	sāt (in stone, etc.); nīr (in wood).
Come (vb.),	sāṭṭā, sēṭṭā.	Cramp,	bāṭṭā, khāṭṭā.
Come out (vb.),	bārṭṭā, bāṭṭā, bāṭṭā.	Crawling,	nīṭṭā.
		Cream,	chhāṭṭā.

English.	Jaunsaŕi.	English.	Jaunsaŕi.
Creepar,	lot, bul (pl. bālī).	Cuckoo,	kākha. After the Bishu Jātrā festival, the bird becomes ill of fever, and is silent.
Crop,	phasāl.	Cure (vb.),	khabar karnī.
Crow,	kaurā.	Curly,	kīṇḍurē.
Cruel,	pāpi, nigurā.	Cut (vb.),	kāṇḍ.
Crush (vb.),	pēchhō.	Cypress,	lūrt.
Cry (vb.),	kaṭāṇḍō, dhā dēnt, laliyāṇḍō.		
Cub,	(leopard-) bagtailō; (bear-) rikhtailō.		
D			
Daily,	roj-kō, dā-kō.	Descent,	ātā.
Dāl,	pōṇāt.	Desert (vb.),	chhoḍi dēṇō.
Dam,	bhanāwāḍā, kōlā, band; fish-dam, bhagāwan.	Desire,	kāh.
Damp,	gilō (of earth); tīndō, bhijiyāi (of clothes, etc.).	Destroy (vb.),	nāsi bāṇḍō, nāsi karnō; to destroy root and branch, chhatyāṇḍi; bāṇḍō (or karnō).
Darkness,	imārō.	Dew,	sā, ōj.
Dawn,	ghāṇḍō-ki krīṇ, rāṭiyē.	Difficult,	okhō, okhā.
Day,	dā, bār.	Dig (vb.),	khaṇḍō.
Day before yesterday, and day after to-morrow	pōrō.	Digest (vb.),	pachḍō.
Dead,	marīyō, mumar kaurā.	Dike,	khaṭi (artificial); kōḍi (natural).
Deaf,	jāirā.	Dinner,	biā.
Debt,	ṛin.	Dirt,	jhōl (of the body); sāgar (in a house, etc.).
Deceit,	pharēb.	Disciple,	chēlā.
Decide (vb.),	phāṭhḍō.	Dispose (vb.),	sangārnō (e.g., to dispose of a dead body).
Deer,	karīṇ.	Dispute (vb.),	phāṭhḍō, jhaḍḍḍō.
Deformity,	kachālā.	Division of a 'Khatt',	khaḍy.
Deity,	dēo.	Doctor,	bōḍā.
Delay,	ghāt karnī, biāḍ.	Dog,	kukur.
Deliver (vb.),	sōṇḍō.	Doll (of wood or rags),	bhāwanti.
Den,	sārt.	Door,	dār: lattice door for a byre, khaṭkar.
Deny (vb.),	mukarḍḍō.	Doubt,	sāg.
Depart (vb.),	nāṭhḍō.		
Descend (vb.),	atēḍḍō, kurlḍḍō.		

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Dough,	(of māṇḍā hēdō), kōḍaṭ; (of chaulāṭ or chaulāṭ), chaulāṭ; (of wheat), pādō, kaph; (of barley), ḍā; (of chēṭ), chēṭ; (of jhāgōrā), jhāgōrā; (of Indian corn), ḍā; (of gram), chaulāṭ.	Drop,	ṭṭā.
Dove,	ghāghāṭ. If a dove sits on a house and coos, it is a very bad omen. The bird is killed or hunted away.	Drought,	ḍḍāṭ.
Downer (birds'),	pāyāṭ.	Drag,	jāṭ.
Down,	undā.	Dry,	sukiyē.
Drag (vb.),	khaichēṭ.	Dumb,	kālāṭ, lāṭ.
Dream (vb.),	sotnō ḍākhēṭ; a dream, sotnō. Of. Nightmare.	Dung,	(of cattle) gōbar; (of goats) mēṭ; (mixed with litter) kārī.
Drill holes (vb.),	budhēṭ.	Dunghill,	gobāṭ.
Drive (vb.),	khaichēṭ.	Dusk,	myāṭ.
		Dust,	dhērāṭ, dhēr, khē.
		Dwarf,	bāṭ. (The popular explanation is that he is only 'fifty-two' fingers high. The word is really a corruption of the Sanskrit vāmana).
		Dysentery,	lāṭ.
E			
Early,	vāṭ, jhāṭ, jhāṭ. Adverb, tikhē, tikhēṭ.	Embrace (vb.),	kāṭ.
Earn (vb.),	kamāṭ.	Empty,	rit.
Ear-ring,	(for men) mārī, dōṭ, dōṭ. (For women), (on edge of the ear) uṭṭ (pl. uṭṭā), khaichēṭ; (on inside of the ear) bāṭ; (on the lobe) khāṭ.	Endure (vb.),	sāṭ.
Earth,	dhārī, māṭ, bhāmī.	Enemy,	bōṭ.
Earthquake,	bhāṭ, bhāṭ.	Enhancement,	jāṭ, jāṭ.
Ease,	sukh.	Enmity,	bair (pronounced boir).
Easily,	sukhā, sukhē kari.	Enrage (vb.),	bāṭ.
Eat (vb.),	khaṭ.	Enter (vb.),	bhāṭ nāṭ.
Eatable,	khaṭ jōṭ.	Entirely,	māṭ.
Echo,	gāṭ, ḍā.	Entrails,	ḍāṭ.
Eclipse,	garhāṭ.	Eve's apple (in the throat).	kāṭ.
Economically,	thōṭ thōṭ.	Evening,	bōṭ.
Edge (of a field, river, etc.),	chhāṭ.	Evidence,	sāṭ; to give evidence, sāṭ pāṭ.
Egg,	bāṭ, pāṭ.	Ewe,	bhāṭ.
Elope with (vb.),	sāṭ nāṭ.	Examine (vb.),	pārīkhēṭ.
		Except,	bāṭ.
		Exclaim (vb.),	lāṭ.

English.	Jaunsāri.	English.	Jaunsāri.
Excrement,	gāh (human).	Eye,	ākā; one-eyed, lānā. Such persons are considered to be deceitful. Squint-eyed, pafērō. Such persons are said to be untrustworthy.
Exercise (vb.),	ulhal bād karnō; juāt karnō.		
Expect (vb.),	āi rākhāi.		
Extort (vb.),	khōet gāpnō.		
F			
Fable,	kāhāi.	Find (vb.),	mīlnō.
Fall (vb.),	rāyān.	Fine (the punishment),	qāq.
Fallow,	bājō, āiā.	Finger,	gāhī, hātau-kī gāhī.
Family,	kunbā, kabīlā.	Firefly,	jōgā, āgyāi.
Famine,	kār.	Firm,	maḡgūt.
Far,	dūrē.	First,	pōyal-kō.
Fast (vb.),	barat rākhānō; athātō rōhānō, nīnōjiyā rōhānō.	Firstling,	jāhā.
Fat,	mōfā, thālā, thālā, pōhnāi, chāphāi.	Fish,	māchhā, (pl. māchhā).
Father,	bābā; (in the hills) babā.	Fish-hook,	māchhā-kā kādā.
Father-in-law,	lāhūrā.	Fisherman,	machhānār, jāviyā.
Fatigue,	paḡ.	Fist,	māh.
Fatten (vb.),	mōfō bāpnō.	Flag,	jhāqā.
Faulty,	gunōi.	Flame,	lanhāyārā.
Feather,	pākh.	Flat,	chōrā, sōāḡō.
Feeble,	mārā.	Flattery,	ap matlabi.
Feed (vb.),	khōicāpnō.	Flea,	piā.
Ferment,	pōkh.	Fleah,	mauso.
Fern,	bāruoi.	Fling (vb.),	chhāpnō.
Fetid,	tōhār.	Flint,	gōrā, lākā.
Fetus,	bhārā.	Floor,	(of mud) māyaur; (of stone) mārauf; (of planks) patyaur.
Fever,	tāp, jar.	Flower,	phal.
Field,	qākhō; irrigated field, thāqī, kānōt, qībā.	Floweret,	phulāfō, phulāfō, phulrā.
Fig-tree,	phāqā; (fruit) phāqā-kā dāqā.	Fly (the insect),	māho.
Fill (vb.),	bāpnō, bāpnō, bhaurānō.	Fly (vb.),	uqnō.
Filth,	jhōl.	Fog,	kaurār.
Filthy,	kuchāl, phārō.	Fool,	nīdān.
Fin,	pākh.	Foot,	gōqō, lāt.
		Foot-print,	gōqō-kā chāqā.

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Forehead,	māthō.	Friend,	sāthi, māthā.
Forest,	baṣ.	Fringe,	jāri.
Forge,	āraṣ.	Frog,	māḡlō.
Forgive (vb.),	chhānā karnā.	Front,	agāhō, āgāhā.
Forsake (vb.),	chhōḡnō.	Frost,	pāwā.
Fort,	garh.	Frown (vb.),	urūṣ hēraḡ.
Fortunate,	bhāḡwā.	Fry (vb.),	bhāḡpō, chāḡpō.
Fox,	phāl chāḡrā.	Full,	pārō.
Fresh,	sāḡ.	Furrow,	sī, sīun.
G			
Gas (vb.),	sāḡyāḡ.	Gold,	sunḡ.
Gather (vb.),	kaḡḡhō karnō.	Good,	āchhō.
Ghost,	hāḡ, hāḡh.	Goods and chattels and house,	ghar-khṛi.
Ginger,	(green) āḡ; (dry) fūḡh.	Gourd,	lauḡ, (large) launḡ.
Girdle,	manjhar, ḡāchā.	Government,	sirkār.
Girl,	chhānā, nōnā; (married girl at her father's house) dhāḡḡr, dhāḡḡ.	Grain,	uḡ; (for food) khāḡ; (for seed) bḡ.
Give (vb.),	dēḡ.	Granary,	(of stone) bhōḡ; (of wood) khōḡ, ḡḡḡ.
Glass (looking-),	āḡi.	Grandchild,	uḡḡā; (fem.) -ḡi.
Glean (vb.),	chhāḡḡ.	Grandfather,	nāḡ; great-grandfather, par-nāḡ; great-great-grandfather, buḡḡ par-nāḡ.
Glisten (vb.),	chhāḡḡḡ.	Grandson,	nāḡḡ, nāḡḡḡ.
Grass (vb.),	dāḡ kārḡḡ.	Grass (green),	nāḡ, nāḡḡ.
Gnat,	machhnyāḡ.	Grasshopper,	khārḡ, kārḡḡ.
Go (vb.),	jāḡ.	Grave (noun),	ḡḡḡ, khāḡ, khāḡ, lau.
Goat,	bāḡḡ (fem.) bāḡḡ. A goat sitting upon its hind legs is a very bad omen, and the animal is killed and sold at once. Goat-hide, chhōḡ; goat-skin bag, khāḡḡ. There are four kinds of goat-skins. The biggest is called khāḡ; then ḡhāḡ; then khāḡḡ; and the smallest khāḡḡḡ.	Grief,	khāḡ.
God,	dē.	Gristle,	kāḡ.
Goitre,	ḡḡḡḡ.	Grow (vb.),	jāḡḡ.
		Growl (vb.),	ḡḡḡḡ.
		Guest,	pāḡḡ.
		Gum (of the mouth),	ḡḡḡ.

English.	Jaunsaŕi.	English.	Jaunsaŕi.
H			
Haft,	bēḍ.	Hedge,	bārā.
Hail,	ṣarū, sarū.	Heel,	(of the foot) phāyā.
Hair,	(of human head) mūḍā; (of human body) bāḍ, bāl. Hair on the breast denotes truthfulness. A man without hair is suspected of being unreliable. Hair of goats, bakrā.	Help (vb.),	maḍai dōṇi.
Halloo (vb.),	kaṭṭapō.	Hemp,	bhāḍg.
Halo,	pharī.	Hen,	kūkhyt.
Handle,	bēḍ.	Her,	tiā-bō.
Handmill,	jāḍrō.	Herdsman,	gāyar (f. gayarī); (for cows and buffaloes) mōhi- shāwā (f. mahīshāwī); (for goats), bakrāwā (f. bakrāwī); (for sheep) bhāḍāwā (f. bhāḍāwī).
Hard,	karayō.	Here,	athā.
Hare,	chhāṭā, saṭā.	Hero,	mōṇh.
Hare-lip,	khānnā.	Hibernation,	rīkhō-kh nīnd, rīkh-nīnd (lit. "bear's-sleep").
Harlot,	pātar.	Riccongh,	dōkhār.
Narrow,	dāḍiāu, jol.	Hide (vb.),	chōrnō.
Harvest,	sākh. (Kharif harvest) ṣarīyā-kh sākh; (Rabi harvest) rāyā-kh sākh; (August harvest) dhā- dōḍi. The last-named includes chēnī, kōṇī, jāḍgōḍ, and unirrigated rice (ākhī dhāu or ghar-kh tāṭi).	High,	ūglō.
Hasten (vb.),	utaur karat.	Hill,	ṭilā.
Hat,	(woman's large hat) chaurī, āḍṭi; (girl's) jūṭi.	Him,	lēṣ-kh.
Hatch (vb.),	bāṭi dōṇi.	Hip-bone,	gōṛi.
Hate (vb.),	durkhārnō.	Hire,	(of land, house, etc.) kārī.
Have (vb.),	rākhō.	His,	tē-kh.
Hay,	sākhō ghāṛ. (Left on the ground for use in winter) ṭārō ghāṛ.	Hit (vb.),	mārnō.
Head,	mūḍ.	Hive (in a dwelling- house),	ṭrā. The hole of exit and entrance is mōkhant.
* Heart,	jū.	Hoarfrost,	pāwā.
Hearth,	chāl.	Hog,	sūgar, sūgar; wild hog, baṣ sūgar.
Heaven,	agāṭ, agā.	Hold (vb.),	thāḍnō.
Heavy,	garā.	Holiday,	tōhār.
		Hollow,	pōchrō.
		Honey,	mauh.
		Honeycomb,	mōkī-kh kōṭ.
		Hook,	lēḍḍ.
		Hookah,	khālā, chūlam.

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Hope,	āi.	Husband,	khwaŭi.
Hopeless,	niŭāi.	Hush,	māiā.
Horn,	āiŭg.	Husk,	tūi; (of barley) bhāḥ, bhās; (of rice) tūi; (of chāni, jhāgṛā; or kamut) kōyar, tūi; (of giḥā, or whant) phāphā; (of masūr, māi, or lobiā) bhāḥ; (of chaulāi, or maḍuā) bhāḥ. Chaff, etc., removed from the threshing-floor is khāḥ.
Hornet,	angḥo, tumbiā; (the small hornet) bachh, bachhani.	Hyena,	chavakh. The animal is not found in Jaunsaŭi- Bawar.
Hot,	tāto.	Hydrophobia,	hiŭhiyā.
House,	khāḥ.		
How?	kaŭā.		
However,	tabhi.		
Hump,	chār.		
		I	
Ice,	hyā.	Interest (on loans),	āi, byāj, kāl.
Ignite (vb.),	phākhāḥ, dōḥ.	Invite (vb.),	nyāiā dōḥ.
Ill,	dūkhāḥ, asūkhāḥ.	Iron,	lōh.
In,	bhāḥṛi, pūḥ.	Is,	āi.
Incense,	dhāp, gāgār.	Issue, family,	āgā.
Industrious,	dhāp, āiā.	Itch,	khāj, kharaḥ.
Insane,	jhāḥ.		
		J	
Jackal,	syāḥā, syāḥ, syāi. Its cry at night is a bad omen.	Jest,	khāḥā.
Jail,	khāḥāḥ, dōḥ (hōk, lit. being tied to a stake or log,—an old punish- ment).	Jump (vb.),	phāwā dōḥ.
Jaw,	dhāḥ; jaws, jamāyiyā.	Just,	niŭāi.
Jealousy,	riā, riā-rāg.	Justice,	nyāi.
		K	
Keep (vb.),	rākhāḥ.	King,	bāchhā.
Kernel,	dōḥ (a whole kernel); chāḥā (a broken kernel); chāni (kernel of a peach or apricot).	Kiss (vb.), lick (vb.),	chāḥā.
Kick (vb.),	lāt lāni, lāt chhāḥni.	Knead (vb.),	lāni.
Kid,	chāḥāḥ; (female) pāḥ.	Knee,	ghāḥḥ (pl. ghāḥḥ).
Kidney,	bāḥ.	Kneel (vb.),	ghāḥḥ bāḥā-kari bāḥḥ.
Kill (vb.),	khāḥ.	Kokla (the green pigeon).	kaḥḥ, kaḥḥ, kāl.

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Labour,	<i>mīnaat, dāṭa ājāṭ.</i>	Lemon,	<i>chākā.</i>
Lad,	<i>chāntā.</i>	Leopard,	<i>bāgh.</i>
Ladder,	(of wood) <i>līṭa</i> ; (stone steps) <i>paṭṭ, paṭṭi</i> . The projecting stone steps in the wall of a terraced field are <i>phaiṭā</i> .	Leper,	<i>kōṛi, pāpī.</i>
Ladle,	<i>chāṭṭā, dāukī.</i>	Level (adj.),	<i>anyanā, chāṛaṭ.</i>
Lamb,	<i>gāḷ-ṭṭṭṭ, (l. -ṭṭṭṭ).</i>	Liar,	<i>jhaṭṭā.</i>
Last,	<i>pachālā.</i>	Lick (vb.),	<i>chāṭṭā.</i>
Late,	<i>bīṭā, abēṭā.</i>	Lid,	<i>khaṭaṇ.</i>
Laugh (vb.),	<i>hasāṭ.</i>	Lift (vb.),	<i>chāṭṭā.</i>
Lead (the metal),	<i>ṭṭṭ.</i>	Light,	<i>āṭṭ, ajyāṭṭ.</i>
Leaf,	<i>lāṭā.</i>	Lightning,	<i>bijarṭ, bij.</i>
Leak,	<i>lāṭā; (a small leak) lāṭā-ṭṭṭṭ.</i>	Lip,	<i>kōṭh.</i>
Loan,	<i>paṭṭā.</i>	Liquor (spirituous),	<i>sūr.</i>
Leap (vb.),	<i>uṭṭṭā.</i>	Listen (vb.),	<i>ṭṭṭā.</i>
Lense,	<i>paṭṭā.</i>	Little,	<i>ṭṭṭā.</i>
Leech,	<i>jāṭ.</i>	Lizard,	<i>gō (chameleon).</i>
Leap (smear with cow-dung and earth) (vb.),	<i>lāṭā.</i>	Loam,	<i>kāṭi māṭṭi.</i>
Leisure,	<i>ṭṭṭā.</i>	Locust,	<i>ṭṭṭā, lāṭā.</i>
		Lof,	<i>ṭṭṭā pāṭ, uparṭ pāṭ.</i>
		Low,	<i>nīṭā.</i>
		Lunch,	<i>dōpāṭ.</i>

M

Mad,	<i>ṭṭṭā; a mad dog, kīṭhā.</i>	Marvel,	<i>chamā.</i>
Maize,	<i>kāṭṭ, ṭṭṭ.</i>	Matchlock,	<i>dōṭā-kā ṭṭṭ, āṭṭ, kīṭi-yāṭ.</i>
Mallet,	<i>māṭṭṭ.</i>	Mature,	<i>pāṭ.</i>
Man,	<i>māṭṭṭ, māṭṭṭ.</i>	Me,	<i>mūṭ.</i>
Manufacture (vb.),	<i>ghaṭṭā.</i>	Meat,	<i>māṭṭ.</i>
Manure,	<i>gāṭ, kāṭ.</i>	Medicine,	<i>jāṭ, ṭṭṭ.</i>
Many,	<i>bhāṭ, bhāṭṭ, āṭṭ.</i>	Meat (vb.),	<i>bhāṭṭ.</i>
Mark (tattoo),	<i>kāṭ, kāṭṭ.</i>	Melancholy,	<i>kāṭ.</i>
Market,	<i>bājāṭ.</i>	Melt (vb.),	<i>gāṭṭ.</i>
Marriage,	<i>jāṭṭṭ, chāṭ.</i>		

English.	Jaunsāri.	English.	Jaunsāri.
Memory,	ad.	Mosquito,	manhāngārā.
Mend (vb.),	bānnō.	Mother,	ṣi.
Mendicant,	jōgrā.	Mother-in-law,	āsā.
Mercy,	ghṭṭ.	Mould (clay, loam),	hānt, māṭṭ.
Mesh,	gāṣ (pl. gāṣiā).	Mountain,	qāqō.
Mill (water-),	ghaurat; hand-mill, jādō,	Mourn (vb.),	khājūnō, khāj karui.
	jādō.	Moustache,	jūgā.
Mine,	mārō.	Mouth,	khāb.
Mint (the plant),	padmā.	Move (vb.),	hāqūnō.
Miser,	mūṣi.	Mud,	hīār, gōr, hīl.
Misfortune,	karamphāṭṭā, nigurā,	Muddy (of water or a	gāṣ.
	hānt.	stream).	
Mist,	hūr.	Mumps,	ganō. A man having
Mistake,	bhāl, bisar, bhāl-bisar.		mumps is called ganō,
Moist,	āl, ālō, ānō.		and the mumps them-
Monsoon,	chaumāsā.		selves are called gān.
Month,	mīhūnā.	Munch,	chabāqō.
Moon,	fūrāṣ, jhān.	Mushroom,	chyāṭ-myaṭ.
Moon-light,	jhānā-kō āṣ; clear moon-	Musk-pod,	bōṣ.
	light without a cloud,	My,	mārō.
	phāl biyāṣ.	Myself,	apā.
Mortgage,	thupāṣ.	Mystery,	bhāl.
Morning,	egāl, jhālā.		

N

Nail (of the body),	nang.	Nest,	kōh, kōlāi.
Name,	nān.	New,	nō, nōnā, (f. naut).
Narrow,	āṣgārō; a narrow lane is	Nice,	amīō, āchhō.
	āṣgār.	Nightmare,	kachlō nōtqō. A night-
Navel,	nāl.		mare portends disaster
Nay,	nāhā.		or a tumble soon. A
Near,	nārō, ghāiyā, ghāiyā; near		person gnashing his
	the head mūṣ nārō.		teeth in sleep portends
Necessary,	javōr.		death to his parents.
Neck,	fāl.		If he sobs or weeps in
Needle,	(A large one for sewing		his dreams it is a very
	home-made woollen		good sign. To laugh
	cloth), unāt nūṣ.		in his dreams is a very
Nerve,	ār.		bad sign. To see water
			or a corpse in a dream
			is bad. So also to see
			a buffalo. To see a
			snake in a dream means
			that the god is angry
			and a Brāhman (bōman)
			must be consulted (dō
			dekhānā).

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
No.	nā.	Nourish (vb.),	pārṇō.
Nostril,	chūṇṭ (pl. thūṇyā).	Now,	eb, ābhā; now and then. kadhi kadhi.
Nothing,	kichh-nā.	Nut,	śekhā, śekhā.
O			
Oak,	bāu, vāṭrā, kharā.	Our,	amārō.
Onth,	śaū, śagand, śapath.	Outery,	kāl-tāṭ.
Obscene,	bē-saram.	Outside,	bārāṭ, bāṭṭō, bārāṭ.
Odour,	gāṭ.	Over,	chhōṭ, pādōṭ.
Offence (to take) (vb.),	kachhō mānāpō.	Owl,	hō. The owl is not per- mitted to utter his ill- omened notes near a village, and if he does so is hunted away. If he calls from the roof of a house, some one in the family is sure to die.
Offering,	bhāṭ.	Own,	āpō.
Omen,	śagun.	Owner,	mālā.
Open (a door) (vb.),	ugāṇō.		
Opium,	phāu.		
Or,	et-ō.		
Other,	āka, dūṭā.		

P

Paddy,	śaṭ, dhāu.	Persevering,	tiyar, pālā.
Pain,	pīr.	Petticoat,	ghāghrō, ghāghrā.
Palm (of the hand),	hatul, hathul, hathulā.	Pheasant,	kūkhṛā (f. kūkhṛī), kohlāṭ. bhūṭ-chāl, mānāu.
Pant (vb.),	śaṭṭō.	Pick (vb.),	chāṭṭō.
Papa,	bāṭā.	Pickaxe,	kāṭ, kūṭāu; a small one, gōṭā.
Paper,	kāṭ.	Piece,	rēṭ.
Paramour,	ar.	Pig,	śūgar, māgar.
Pardon (vb.),	chhōṭ karni.	Pillow,	śirāṭ.
Parrot,	śūā.	Pine-martin,	kūṭiyā, kūṭiyālō.
Partner,	śāṭ.	Pimple,	lāl (pl. lālō).
Partridge,	līṭā, (f. līṭī).	Pinch (vb.),	chāṭṭō.
Path,	bāt, bāṭā.	Pipe,	chilam; a portable bamboo pipe kāṭ/āṭhī chilam; the part which holds the fire and tobacco is tōp.
Peace,	śajāl, mā.		
Peg,	lāl.		
Permission,	chāṭ.		

English.	* Jaunsaŭi.	English.	Jaunsaŭi.
Pit,	khāt.	Pre cipice,	qhūāg, qhūāqh.
Pity,	ghān.	Pregnant,	gāl-bhāri, dō-pastā, qurbhān.
Place,	jāgā.	Present,	hājār.
Plait (vb.),	gūthāñ.	Press (vb.),	dābāñ.
Plant,	bijār, pōdh.	Prick (vb.),	chubāñ.
Plough,	han, hāl.	Priest,	purōt.
Plough (vb.),	hāññ, han lāññ.	Profit,	phāyā.
Ploughshare (iron),	phāsā. The part of the share in which the iron ploughshare is fixed is nāst or pāthā. When worn down the share is called naurā and is used for ploughing ground before seed is planted.	Prohibit (vb.),	thēkñ.
Plover,	ghāt.	Promise,	karār.
Pocket,	khāsā.	Prophet,	bākt.
Pod (seed-),	āmt.	Proud,	maugrā.
Poison,	būh, būh.	Prove (vb.),	parēkhñ.
Pomegranate,	dārā, dārmā, dārim.	Punchayat,	bhātāg, khūyāt.
Pond,	āl.	Puncture,	bhākhā; a small one, bhākhāyāt.
Poor,	mārā.	Puppy,	kākhāñ, kākāt.
Porcupine,	āyāl.	Purgative,	jālāññ-kā jār.
Powder (gunpowder),	dārā.	Purse,	bātūā.
		Push (vb.),	dhakññ.
		Put (on clothes, etc.) (vb.),	paharnā, bhāññ.
		Patrid,	karīyāt, karīyā.
Q			
Quake (vb.),	hāññ.	Quickly,	ukhē, ukhē.
Quarry,	khāñ.	Quiet,	chulag.
Queen-bee,	māññ-kā gōp.	Quite,	māññ.
Question,	āl.		
R			
Rags,	khāññ, gūdr.	Ravine,	nāwā.
Rainbow,	indrā-dhāñ.	Raw (crops),	āl.
Ram,	khāññ; a ram with a flock in hār.	Razor,	khār, (pl. khārā).
Raspberry,	hāsā, hākhāt.	Reaper,	lāññ.
Rat,	mākhā.	Rear,	pachhātā.

[illegible]

S

English.	Jaunsaŭrī.	English.	Jaunsaŭrī.
Sign,	āṣa.	Somehow,	bhāṣā-kusōṭi.
Silence,	maṣā.	Somewhere,	bhāṣā-kōṣāṭi.
Sinful,	gunāṭi.	Soon,	jhaṭi, tikkhō.
Since,	jadhāṭi-aup.	Sound,	uṣā.
Sinew,	sir.	Soup,	kuṣājyār, kṣāṭi.
Singer,	gītārī.	Sour,	āml.
Sister,	(elder) dādā; (younger) bhāṭi; sister-in-law, bhauj.	Spark,	pataṅgā, taṅgā.
Skin,	khaṭi.	Sparrow,	ghāṭjauṭi.
Sky,	agāṭi, gair.	Spat,	gaṭṭāṭi.
Slap (vb.),	lappay mārt.	Spider,	kṣyāṭi.
Slate,	patār.	Spit (vb.),	chālṭi.
Sleep (vb.),	sūtṭi.	Spoil (vb.),	khṭṭi.
Sleet,	atthār.	Spoon,	chāṭṭi, ṭauṭi.
Slip (vb.),	varekṭi, khiskṭi.	Spot,	chāṭi, chāṭṭi.
Sloping,	ticchhō.	Sprain (vb.),	maṭṭi.
Slow match for matchlock, vāṭ.		Spring (vb.),	uṭṭi, phāṭi dṭṭi.
Smell (vb.),	siṅghṭi.	Squint (vb.),	paṭṭi ḥṭṭi, squint-eyed, paṭṭi.
Smile (vb.),	kaṭṭi kaṭṭi haṭṭi: (in the western Parganas) dṭṭi dṭṭi haṭṭi.	Stand (vb.),	khāṭi ḥṭṭi.
Smoke (tobacco) (vb.),	taṁṭṭi, dṭṭi, taṁṭṭi khāṭi.	Star,	tārā; evening star, tārā-tārā, tārā-tārā.
Smoke,	dhāṭi, dhāṭiṭi.	Stick (walking-),	lāṭi-khāṭi, lāṭi, qṭṭi; larger, lāṭiṭi, qṭṭi: a fencing-stick, ghāṭi, ghāṭi.
Smooth,	chiphliṭi.	Stomach,	ghār, pṭṭi, pṭṭi, ghār-ṭṭi, pṭṭi.
Snake,	āṅgār, gurāṭi.	Stone,	pāṭṭi, qṭṭi; a small stone, tārā; stone of fruit, qṭṭi.
Snare,	pāṭṭi.	Story,	khāṭi.
Snare (vb.),	pāṭṭi dṭṭi.	Straight,	pāṭṭi.
Snore (vb.),	ghārṭi.	Strain (vb.),	chāṭṭi.
Snout,	thāṭi.	Strangle (vb.),	dṭṭi dṭṭi.
Snow,	kyā.	Strawberry,	kaṭṭi, bhāṭi.
So,	etṭi.	Stream,	qṭṭi; a streamlet, khāṭi.
Sunk (vb.),	ruṭṭi.	Strength,	jṭṭi.
Sole (vb.),	khāṭi.	Strong,	maṭṭi.
Somebody,	kaṭi.	Stumble (vb.),	tārā khāṭi, tārāṭi.

English.	JaunsaŕĪ.	English.	JaunsaŕĪ.
Stutter (vb.),	lāḡḡā-karī bōlāḡ.	Surround (vb.),	gōḡḡā.
Stutterer,	lāḡḡā.	Swallow (vb.),	ghāḡḡā.
Sucking pig,	āḡḡā, āḡḡāḡ.	Swear (vb.),	āḡḡā karā, āḡḡā karā.
Suckle (vb.),	dādā dāḡ, dādā dāḡḡ.	Sweat,	hāḡḡā, hāḡ.
Suddenly,	chāḡḡā.	Sweet,	mīḡḡā, gūḡḡā, gūḡḡā, gūḡḡā- uḡḡā.
Sufficient,	hāḡḡā, māḡḡā.	Swell (vb.),	uḡḡā.
Sun,	dā. Sun-warmth, ghāḡḡā, vāḡ.	Swim (vb.),	bāḡḡā lāḡḡā.
Sunday,	āḡḡā.	Sword,	ḡḡḡā.
Surety (bail),	jāḡḡā-gūḡ.	Syrup,	āḡḡā.
Surprise (vb.),	chāḡḡā karā.		

T

Tail,	phāḡḡā, phāḡḡā, lāḡ.	This,	āḡḡā, āḡḡā, fem. āḡḡā.
Taste (vb.),	hāḡḡā.	Thorny,	kāḡḡā.
Teach (vb.),	hāḡḡā.	Thread,	dāḡḡā.
Tear,	āḡḡā (pl. āḡḡā).	Throat,	ḡḡḡā.
Tear (vb.),	hāḡḡā.	Thumb,	gāḡḡā.
Teat,	āḡḡā, āḡḡā.	Thunder (vb.),	gūḡḡā, gūḡḡā.
Teaze (wool) (vb.),	āḡḡā.	Thun,	āḡḡā.
Teeth,	dāḡ.	Tick,	chāḡḡā.
Temple,	māḡḡā.	Tickle (vb.),	hāḡḡā lāḡḡā.
Tenant,	hāḡḡā ; (if paying rent to Government) āḡḡā- āḡḡā.	Tie (vb.),	bāḡḡā.
Tether,	āḡḡā.	Tiger,	āḡḡā ; tigress, āḡḡā.
Thaw (vb.),	gāḡḡā.	Tight,	gāḡḡā.
Their,	āḡḡā.	Time,	bāḡḡā.
Thence,	āḡḡā.	Tinder,	ruḡḡā, kāḡḡā.
Then,	āḡḡā.	To,	-kā ; To the head, māḡḡā- hā.
There,	āḡḡā.	Toad,	māḡḡā.
Therefore,	āḡḡā āḡḡā, āḡḡā rā.	Tobacco,	tāḡḡā, tāḡḡā.
Thigh,	chāḡḡā.	Toe,	gāḡḡā-kā gāḡḡā ; big toe, hāḡḡā gāḡḡā.
Thin,	māḡḡā.	Together,	kāḡḡā.
Thirst,	āḡḡā.	To-morrow,	dāḡḡā, dāḡḡā, dāḡḡā.
Thirsty,	āḡḡā.	To-night,	āḡḡā-rā.

English.	Jaunsaŭi.	English.	Jaunsaŭi.
Tooth,	<i>dōd.</i>	Tread (vb.),	<i>gēchēpō.</i>
Top,	<i>māqiyārō.</i>	Tree,	<i>bat.</i>
Torch,	<i>rāka, byāhl-lā rāka</i> : (a bundle of lighted sticks) <i>ḡyāt</i> ; (of chir-wood) <i>dalt.</i>	Trickle,	<i>jarār-tur.</i>
Tough (of meat),	<i>jarjārō, jirjirō</i> ; Tough (of leather) <i>tarjārō.</i>	Trip (vb.),	<i>thē lāgūt.</i>
Track,	<i>bāt</i> ; a narrow track, <i>ḡyāt bāt.</i>	Trust (vb.),	<i>panth rākhō.</i>
		Turn (vb.),	<i>phirō, dārnō.</i>
		Twinkle (vb.),	<i>jhalmālā.</i>
		Twitter (vb.),	<i>chāchīyāpō.</i>
U			
Udder,	<i>oin.</i>	Untrue,	<i>jhātthā.</i>
Uncle,	(father's brother) <i>kālā</i> ; (mother's brother) <i>māmā</i> ; (husband of father's sister) <i>phāphā</i> ; (husband of mother's sister) <i>māḡḡā.</i>	Unwilling,	<i>bēgō.</i>
Under,	<i>tōi, parthā, jhālā</i> ; under the head <i>mūq-tōi.</i>	Up,	<i>abhō (fem. abhī), chā.</i>
Unripe,	<i>ālō.</i>	Upon,	<i>-chh</i> ; upon the head, <i>mūq-chh</i> ; upon this, <i>etihā-chh</i> ; upon that, <i>etihā-chh.</i>
Unsafe,	<i>achāythō, unāhō.</i>	Us (acc.),	<i>amā-kk.</i>
		Use,	<i>chāl.</i>
V			
Vacant,	<i>ritō (fem. ritī).</i>	Vessels (of metal),	<i>bhāḡḡē</i> ; (of earthen-ware or basket-ware), <i>lāḡḡā.</i>
Vagrant,	<i>bhāyā, bhāḡḡ phirō</i> (to be a vagrant).	Vex (vb.),	<i>hūrjāpō.</i>
Various,	<i>bhāḡḡi-bhāḡḡi-lō.</i>	Violet,	<i>jindā phulāḡḡ.</i>
Vend (vb.),	<i>bikā.</i>	Virgin,	<i>an-bḡḡ.</i>
Venom,	<i>bish, bikh.</i>	Vomit,	<i>ḡaki.</i>
Veranda,	<i>māch, taḡḡ.</i>	Vomit (vb.),	<i>chhāḡḡpō.</i>
Verdant,	<i>harō.</i>	Vulture (brown),	<i>ḡarar</i> ; (black) <i>chhāḡḡpō.</i>
W			
Wade (vb.),	<i>jāḡḡāḡ jāpō.</i>	Wall,	<i>bhāt</i> ; the retaining wall of a hill-field, <i>bāḡḡ.</i>
Wait (vb.),	<i>pharnō.</i>	Walnut,	<i>akhōḡ, khār.</i>
Wake (vb.),	<i>uḡḡpō.</i>	Wane (vb.),	<i>maurnō (e.g. of the moon).</i>
Walk (vb.),	<i>hāḡḡḡ, ḡḡḡpō.</i>		

English.	Jaunsaŭrĭ.	English.	Jaunsaŭrĭ.
Warm,	ṭāṭ.	Whisper,	ḥānā ḥāṭī.
Waste (vb.),	ḥāṭṭā.	Whistle (vb.),	ḥāṭṭāṭṭā.
Waterfall,	paḥḥāṭ.	Whito,	ḥāḥḥā, ḥāṭṭā, ṭāṭā.
Wave,	ḥāṭṭā.	Who?	ḥāṭṭā.
Wax,	ḥāṭṭā, ḥāṭṭā, ṭāṭ.	Why?	ḥāṭ, ḥāṭṭā ḥāṭṭā.
Wax (vb.),	ḥāṭṭā (e.g. of the moon).	Wick,	ḥāṭ.
Way,	ḥāṭ.	Widower,	ḥāṭṭā.
We,	ḥāṭ.	Wife,	ḥāṭ, ḥāṭṭā.
Weak,	ḥāṭṭā.	Will-o'-the-Wisp,	ḥāṭṭāṭṭā.
Wean (vb.),	ḥāṭṭā ḥāṭṭā.	Wind,	ḥāṭṭā, ḥāṭ.
Wear (vb.),	ḥāṭṭā, paḥḥāṭ.	Windpipe,	ḥāṭṭā.
Weather,	ḥāṭ.	Wink,	ḥāṭṭā.
Weave (vb.),	ḥāṭṭā.	Wink (vb.),	ḥāṭ ḥāṭṭā.
Wedding,	ḥāṭṭā, ḥāṭṭā.	Winnow (vb.),	ḥāṭṭāṭṭā, ḥāṭṭā.
Wedge,	ḥāṭ.	Winnowing-sieve,	ḥāṭṭā.
Weed (vb.),	ḥāṭṭā, ḥāṭṭā.	Winter,	ḥāṭṭā.
Weep (vb.),	ḥāṭṭā.	Witch,	ḥāṭṭā.
Weigh (vb.),	ḥāṭṭā.	Wither (vb.),	ḥāṭṭā.
Welfare,	ḥāṭ ḥāṭṭā.	Within,	ḥāṭṭā.
Wet,	ḥāṭṭā, ḥāṭṭā, ḥāṭṭā.	Wizard,	ḥāṭṭā.
What?	ḥāṭ.	Woman,	ḥāṭ ḥāṭṭā, ḥāṭṭā.
When,	ḥāṭṭā.	Wood,	(fuel and dressed planks), ḥāṭṭā; (boughs for fodder, etc.) paḥḥāṭ.
When?	ḥāṭṭā.	Worm,	ḥāṭṭā.
Where,	ḥāṭ.	Worship (vb.),	ḥāṭṭā.
Where?	ḥāṭṭā.	Wrp (vb.),	ḥāṭṭā.
Wherefore?	ḥāṭ.	Wrinkle,	ḥāṭ, ḥāṭṭā.
Which,	ḥāṭ.	Wrist,	ḥāṭṭā.
Y			
Yawn (vb.),	ḥāṭṭā.	Yeast,	ḥāṭ.
Year,	ḥāṭṭā, ḥāṭṭā; last year, ḥāṭ; year before last, ḥāṭṭā; three years ago, ḥāṭṭā; next year, ḥāṭ; two years hence, ḥāṭṭā.	Yellow,	ḥāṭ.
Yearling,	ḥāṭṭā.	Yes,	ḥāṭ.
		Yesterday,	ḥāṭṭā.
		Yoke,	ḥāṭṭā, ḥāṭṭā.

SIRMAURI.

The State of Sirmur lies in the south-eastern corner of the group of States which centre round Simla. Its boundaries are as follows:—
Where spoken. south-west, south and south-east lie, in order, the District of Ambala, the State of Kalsiā, and the District of Dehra Dun. In all these the language is some form or other of Western Hindī, see pp. 63 ff. of Part I of this volume. To its north-west lies the hill tract of the State of Patiālā, in which the language is, here, Baghātī. To its north-east lies the State of Jubbal, and to its east, the Jaunsār-Bāwar tract of Dehra Dun. The language spoken in the last-named is Jaunsāri, the most eastern of the Western Pahāri dialects. The language of Jubbal is the same as that of Sirmur. Leaving Jubbal, for the present, out of the question, we find that, as regards languages, Sirmur has Baghātī to its north-west, Western Hindī to its south-west, south, and south-east, and Jaunsāri to its east.

The language of Sirmur itself is called Sirmauri. This language is not, however, confined to this State. It is also spoken in some hill tracts of
Name of the language. Ambala, bordering on Sirmur, and over most of the State of Jubbal.

The river Girī runs through the State of Sirmur from the north-west to the south-east and divides the State into two nearly equal portions.
Sirmur Dialects.

The south-western of these tracts is called Girī-wār or Cis-Girī, and the north-eastern is called Girī-pār or Trans-Girī.

Three ranges of hills intersect the Cis-Girī country, and, from the name of one of these, the local dialect of Sirmauri is called Dhārthī. The dialect of the Trans-Girī country is called simply Giripārī. These two dialects are much alike. The main difference is that Dhārthī, as might be expected from its vicinity to the Western Hindī of Ambala, is not so distinctively Pahāri as Giripārī. In order to assist comparison, a pretty full account, so far as was possible from the materials available, will be given of both these dialects.

The State of Jubbal consists of two portions—the main portion, or Jubbal proper, lying immediately to the north-east of Sirmur, and the outlying
Jubbal Dialects. Barār tract lying still further to the north, and separated from Jubbal proper by the State of Tarhoch (in which the Kīrni dialect of Kīñthali is spoken), and the Punur tract of Keonthal. This Barār tract, further, has to its east Kotkhai, and to its north the State of Bashahr.

The dialect spoken in Jubbal proper is a form of Giripārī locally known as Biḡau. The dialect of Barār and the neighbourhood is called Barārī, and is more closely connected with Kīñthali than with Sirmauri. It is dealt with under the head of the Kīñthali Group on pp. 599 ff.

The following is the estimated number of speakers of the various forms of Sirmauri :—

Dhā-ṭhī							
Ambala	.	.	.	.	.	.	6,075
Sirmur	.	.	.	.	.	.	76,664
							<hr/>
							82,739
Girpārī							
Sirmur	.	.	.	.	.	.	24,364
Jubbāl (Bissau)	.	.	.	.	.	.	17,459
							<hr/>
							41,823
							<hr/>
TOTAL							124,562
							<hr/>

Nothing of consequence has hitherto been written concerning Sirmauri, nor, so far as the present writer knows, does it possess any literature.

SIRMAURĪ DHĀRṬHĪ.

The materials for the illustration of this dialect are very insufficient. They consist merely of the two specimens annexed (a version of the Parable of the Prodigal Son, and the statement of a person accused in a Criminal Court) and the usual list of words. Owing to the defective nature of the alphabet used, and to the inevitable inconsistencies of spelling, these do not furnish very safe guidance, and the following remarks must be taken with some reserve.

Alphabet.—The alphabet used is a variety of the Tākri alphabet, known as Sirmaurī, of which we have already seen specimens in the Jaunsārī section of the Survey.

The following table shows this alphabet, as it has been employed in writing the specimens:—

The Sirmauri Alphabet.

a	3	da	ε
ā	3)	dha	εs
ī, ī & ē	6 or 5	na	7
u & ū	3	pa	5
ē	3 or 5	pha	5h
ai	3)	ba	9
ō & ô	3)	bha	9
au	3)	ma	7
ka	x	ya	5
kha	5	ra	7
ga	7	la	7
gha	5	wa	9
cha	7	śa	9
chha	8	sha	5
ja	7	sa	6
jha	7	ha	ε
ṭa	ε	kā	x
ṭha	6	ki, kī	x
ḍa	5	ku, kū	x
ḍha	5	ke, kē	x
ṇa	7	kai	x
ta	7	ko, kō	x
tha	5	kau	x

Pronunciation.—The vowel scale is very uncertain. The letter *a* is pronounced like the *ō* in 'hot' and is sometimes written *a*, sometimes *ō*, and sometimes *au*. Thus, the word pronounced *ghôr*, a house, is sometimes written घर, *ghar*, and sometimes चौर, *ghôr*. In the present notice of the dialect, when *a* is written *a* it will be left so, but when *ō* represents a short *ō*, it will be transliterated *ō*. Thus, घर will be transliterated *ghar*, and चौर will be transliterated *ghôr*. This *ō* is sometimes broadened to *au* as in a third form, *ghaur* of the same word.

Just as there is a short *ō*, so there is a short *ē*, sounded like the *ē* in 'met.' This is sometimes written *i* and sometimes *ē*. Thus, *tēs*, him, is sometimes written तिस, *tis*, and sometimes तेस, *tēs*; so *sētī*, with, is sometimes written सिते, and sometimes सेते. Here I shall follow the same system as in the case of *a*. When *ē* is represented by *i*, I shall transliterate it by *i*, thus, तिस, *tis*, but when it is represented by *ē*, I shall transliterate it by *ē*, thus, तेस, *tēs*.

The vowels *i* and *ē* are freely interchangeable. Thus we have both *sī* and *sē*, he, and *ik* and *ēk*, one, *bāṇḍī diyā* or *bāṇḍē diyā*, he divided.

Similarly *ū* and *ō* are freely interchanged. As, however, *u* is always written instead of *ū*, the result is an apparent interchange of *u* and *ō*; thus, *guicā* or *gōwā*, he went.

We have also other interchanges, such as *ē* and *aī* in *bēḷā* or *baīḷā*, a son; *khēch* or *khaich*, pull; *ō* and *au*, as in *ghōṛā* or *gauṛā*, a horse; *mō* or *maū*, by me; and even *ā* and *ō* in *hā* or *hō*, I.

As regards consonants, a marked peculiarity is the frequent dropping of an initial *h*, as in *hā* or *ā*, I; *āth*, a hand; *iran*, a deer; *ōṇā*, to be; *hōā* or *ōā*, he became.

Similarly aspiration in the case of the sonant consonants *gh*, *jh*, *ḍh*, *dh*, *bh* is dropped, as in *gauṛā* or *ghōṛā*, a horse; *ghôr* or *gôr*, a house; *bād* (not *bādh*), bind; *bāyā* or *bhāyar*, a brother. On the other hand, *h* is prefixed in the word *hôr*, and.

There is a tendency to soften hard consonants, as in the word *dād* (for *dāt*), a tooth; *pāj* (for *pāch*), five; and *pajās*, fifty. The letters *b* and *m* seem to be interchangeable in the word *hisab* or *hisam* (for *hissa*), a share; while a medial *g* is dropped in the word *lāṇā* for *lagāṇā*, to apply.

In Hindi the letter *ś* (pronounced like the *sh* in 'shine') generally becomes *s*, but here it is preserved, as in *bīs*, twenty; *pajās*, fifty; *śau*, a hundred. The Sanskrit *ś* (श) becomes *ś* as in *māṇās*, a man, sometimes written *mānachh*, which points to interchange between *ohh* and *ś*.

Nouns.—In most forms of Central Pahārī *Tadbhava*¹ nouns which in Hindi end in *ā*, end in *ō*. But in Jaunsārī, the most Eastern form of the Western Pahārī group and lying immediately to the east of Sirmaurī they end optionally either in *ā* or in *ō*. In Sirmaurī the ending in *ā* is much the more common, *ō* being rarely met with. Examples of such nouns are *gauṛā*, a horse; *kuṭā*, a dog; *bēḷā*, a son; and *bāṇḍā*, a share. These, as in Hindi, form their oblique singulars and nominative plurals in *ē*. Thus, *gauṛē*, *kuṭē*, *bēḷē*, and *bāṇḍē*.

For the oblique plural the usual form ends in *ō*, as in *gauṛō*, *kuṭō*, etc.

¹ A *tadbhava* noun is one which has descended to Sirmaurī from Sanskrit through Prakrit, and which has not (like *bāḷāś*, a boy) been borrowed directly from Sanskrit.

Other masculine nouns are less regular. Either, as in Hindī, the oblique singular and the nominative plural may be the same as the nominative singular, as in *paṭṭ-khē*, under the tree; *bāw-khē*, (he said) to his father; *māṇaś*, men (sentence 124); or else, all cases of the singular including the nominative singular, and also the nominative plural, may end in *ē* or *ō*, and the oblique cases of the plural in *ō*. Thus, *ēki jōnē-rā*, of a certain man; *bābē*, fathers (sentence 106); *nōkrō bēdī-rō*, having called a servant; *dūr dēsō-khē*, to a far country; *latō-khē*, for the foot; *ghōrō-rē nērē*, near the house; *nōkrē*, (my father's) servants eat; *nāch-gitō suṇē*, dancing and songs were heard; *thōrē dinō pāchhē*, after a few days; *nōkrō-dā*, (put me) among the servants.

Feminine nouns appear generally to remain unchanged both in the singular and in the plural; but also sometimes take *ō* as in *nālsō ditti*, a complaint was given.

The case of the agent and instrumental always ends in *ē*, both in the singular and in the plural. Thus, *kānchhē bēlē bōlō*, the younger son said; *bhūkhē*, (I am dying) of hunger; *bācē dēkhā*, the father saw him; *sāduē ditti*, the complainant gave (a false charge); *sōbyē* (for *sōbi-ē* or *sōbē-ē*) *chōraj mānō*, all experienced amazement.

Other case relations are, as usual, defined by postpositions, the most usual of which are:—

Instrumental	<i>ē</i> or <i>dā</i>
Dative	<i>khē</i> or <i>gē</i>
Ablative	<i>dā</i>
Genitive	<i>rā</i>
Locative	<i>dā</i> , in; <i>mō</i> , in; <i>pādē</i> , on.

Of the above *rā* sometimes appears as *rō*, and *dā* as *dō*. Moreover these two postpositions are adjectival, and agree, like adjectives, with the governing word, in the same manner as the Hindī *kā*, *kē*, *ki*. Thus we have *rā* (or *rō*), *rē*, *rī*; *dā* (or *dō*), *dē*, *dī*. Similarly, *pādē* is an oblique masculine adjective, and has its feminine *pādī*. Further particulars regarding these will be found under the head of adjectives.

The case of the **Agent** ends in *ē*, as above explained. It should be added that the subject of an intransitive verb is sometimes put in this case, as in *kānchhē bēlē dūr dēsō-khē dō-gōwā*, by the younger son it was gone away to a far country; i.e. the younger son went away to a far country.

The **Accusative** is usually the same as the nominative, but, as in Hindī, when definiteness is required, it takes the form of the Dative. No examples of this definite accusative occur in the specimens. The following are examples of the simple, indefinite, accusative:—

mukṭi rōṭi khāō, they eat much bread.
ai rupayā tēs dē, give this rupee to him.

The **Instrumental** may be the same in form as the Agent, i.e. may end in *ē*, as in *bhūkhē*, by hunger, already quoted, and *bōhtē chītē*, (I beat his son) with many blows. The postposition *dā* is also used as in *pāguī-dā bāḍ*, bind (him) with ropes.

The usual postposition of the **Dative** is *khē*, of which *gē* is an occasional variant. Examples are:—

āpṇe bāw-khē bōlō, he said to his father.
dūr dēsō-khē dō-gōwā, he went away to a far country.
sē āpṇe bāw-gē dōā, he went to his father.

The **Ablative** also uses the postposition *dā* (*dō*) as in *sē kas-dā lōā*, from whom did you buy that?

gāw-rē bāṇiyē-dō, from a shop-keeper of the village.
bāē-dā chik khaich, draw water from the well.

The **Genitive** takes *rā* (or *rō*), which, like the Hindi *kā*, is adjectival. Examples of the masculine singular are:—

tēs-rā jēthā bēfā, his eldest son.
bāw-rā nāw Sādō, (my) father's name (is) Sādō.

The usual postposition of the **Locative** is again *dā*. *Mō*, too, meaning 'in,' and *pādē*, on, are also used. Examples are:—

mērā bāpū tēs chhaufē-sē ghōr-dā rañ-sa, my father lives in that small house.
tēnyē tēsī bāgrī-dā sūrfū jāgāē lāyā, he put him in the field to watch swine.
sapēd gauṛē-rī jīn ghōr-mō sa, in the house is the saddle of the white horse.
sē gauṛē pādē asa, he is on a horse.
mī-pādē pharādīā, he will make a charge upon (i.e. against) me.

Adjectives are declined exactly as in Hindi. That is to say, those in *ā* (or *ō*) change to *ē* for the masculine oblique singular and for the plural, and to *i* for the feminine.

The postpositions *rā* (*rō*), of, and *dā* (*dō*), by, from, in, etc., are adjectives, and agree, like adjectives in *ā*, with the governing noun. Examples of the nominative singular masculine have been given above. The following are examples of the other forms:—

gāw-rē bāṇiyē-dō, from a shopkeeper of the village.
tērē bāw-rē ghōr-dē kaitnē bēfē, how many sons are there in your father's house?
mērē chāchē-rē bēfē-rā bayāh tēs-rī bōbō sāthē hōā, the son of my uncle is married to his sister.
ēs gauṛē-rī umar kā, what is the age of this horse?
ghōr-dē kaitnē bēfē, how many sons in the house?
maū tēs-rē chhōfē-dē bōhtē chhīfē lāē, I applied many blows upon his son.
Kāsmīr āē-dī kaitnī dūr, how far is Kashmir from here?

The postposition *pādē* follows similar rules. It is always oblique, but when it is governed by a feminine noun (the thing which is 'on') it takes the form *pādī*. Thus:—

sē gauṛē-pādē asa, he is on a horse.
sē fībē-pādē dāgar chār, he is grazing cattle (masc. plur.) on the hill top.
hōmē ēkī ghōnē pādē dōē, we (masc. plur.) went on (i.e. about) a wall.
tēs-rī pīthī-pādī jīn pā, put the saddle (fem.) upon his back.

Comparison is effected as in Hindi, the thing with which comparison is made being put in the ablative. Thus:—

tēs-rā bhāī tēs-rī bōbō-dā bayā asa, his brother is taller than his sister.
sōbī dā āchhā, best of all, best.

PRONOUNS.

The pronoun of the first person is :—

sing. nom.	<i>hā, ā, hō, or āw.</i>
ag.	<i>mē, mā, mō, mōē.</i>
obl.	<i>mēh, mī, mī, mā.</i>
gen.	<i>mērā, mēhrā.</i>
plur. nom.	<i>hām, hāmē, hōmē.</i>
ag.	<i>hāmē, hōmē.</i>
obl.	<i>hāmō.</i>
gen.	<i>mārā.</i>

The pronoun of the second person is :—

sing. nom.	<i>tū.</i>
ag.	<i>tē, tā, tōē.</i>
obl.	<i>tāi.</i>
gen.	<i>tērā.</i>
plur. nom.	<i>tum.</i>
ag.	<i>tumē.</i>
obl.	<i>tumo.</i>
gen.	<i>tumārā.</i>

A few examples may be given of some of these forms :—

- hā bhūkhē mōrnē lāgā, I am dying of hunger.*
hō tērā bēṭā bōlē-khē nā ōā, I am not (worthy) to be called thy son.
āw pañchō lē-rō ḡōā-thā, I had taken away assessors.
ā āj bahōt chālā, I walked much to-day.
māu pāp kiya, I did sin.
mōē sādū nā chhētā, I did not beat the plaintiff.
mī āpuē nōkrō-dā rākh-lō, place me amongst thy servants.
hisab mā-khē dē, give the share to me.
mērā bāpu tēs ghōr-dā raū-sa, my father lives in that house.
hām ghōnē-gē pājē, we arrived at the wall.
hōmē ēkī ghōnē-pāḍē dōē, we went about a wall.
hāmō khusī hōyē pōṛō, for us rejoicing is proper.
nā hāmō-dā kōjyā ōā, there was no quarrelling among us.
tū mērā sāthī sōdā rōyā, thou wast always with me.
tāi parāwan-chārī lāi, thou preparedst a feast.
tōē mī ik bāktū bī nā diyā, thou didst not give me even one kid.
tērā hukam nā mōrā, (I) did not disobey thy order.

The **Demonstrative** Pronouns, which are also employed as pronouns of the 3rd person, are :—

<i>ai</i> , this, sing. obl. <i>ēs</i> ; plur. <i>ai</i> , obl. <i>in</i> or <i>inī</i> .
<i>sē</i> , he, she, that ; ag. <i>tēniyē</i> or <i>tēnyē</i> , obl. <i>tēs</i> , <i>tēsī</i> ; plur. <i>sē</i> , ag. <i>tiṇē</i> , obl. <i>tiṇ</i> , <i>tiṇī</i> .

Examples are :—

- ai rupayā tēs dē, give this rupee to him.*
ai gaurā kitnē dīn-rā, how old is this horse ?

ēs gauṛē-rī umar kâ, what is the age of this horse?
sē ṭibē-pādē dāgar chār, he is grazing cattle on the hill-top.
tēṇiyē ṭiṇī-khē hisab baṇḍē-diyā, he divided the shares to them.
tēṇyē mānō burā, he considered (it) bad.
tēṇyē tēsī bāgrī-dā lāgā, he sent him into the field.
sē tēs-rē bāwē dēkhā, his father saw him.
sē āṇṇā ōjrā ṭiṇī-rē chhārē chhilkē khāy-rā bhōrnē lāgā, he, having eaten their abandoned husks, began to fill his belly.

The **Relative** pronoun is *jē*, which has its agent sing. also *jaiē*, but in other respects is declined like *sē*. Thus:—

ik bākṭū jaiē khusī lāwdā, a kid, with which I might have made merry.
tērā dūjā bēṭā jēṇiyē tērī māl laṭāy-diyā, thy second son, who squandered thy wealth.

The **Interrogative** Pronouns are *kūṇ*, who, obl. *kas* (*kōs*); and *kā*, what? As examples we have:—

lāṭī-pāchhē kas-rā chhṭū ōṇ, whose boy comes behind you?
sē kas-dā lōā, from whom did you buy that?
tērā nāṇ kâ, what is your name?
kōī is 'anyone' and *jō-kīē* is 'whatever'; thus:—
kōī tēsī khāyē-khē nā dēṭ-thā, no one was giving him to eat.
jō-kīē mī-gēchhē ōsdiyā, whatever is mine. (But the correctness of this sentence is doubtful.)

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is declined as follows:—

Singular.	Plural.
1. <i>asū, ōsū</i>	<i>asa, ōsō</i>
2. <i>asē, ōsē</i>	<i>asa, ōsō</i>
3. <i>asa, ōsō, ōsō</i>	<i>asa, ōsō</i>

When used as an auxiliary, we sometimes find *sa* or *sō* used instead of *asa* (*ōsō*).

The Past is *thiyā* or *thā*, was, plur. *thiyē* or *thē*; fem. (both numbers) *thī*. Like the Hindi *thā*, it does not change for person.

From the verb *hōṇā* or *ōṇā*, to become, we may quote the past participle *hōā* or *ōā*; conjunctive participle *ōī-rō*; imperative sing. 2. *ō*; and present subjunctive *ōū*, I may be.

As examples of the use of these as verbs substantive we may quote:—

tēs-rā bhāī tēs-rī bōbō-dā bayā asa, his brother is bigger than his sister.
jō-kīē mī-gēchhē ōsdiyā, tērā ōsō, whatever is mine, is thine. In this example the meaning of *ōsdiyā* is not clear. It may be a present participle of *asa*.
jēṭhā bēṭā bāgrī-dā thā, the elder son was in the field.
ēkī jōnē-rē dū bēṭē thiyē, of a certain man there were two sons.
hāmō khusī hōṇē pōṛō, it is proper for us to be joyful.

hō bōlñē-khē tērā bēfā nā ōā (or *hōā*), I became not (i.e. I am not worthy) to be called thy son. This sentence occurs twice in the parable, and in one case we have *ōā* and in the other *hōā*.

B. Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nā* to the root. Thus, *ṭipnā*, to beat, the act of beating. If the root of the verb ends in *ḍ*, *ḍh*, *ṣ*, *r* or *ṛ*, then *nō* is added instead of *nā*. Thus, *marnā*, to die. This is, however, only a matter of pronunciation, as the Sirmaurī character does not distinguish between *n* and *ṇ*. As in the case of nouns we sometimes have *ō* in place of the final *ā* of the infinitive. Thus, *ṭippō*. As examples of the infinitive we may quote:—

sūrtū jōgnē lāyā, he was appointed to watch swine.

ōjrā bhōrnē lāgā, he began to fill his belly.

kōi tēsī khāñē-khē nā dēō-thā, no one used to give him (anything) for eating.

hōṭñē-rī pāwan-chārī, a feast (in honour) of arriving.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, beating. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being.

The **Past Participle** is formed by adding *ā* to the root, as in *ṭipā*, beaten; *ōā*, become. Sometimes, as usual, we have *ō* instead of *ā*, as *ṭipō*.

There are the usual irregular past participles; we may quote:—

karnā, to do

dēnā, to give

lēnā, to take

jānā, to go

ānā, to come

marnā, to die

Past Participle.

kīyā or *kōrā*

dīyā or *dittā*

liyā or *littā*

ganā or *gōā*

āyā

mōā

With all these there are variations of spelling. Thus, *gōā* may be found spelt *guwā* or *gōwā*.

The **Conjunctive Participle** is formed by adding *i* (or, after *ā*, *y*) to the root. Thus, *ṭipī*, having struck; *khāy*, having eaten. But this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *ṭipī-rō*, having struck. As irregular, we may quote *mōi*, having died, from *marnā*.

Examples are:—

nōkrō bēdī-rō, having called a servant.

taras khāy-rō, having eaten (i.e. felt) pity.

khōi-khañdāy-rō, having lost and squandered.

Owing to the frequent interchange of *i* and *ē*, we have forms like *bāñdē-diyā*, the share was divided.

The **Noun of Agency** is formed by adding *ālā* to the oblique infinitive as in *rōñē-ālā*, an inhabitant.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*, or, after *ā*, *o*. Thus:—*ṭip*, beat thou; *pā*, put (the saddle on his back); *dē*, give; *lēō* or *lō*, bring ye; *dēō* or *dō*, give ye; *gāw*, sing ye; *khāw*, eat ye.

The plural imperative of *bōlñā*, to say—*bōlō*,—is often used as a kind of interjection at the commencement of a statement. Several examples occur in the first specimen.

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Sing.	Plur.
1. <i>ṭipū, ṭipū̃</i>	<i>ṭipū, ṭipū̃</i>
2. <i>ṭipē</i>	<i>ṭipō</i>
3. <i>ṭip, ṭipō̃, ṭipō̃̃</i>	<i>ṭipō, ṭipō̃</i>

Similarly we have *chōlū̃*, let me go (to my father); *bōlū̃*, let me say to him.

sē ṭibē-pādē dāgar chār, he grazes cattle on the hill top.

tāi-pākhē kas-rā chhōṭū̃ āw, whose boy comes behind you?

pōrō̃, it is proper (for us to be joyful).

muktī rōṭī khāō̃ dēō̃, they eat much bread (and) give (it away).

The List of Words gives the following forms for the **Future**:—

I shall strike.

Sing.	Plur.
1. <i>ṭipū̃ē</i>	<i>ṭipō̃gē</i>
2. <i>ṭiplā</i>	<i>ṭiplē</i>
3. <i>ṭiplā</i>	<i>ṭiplē</i>

The only other examples are both in the second specimen, viz.: *kōricē̃*, for *kōrū̃ē̃*, I will make, and *pharādīlā*, he will complain.

The **Definite Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus, *ṭipō̃ sa*, he is striking; *raū̃ sa*, he dwells (sentence 223).

Similarly the **Imperfect** is formed by suffixing *thā*, as in *ṭipō̃ thā*, he was striking; *nā dēō̃-thā*, no one was giving.

The **Past Conditional** is formed by using the present participle, exactly as in Hindī. Thus, *tāwdā*, I might have arranged (a feast with my friends).

The **Past, Perfect and Pluperfect** are formed from the Past Participle, exactly as in Hindī, and need not detain us. When the verb is transitive the subject is put in the agent case as in that language. In this connexion, note that the verb *bōlū̃ā*, to say, is, in Sirmaurī, transitive. As usual we sometimes find the past participle ending in *ō* instead of *ā*. To quote a few examples:—

ā̃ āj bahōt chālā, I walked much to-day.

kāl pōrā, a famine fell.

bēṭē āpnē bāc-khē bōlō, the son said to the father.

bācē āpnē nōkrō-khē bōlā, the father said to the servants.

tēs-rē bācē pāpē diyē, his father gave (him) kisses.

tērē bācē pāwan-chārī kōrī, thy father made a feast.

mōi gucā thā, he had died.

Compound Verbs are as in Hindī. **Intensives** are common, and often drop the final *i* of the conjunctive participle. In other cases there is the usual change of *i* to *ē*. Thus:—

mōi gucā thā, he died.

sārā māl laṭāy hōṭā, all the property was squandered.

ḍō-gōwā, he went away (to a far country).
rākh-lō, put (me among thy hired servants).
hisab bāṇḍē-dīgā, he divided the share.

As examples of **Inceptives** we may quote:—

sē rōṇē lāgā, he began to dwell (with a man of that country).
bhōrnē lāgā, he began to fill (his belly).
hā mōrnē lāgā, I began to die, i.e. I am dying.

Other definite presents may be formed on the lines of the last example. Compare sentences Nos. 191, 192.

တၤ ဂၢ်ဃိဒါ " ကဲတဲ တဲတဲ ဒါကဲ
 ကဲတဲ ခဲ တဲကဲ တဲကဲ ဒါဒု တဲကဲ
 ကဲတဲ တဲကဲ ခဲ ဒါ " ဥဒု ဒါ
 ဒါကဲ ဝဲကဲ ကဲကဲကဲ ဒါကဲ "
 ဒါကဲ ကဲဒါ ကဲကဲ ဒါကဲ ဒါကဲ တၤ

ကဲကဲ ဥဒုကဲ ဒါကဲ ဒါကဲ ကဲ
 ဒါကဲ ကဲ ဒါကဲ ဒါကဲ " ကဲကဲ
 ဒါကဲ ကဲ "

ကဲကဲ ကဲကဲ တၤ ဒါကဲ ဒါကဲ
 ကဲကဲ ဒါကဲ ကဲ ကဲ ဒါကဲ ကဲ
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[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēkī-jōnē-rē dā hētē thiyē. Kānchhē-bētē āpnē-bāw-khē
One-man-of two sons were. By-the-younger-son his-own-father-to
 bolō, 'bāpū, mērē-bāndē hisab mā-khē dē.' Tēniyē
it-was-said, 'father, (of-)my-portion the-share me-to give.' By-him
 tīnī-khē hisab bāndē-diya. Thōrē-dinō-pāchhē kānchhē-bētē
them-to the-share was-divided-out. A-few-days-afterwards by-the-younger-son
 āpnā-bāndā hisam lē-rō (for lēi-rō) dūr-dēsō-khē dō-gōwā, hōr
his-own-portion share taken-having a-far-country-to it-was-gone-away, and
 āpnā māl khōi-khaṇḍāy-rō gōway-diya. Jōbē sārā māl
his-own property lost-squandered-having was-wasted. When all the-property
 laṭāy-hōtā, tōbē tēsī-dēsō-dā kāl pōrā, hōr sē tabē kangāl
was-spent-away, then that-country-in a-famine fell, and he then poor
 hō-gōn. Tēsī-dēsō-rē ēkī-jōnē-rē sāthī sī (for sē) rōnē lāgā.
became. That-country-of a-man-of with he to-remain begun.
 Tēniyē tēsī bāgrī-dā sūrtū jāgnē lāyā. Sē āpnā oṛā
By-him as-for-him the-field-in wine to-watch he-was-put. He his-own belly
 tīnī-rē chhāpē-chhilkē khāy-rō bhōrnē lāgā; hōr kōi tēsī
them-of abandoned-husks eaten-having to-fill began; and anyone to-him
 khāpē-khē nā dēō-thā. Jōbē tēsī hōs āyā, tō samā (for japā)
eating-for not giving-was. When to-him sense came, then he-said
 jē, 'mērē-bāw-rē itnē-nōkrō muktī rōṭī khāō dēō, hōr
that, 'my-father-of so-many-servants much bread eat (and) give-away, and
 hā ēthī bhūkhē mōrnē lāgā. Hā āpnē-bāpū-gē (or -khē) chāḍh hōr
I here by-hunger to-die began. I my-own-father-to may-go and
 bolū, "hai bāpū, māi tērē-āgē, Rām-jī-siti pāp kiya; hō
may-say, "O father, by-me of-thee-before God-with sin was-done; I
 tērā bēṭā hōlpē-khē nā oā. Mī bhī āpnē-nōkrō-dā
thy son calling-for not became. Me also thine-own-servants-among
 rākh-lō." Tōbē sī (for sē) āpnē-bāw-gē dōā. Hebhiyē dūr-kē thiyā,
put." Then he his-own-father-to went. As-yet distant he-was,
 sē tēs-rē-bāwē dekha. Taras khāy-rō, tēsī gōlē
he by-his-father was-seen. Compassion eaten-having, him on-the-neck

lāy-rō milā, hōr pāpē diyē. Tēs-rē-bētē bōlā,
applied-having he-was-met, and kisses were-given. By-his-son it-was-said,
 'hē hāpū, mō tērē-āgē Rām-jī-sēti pāp kiya, hō bōlnē-khē
 'O father, by-me of-thee-before God-with sin was-done. I calling-for
 tērā bētā nā hōā.' Tōhē bāwē āpnē-nōkrō-khē bōlā,
 thy son not became.' Then by-the-father his-own-servants-to it-was-said,
 'bōlō, āchhi bāmpā lēō, bāmpē-khē dēō; gūthi-dā chhālā, hōr
 'say, good clothes bring, for-clothing give; the-finger-on a-ring, and
 lātō-khē chhitrā dō. Khāw, pīō, māngal gāw; mērā bētā
 the-foot-for a-shoe give. Eat, drink, songs-of-joy sing; my son
 mōi-guwā-thā, giri jiwā; rāchē-gōwā (for gōā)-ihā, giri milā.' Tabē
 dead-gone-was, again lived; lost-gone-was, again was-got.' Then
 tēnyē khusī lāi.
 by-him rejoicing was-arranged.

Tēs-rā jēthā bētā bāgrī-dā thā. Jōbē
 Him-of the-elder son the-field-in was. When
 sī (for sē) ghōrō-rī (for rē) nērē āyā, tēnyē nāch-gitō sunē.
 he the-house-of near came, by-him dance-songs were-heard.
 Tō nōkrō bēdī-rō śayā, 'bōlō, kā uchhab
 Then a-servant called-having it-was-asked, 'say, what festival
 lāy-rākhā?' Tēnyē bōlā kē, 'tērā bhāyar āy-rōā,
 has-been-arranged?' By-him it-was-said that, 'thy brother come-has,
 tērē-bāwē tēs-rē rāji-khusī hōtnē-rī pāwan-chārī kōrī.' Tēnyē
 by-thy-father him-of safe-happy arriving-of a-feast was-made.' By-him
 mānō burā; tīs-rē-ghōrē-khē dāīwdā bhājā. Tēs-rā bāwā bāīdā
 it-was-thought bad; his-house-to entering he-refused. His father outside
 āyā, tēsī manāw. Bētē bōlā, 'bōlō, māū tērī tōl
 came, him remonstrated-with. By-the-son it-was-said, 'say, by-me thy service
 itnī-bōrsō kī; tērā hukam nā mōrā, tōē mī ik
 for-so-many-years was-done; thy order not was-transgressed, by-thee to-me one
 baktā hī nā dimā (for diya) jāiē hō āpnē-mitrō-sōgē khusī
 kid even not was-given by-which I my-own-friends-with rejoicing
 lāwdā. Jōbē tērā dūjā bētā āyā, jēniyē tērī māl
 might-have-arranged. When thy second son came, by-whom thy property
 kañjanī-rōrā-khē latāy-diyā, tāī tēsī-khē parāwan-chārī lāi.
 harlots-to was-squandered, by-thee him-for a-feast was-arranged.'
 Bāwē bōlā, 'hē bētā, tū mērā sāthī sōdā rōyā;
 By-the-father it-was-said, 'O son, thou my companion always remained;
 jō-kīē mī-gēchhē ōsdiyā, tērā ōsō. Hāmō khusī hōnē pōrō, ērō
 whatever me-to is, thine is. For-us happy to-be is-proper, because
 kē tērā bhāyar mūi-gōā-thā, sī (for sē) jiw-gōā; rāchē-gōā-thā, mīti-gōā.'
 that thy brother dead-gone-was, he alive-went; lost-gone-was, met-went.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTĪ Dialect.

SPECIMEN II.

ਚੰਨੇ ਗਾਭੁ ਜਾਘੇ ਗਾਭੁ ਨ ਗਾਭੁ
 ਭਾਘੇ ਜਾਘੁ ਖਾਘੁ ਨੇਠੇਤਾਨਾ ਭਾਘੁ
 ਖਾਘੁ ਨ ਤੇਘੁ.

ਭਾਘੇਤ ਚੰਨ ਘਾਘੇ ਘਾਘੁ ਗਾਘੁ
 ਘਾਘੁ ॥ ਚਾਘੇ ਭਾਘੁ ਗਾ ਘਾਘੁ ਨ
 ਘਾਘੁ ਘਾ ਘਾਘੁ ਤੇਘੁ ॥ ਘਾਘੇ ਘਾਘੁ
 ਘਾਘੇ ਘਾਘੇ ਤੇਘੁ ॥ ਘਾਘੇ ਤੇਘੁ ਘਾਘੁ
 ਚੰਨੇ ਘਾਘੁ ਘਾਘੇ ਗਾਘੁ ਗਾਘੁ
 ਘਾ ॥ ਘਾਘੇ ਘਾਘੁ ਘਾਘੇ ਘਾਘੁ

[illegible]

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

DHĀRTHĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērō	nāw	Mādhō,	Bāw-rā	nāw	Sādō,	jāt	Kanait,	rōpēālā
My	name	Mādhō,	Father-of	name	Sādō,	caste	Kanait,	inhabitant
gāw	Kōṭi-rā	ōsū.						
village	Kōṭi-of	I-am.						
Sāduē	mō-pādē	jhūṭhī	nālsō	dītī (for dittī).				Moē
By-Complainant	me-upon	false	complaint	was-given.				By-me
Sādu	nā	chhētā,	nā	hāmō-dā	kōjyā	ōā.		Hōmē
the-Complainant	not	was-beaten,	not	us-among	quarrelling	became.		We
ākī-ghōnē-pādē	dōā.	Tōthē	āw	pañchō	lē-rō	ghōnē-rī	sīō	
a-wall-upon	went.	There	I	assessors	taken-having	the-wall-of	foundation	
lāwnē	lē-gōā-thā.	Jōbē	hām	ghōnē-gē	pūjē,	tō	Sāduē	
to-mark	brought-had.	When	we	the-wall-to	arrived,	then	by-the-Complainant	
sōbī-khē	gālī	dī.	Jōbē	mī	tīpdā	dōrā,	sōbyē	
all-to	abuse	was-given.	When	to-me	beating	he-ran,	by-all	
chōraj	mānō,	āpnē-āpnē-ghōrō-khā	bhāgē.	Hō	hī	tai-dā		
amazement	was-felt,	each-his-own-house-to	fled.	I	also	him-from		
dōrē	pōrā	bhāgā.	Bhāgdē-bhāgdē	mērō	lāt	thōkurwā.		
in-fear	fallen	ran-away.	In-running-running	my	foot	was-hurt.		
Ghōrō-dā	tīn-dinō	bēsud	pōrā	rōhā.			Sāduē	
House-in	for-three-days	unconscious	fallen	I-remained.			By-the-Complainant	
thāpā	jē,	'mī-pādē	gālī-rī	tāi		pharādā.		
it-was-considered	that,	'me-upon	abuse-of	for		he-will-make-a-charge.'		
Nālsō	raknē (for rōknē)-rē (for rī)	khātrī	Sāduē	jhūṭhī	pharād			
Complaint	stopping-of	for	by-the-Complainant	false	charge			
kī.	Gālī	jō	mī-khē	dī,	tēs-rī	pharād	kōrwē.	
was-made.	Abuse	which	me-to	was-given,	that-of	charge	I-will-make.	
Sahī,	Sadhu (for Mādhō)	Bādū.						
Signed,	Mādhō	Bādū.						

SIRMAURĪ GIRĪPĀRĪ.

I. Vocabulary.—The Vocabulary of Girīpārī Sirmaurī contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan Languages spoken to the south and east. We have met a certain number of such words in the Pahārī languages spoken more to the east, such as Jaunsāri, Garhwālī and Kumaunī, and we shall meet many more in the Western Pahārī languages still remaining to be dealt with. As it is in Girīpārī that they first become a prominent feature of the Vocabulary of Sirmaurī, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khaśa language formerly spoken before the Rājput occupation of these hills, and, as will be seen subsequently, many of them give evidence of phonetic changes which would lead us to class the Khaśa languages with the Piśācha languages of the North-West Frontier—Shinā, Khōwār, Bashgalī Kāfir, etc.

āchī jānā, to be lost.

āglī, sin.

ājnā, to come.

aulāō, a shoe.

bāgnā, the foot.

bantya, beautiful.

bāñh, all, entire.

chhēwṛā, a man.

chhēwṛī, a woman.

chīn or *chōn*, three.

chīś, water.

chīśnā, to give.

chhōḷā, a son.

dēś, a day.

dōwnā, to go.

dhīṭū, a daughter.

dōnā or *dānā*, to run.

gāś, *gāśī*, *gēś*, or *gēśī*, up, upon.

hōrnī, to run.

hōfnā, to move, to go.

jhāgnā, to beat.

jhētnā, to see.

kā, a house, home.

khēch, a field.

lāt, the foot.

māḍāl, hair.

pānā, to cause to fall, used in compound verbs as the equivalent of the Hindi

ḍalnā.

pōrnā, to be proper, to be meet.

rigar, a servant.

sāḍnā, to commit (sin).

śānā, to ask.

śūṭnā, to run.

The verb *jānā*, to go, is also used, but principally in compound verbs. *Dēcnā* is generally employed when the idea is simply "going" used independently.

It should also be noted that the termination *tū* is often added to a noun without changing its meaning. Thus, *sūk-tū*, a pig; *chhēl-tū*, a kid; *dhi-tū*, a girl; *pāgē-tū*, a rope. This termination is always masculine, so that we have *āchhō* (not *āchhī*) *dhiṭū*, a good girl.

II. Pronunciation.—The spelling of Sirmaurī words is not fixed, and it is impossible to say whether, so far as the vowels are concerned, the following remarks indicate real changes of pronunciation or merely varieties of spelling. The remarks are entirely based on the specimens as they have been received, as no other materials are available.

The vowel *a* is pronounced like the *o* in 'hot.' In the local character this sound is indicated at random by *a* and by *o*. Thus, *jabē*, when pronounced *jōbē*, is sometimes written जवे and sometimes जोवे. In transliterating the *o*, when it is certain that it has the sound of *o*, is represented by *o*, not by *ō*. Thus, जवे is transliterated *jabē*, and जोवे by *jōbē*. Other examples are *dēśa* and *dēsō*, the oblique form singular of *dēs*, a country; *raā* and *rōā*, (he) remained; *ghar* and *ghōr*, a house; *mardā* or *mōrdā*, dying. Sometimes this *o* sound is broadened to *au*, as in *gharchē* (घरचे) or *ghaurchī* (घौरची), property. We shall see a similar broadening of the same sound in Kiūthālī, in which dialect *ghar*, a house, often appears as *gaurh*.

Very similarly *ā* and *ō* are interchangeable, as in *dūrkā* or *dūrkō*, distant; *dāyā* or *dōyō*, he ran. This is specially common in the case of nouns, including past participles which, in Hindī, end in *ā*, and in Western Pahārī in *ō*. In Sirmaurī such nouns usually end in *ā* but the substitution of *ō* is not at all uncommon. Thus, we have *bhūkhā*, hungry; but *śūnō*, gold; *āchhō*, good; *nāchhō*, dancing; and many past participles, such as *bōlā* or *bōlō*, said; *chhūṛā*, sent; *sūchō*, thought, and so on. In other Western Pahārī dialects, the two vowels, when final, are absolutely interchangeable.

There is a short *e*, sounded like the *e* in 'met.' This is sometimes written *i* and sometimes written *ē*. Thus, *tēsī*, him, is written both तिथो and तेथो. In such cases I shall transliterate *i* by *i*, but *ē*, when it represents *e*, by *ē*.

The vowels *e* and *i* are absolutely interchangeable. Thus, *ēki* or *iki*, oblique form of *ek*, one; *bhēṭnō*, *bēṭnō*, or *bīṭnō*, to find; *kāi* or *kāē*, towards. This is specially common in the case of feminine nouns which, in Hindī, end in *i*. Thus, *gharchī* or *ghaurchē*, property; *bār-bauchī* or *bār-bauchē*, fields; *āpnē ghaurchī*, for *āpnī gh*, his own property; *bēkē*, for *bīkī*, having sold; *bōṇī* or *bōṇē*, a sister. As examples of the reverse, in which *i* is used for *e*, we have *rigaṭō-rī* (for *-rē*) *sāthī*, with the servants; *itnī* (for *itnē*) *barsō*, for so many years.

The vowels *ō* and *ū* are similarly interchangeable. Thus the postposition of the ablative is sometimes written *dō* (sentences 104, etc.) and sometimes *dū* (ib. 231, 235, 237, 241).

As regards consonants, we may first note the frequent dropping of the letter *h* when initial. Thus, *hōṭnā* or *ōṭnā*, to go; *arin* (for *harin*), a deer; *hāmē* or *āmē*, we. When

a sonant consonant has aspiration the aspiration is liable to be dropped (as in the Piśācha languages). Thus, *bhēṭnō*, *bēṭnō*, or *biṭnō*, to find.

There is no doubt that the cerebral *ṇ* is as common as in the other Pahārī languages, but the dental *n* is almost always written in its place. I have not ventured to restore the cerebral letter when it would be expected. A curious instance of the writing of the cerebral *ṇ* is in the word *Paṇēsur*, a corruption of *Parmēsur*, God.

Two consonantal changes are noteworthy, as they are typical of the Piśācha languages. There are the change of *t* (derived from an ancient *tr*) to *ch*, as in *chin*, three, and *khēch*, a field, and the change of *d* to *j* as in *bēsūj* for *bēsūd(h)*, senseless, and *dālīj* for *dālīd*, poor. Especially interesting is the root *jhēṭ*, see, derived from the Prakrit *diṭṭha*. Here not only has the *d* been changed to *j*, but the aspiration of the *ṭh* has been transferred to it, and it has become *jh*.

The letter *s* is almost always changed to *ś*, pronounced like an English *sh*. Thus we have both *tisi*, and much more often *tēśi*, him, and *dēs*, a day, representing an older *divasa*. So also an original *ś* is preserved, whereas, in Hindī, it always becomes *s*. Thus, *śunō* (Hindī *sunā*), heard; *dēs* (Hindī *dēs*), a country. The Sanskrit *śh* (ॠ) also becomes *ś*, as in *mānaś* (Sanskrit *mānusha*), a man.

The letters *l* and *r* between two vowels are liable to elision, as in *pīṭulā*, or *pīṭuā*, I shall beat; *dōnā* (for *daur(a)nā*), to run; *pānā*, to cause to fall, for *pārṇā*. So also, an initial *r* is dropped in the phrase *āchī-gōā*, he was lost, for *rāchī-gōā*.

Consonants are sometimes transposed, as in *pīṭnā* or *ṭipnā*, to beat. With this we may compare the transfer of aspiration in *jhēṭ* for *jīṭh*, mentioned above.

NOUNS.

Gender and Case.

As in Dhārthī, masculine *tadbhava* nouns, which in Hindī end in *ā*, also usually end in *ā*, though a termination *ō* also occurs. Thus, while we have *chhōṭā*, a son, and *bāḍā*, a share, we have also words such as *śunō*, gold. These nouns form their oblique cases singular and the nominative plural in *ē*, as *chhōṭē-khē*, to the son, *chhōṭē*, sons. The oblique plural of these nouns is the same as the singular.

Other masculine nouns ending in consonants form the agent and locative cases by adding *ē*. Thus, from *mānaś*, a man, the agent is *mānē*, by a man, and from *ghōr*, a house, the locative is *ghōrē*, in a house. For the other cases of the singular, the oblique form is made by adding *a* (*ō*) or *ō* to the noun. Thus, *pōrdēsā-khē*, to a foreign country; *lālō-khē*, on the foot. The nominative plural is the same as the singular, as in *rigar*, servants, and the oblique plural is the same as the oblique singular, as in *rigarō-khē*, to the servants.

Masculine nouns ending in vowels other than *ā*, form the agent and locative singular by adding *ē*. Thus, *sādūē*, by the complainant (Specimen II).

Feminine nouns, which in Hindī end in *ī*, in Giripārī also end in *ī*, but, as explained under the head of pronunciation, this *ī* as often as not is written *ē*. Thus, in the first specimen, we have both *bār-bauchī* and *bār-bauchē*, fields. These and other feminine nouns appear to remain unchanged throughout the singular and the plural, except that they take *ē* in the singular agent and locative.

Case relations (excluding those of the agent and locative) are made with the aid of postpositions. The following are the more important.

Instrumental.—This case is usually treated like the agent, and takes *ē*. Sometimes it has the postposition *rē*.

Accusative-Dative.—*khē, ēkh, gē*, to or for; *rī (rē)-tāī*, for.

Ablative.—*dō (or dū)*, from.

Genitive.—*rā*.

Locative.—*dā, mē, mūjē*, in; *gēs, gēsī, gāsī*, on.

We may therefore thus decline *chhōfā*, a son:

	Singular.	Plural.
Nom.	<i>chhōfā</i>	<i>chhōfē</i>
Agent	<i>chhōfē</i>	<i>chhōfē</i>
Acc.	<i>chhōfā</i> or <i>chhōfē-khē</i>	<i>chhōfē, chhōfē-khē</i>
Instr.	<i>chhōfē</i>	<i>chhōfē</i>
Dat.	<i>chhōfē-khē</i>	<i>chhōfē-khē</i>
Abl.	<i>chhōfē-dō</i>	<i>chhōfē-dō</i>
Gen.	<i>chhōfē-rā</i>	<i>chhōfē-rā</i>
Loc.	<i>chhōfē-dā</i>	<i>chhōfē-dā</i>
Voc.	<i>hē chhōfā</i>	<i>hē chhōfē</i>

We may quote the following examples:—

Nominative.—*jēfhā chhōfā khēchō-dā thiyā*, the elder son was in the field.
ēkī chhēwṛē-rē dū chhōfē thē, there were two sons of a certain man.

Agent.—*kaṇchhē chhōfē āpnē bābā-khē bōlō*, the younger son said to his father.
(Here note that the oblique form of *bābā*, a father, is sometimes *bābā*, and sometimes *bāwē*.)

sādūē ērī jālsāji kī, the complainant has made a causelessly false complaint (Specimen II).

Accusative.—*ē rupayā ēs-khē dē*, give this rupee to him.

sūrṭū-rē chhārē śalēkrē khāy-rō, having eaten the husks left by the swine.

Instrumental.—*pāgēṭūē bān*, tie (him) with ropes.

chhēlṭū, jē-rē mō āpnē mītrō sāthē khuṣī lāwēdā, a kid, by means of which I might have rejoiced with my friends.

Dative.—*āpnē bābā-khē bōlō*, he said to his father.

mērē lāṭikh thōk lāgi, a blow happened to my foot (Specimen II).

pharādō rōknē-gē, for stopping the complaint (Specimen II).

For *rē-tāī*, see sentences 103, etc., where, as often happens, *rē* is written *rī*.

Ablative.—*kūē-dū chīs gārō*, draw water from the well.

In sentences 104, etc., the postposition is written *dō*.

Genitive.—Here *rā* becomes *rē* and *rī*, exactly as the Hindōstānī *kā* becomes *kē* and *kī*. But, as *ē* and *ī* are interchangeable, we often find *rī* instead of *rē* and vice versa. Examples are:—

mērē bāpā-ra nāw Sādō, my father's name (is) Sādō (Specimen II).

tēsī dēbō-rē īkī mānsō-rē sāth, with a certain man of that country.

āpūṛ rigarō-rī (for *-rē*) *sāthī* (for *sāthē*), with one of your own servants.

sūṛfū-rē chhārē salēkrē, the abandoned husks of the swine.

tēs-rī pīlhē-gāsi jin pāṛō, put the saddle on his back.

In the second specimen *is-kē* (for *is-kī*) *nālīsh*, a complaint of this, is evidently borrowed from Hindī.

Locative.—The termination *dā* of the locative is also an adjective like *rā*, agreeing with the thing which is on, as *rā* agrees with the thing possessed. Thus:—

tēsi dēsa-dā ghātā āyā, a famine came in that land.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house?

jō ghar-gharchē mērē bāḍē-dā ājō, the house-property (fem.) which comes in my share.

Examples of other postpositions of the Locative are:—

gāic Kōṭī-mē rōṭū, I live in village Kōṭī (Specimen II).

nā āpō-mūjē tipayē-ghūlayē, we did not quarrel among ourselves (Specimen II).

Sādūē mō-gēs ēri jālsājī kī, the complainant made a causelessly false complaint on me (Specimen II).

mō-gēsē (for *-gēsi*) *gālī dēṇē-rī pharād karnī*, a complaint of giving abuse will be made upon me (Specimen II).

tēs-rī pīlhē-gāsi jin pāṛō, put the saddle on his back.

Note that here *pīlhē* itself is in the locative.

ghōrē hōḍā bhājā, he refused to go into the house.

Vocative.—

hē bābā, O father, (I have sinned).

hē chhōṭā, O son, (thou art ever with me).

Adjectives.—The rules are as in Hindī. Adjectives in *ā* (or *ō*) take *ē* in the masculine plural, and in the oblique cases of the singular they take *ī* (or *ē*) in the feminine.

Comparison is also made as in Hindī. Thus:—

tēs-rā dādā tēs-rī dādī-dū lābā sa, his brother is taller than his sister.

Note that the numeral *ēk* has an oblique form *ēkē* (or *ēkī*) or *īkē* (or *īkī*), as in *ēkī chhēvṛē-rē*, of a certain man (there were two sons); *tēsi dēso-rē īkī mānsō-rē sāth*, with a certain man of that country.

PRONOUNS.

There is a good deal of confusion in the use of the **Personal** pronouns in the specimens. The following appear to be the forms:—

FIRST PERSON.

	Singular.	Plural.
Nom.	<i>hāicē, āic, ā, mō.</i>	<i>hāmē, āmē, hāwē.</i>
Agent	<i>mō, mō, māi, mā, mā, māi.</i>	<i>hāmē, āmē.</i>
Obl.	<i>mō, mō, māi, māi, mā.</i>	<i>hāmē, āmē.</i>
Gen.	<i>mērā.</i>	<i>āmērā.</i>

SECOND PERSON.

	Singular.	Plural.
Nom.	<i>tū, tũ.</i>	<i>tũē.</i>
Agent	<i>tāē, tōī, tã.</i>	<i>tũē.</i>
Obl.	<i>tũ, tō.</i>	<i>tāmũ.</i>
Gen.	<i>tērã, tēārã, tuākã.</i>	<i>tumrã, tuārã.</i>

Of the above, the Agent forms *maũ, mã, maĩ, tã, ãmẽ* and *tũē* (plur.) will be found in the List of Words (Nos. 185 ff.); and *ãu, ãmẽ, ãmrã, tũ, tēārã, tuākã, tũē* (nom. plur.), *tuārã*, and *tumrã* in Nos. 14 and ff. The following are examples of the other forms:—

- hãwẽ õrẽ lãwdã nãgã-thã*, I had gone to fix the boundary (Specimen II).
ã tērã chhõfã bõlnẽ jõgã nã rãã, I am not worthy to be called thy son.
mõ bhũkhã mórdũ lãgẽ rãã, I am dying of hunger.
mõ sãdũ nã jhãgã, I do not beat the complainant (Specimen II).
mõ ãglĩ sãdĩ, I have committed sin.
sãdũẽ mõ-gẽs õrĩ jãlsũjĩ kã, the complainant has made a causelessly false charge upon me (Specimen II).
jõ mõ-khẽ asõ, what is to me (is thine).
mõ bĩ ãpãgẽ rĩgãõ-rĩ sãthĩ rĩgãõ thõ, make me also a servant with thy servants.
sẽ mũ dẽ, give that (share) to me.
mũkh jõ gãlĩ diltĩ, the abuse which was given to me (Specimen II).
mẽrẽ bãbã-rẽ itnẽ rĩgãõ as, there are so many servants of my father.
jõbẽ hãmẽ sã-kãẽ hõfẽ, when we arrived near the boundary (Specimen II).
hãwẽ khũsĩ hõnã põpõ, it is proper for us to rejoice.
sãdũẽ hãmẽkh gãlĩ diltĩ, the complainant gave abuse to us (Specimen II).
tũ mã sãthẽ dẽyã rãã, thou art always with me.
tũẽ sẽ kas-dũ gĩnã, from whom didst thou buy that?
tõĩ mũ chhẽltũ bĩ nã diltõ, thou didst not even give a kid.
sẽ tã-khẽ thõĩ-thõ, (whatever is mine) that was kept for thee.
tērã chhõfã pũjã, thy son arrived.
tãmũ-dẽ pãchhẽ kas-rã chhõfã ãj, whose boy comes behind you?

The **Demonstrative** pronouns, which are also employed as pronouns of the 3rd person, are:—

- ẽ*, he, she, this; sing. obl. *ẽs* (or *ẽs*): plural, *ẽ*, obl. *ĩn* or *ĩnĩ*.
sẽ, or *sẽ-jẽ*, he, she, that; ag. *tẽnẽ, tĩniyẽ* or *tẽnyẽ*; obl. *tẽs* (or *tẽs*), *tẽsĩ* (or *tẽsĩ*), *tĩsĩ* (or *tĩsĩ*); plur. *sẽ*; ag. *tẽniẽ*; obl. *tĩn* or *tĩnĩ*.

The forms with *n* (*ĩn, ĩnĩ, tẽnẽ, tĩniyẽ, tẽnyẽ, tẽniẽ, tĩn* and *tĩnĩ*) should all probably have cerebral *n*, but this distinction is not observed in writing. The forms with *s* (*ẽs, tẽs, tẽsĩ, tĩsĩ*) should all probably have *s*, but in the same way, no distinction is made in writing.

Examples of these pronouns are:—

- ẽ rupayã ẽs-khẽ dẽ*, give this rupee to him.
ẽs ghõrẽ-rẽ kã umar sã, how old is this house?
sẽ fĩr-gãkĩ bãchẽ chãr sã, he is grazing cattle on the hill.

sē mū dē, give that to me.

tēnyē āpūā bāḍā bēkē-chīkī pāyā, he sold and gave away his share.

tōhē tīniyē sūchō, then he considered.

tēs-rē bābē sē jhētā, his father saw him.

tēsī dēśa-dā ghātā āyā, in that country a famine came.

tīsī kīyē bī nā dēndā-thā (anyone) was not giving anything to him.

There are possibly (and probably) feminine forms of the above pronouns, but no examples have been noted in the specimens.

The **Reflexive** pronoun *āpū* or *āpō* has its genitive *āpūā*, and its oblique plural *āpō*. Thus :—

jōbē āpūā bāḍā lai pāyā, when (the younger son) had got his own share.

nā āpō-mūjē tīpayē-ghūlayē, we did not fight amongst ourselves (Specimen II).

The **Relative** pronoun is *jō*, who, agent *jēnyē*. The oblique singular is probably *jēś*, but no example occurs. We have :—

jō mō-khē asō, what I have (is thine).

jō ghar-gharchē bār-bauchē mērē bāḍē-dī ajō, the property, fields, etc. which come into my share.

jēnyē tērī garwēchī khalāi, (he) who caused thy property to be devoured.

The correctness is very doubtful of :—

jō-rē mō āpūē mitrō sāthē khukī lāudā, (a kid) with which I might have rejoiced with my friends. We should expect *jēś-rē*.

The **Interrogative** pronouns are *kunē*, who? and *kā*, what? The agent of the former is probably *kunē*, but no examples occur in the specimens. The oblique form is *kas* (*kōs*), as in *tāmū-dē pāchhē kas-rā chhōḍā āj*, whose boy comes behind you? *tūē sē kas-dū gīnā*, from whom did you buy that? For *kā* we have :—

kā asō, what is it?

tumrā kā nāic sa, what is your name?

There are no examples of the oblique form of *kā*.

kōi is 'any one,' 'some one,' and

kīyē is 'anything,' 'something.'

tīsī kīyē bī nā dēndā-thā, to him (anyone) was not giving anything.

VERBS.

Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Singular.	Plural.
1. <i>sū</i> or <i>sā</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
2. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).
3. <i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>)	<i>sa</i> , <i>sō</i> , <i>as</i> (<i>ōs</i>), <i>asō</i> (<i>ōsō</i>).

It will be observed that *sa* (or *sō*), *as* (or *ōs*), or *asō* (or *ōsō*) can be used for any person of either number, and are the only forms for every person except the first person singular. It is most probable that *asō* and *ōsō* should be pronounced *assō* and *ōssō*, after

the analogy of other Western Pahārī dialects, but the written character of the specimens makes no distinction between single and double letters.

The past (I was, etc.) is *thā* (*thō*) or *thiyā* (or *thiyō*), plural *thē*; feminine (both numbers) *thi*.

Examples of the Verb Substantive are :—

tumrā kā nāw sa, what is your name ?

mērē bēhā-rē itnē rigay as, jō muklī rūṭi khānē-dēnē-khē asō, how many servants are there of my father, so that there is for eating and giving much bread.

tēārē bāwē-rē ghar-dē kētē chhōṭē sa, how many sons are there in your father's house ?

abyē sē dūrkō thiyā, he was yet afar off.

ēkī chhēwō-rē dū chhōṭē thē, of a certain man there were two sons.

sē tū-khē thōi thō, that was kept for thee.

Instead of *sā*, etc. we often find *raā* or *rōā*, remained, used in the sense of 'I am,' etc., as in *ā tērā chhōṭā bōlnē jōgā nā rōā*, I am not worthy to be called thy son. In the repetition of the phrase, we have *hōā*, became, used in the same sense.

From the verb *hōnā* or *ōnā*, to become, we have the past tense *hōā* or *ōā*, as above.

Active Verb.—The **Infinitive** or **Verbal Noun** is no doubt formed, as in other cognate languages by adding *nā* (or *nō*) to the root, but as, in writing, distinction is seldom made between *n* and *ñ*, this always appears in the specimens as *nā* (or *nō*). Thus, *pīṇā*, or *pīṇō* (for *pīṇā*), to beat. If the root of the verb ends in *ḍ*, *ḍh*, *ṣ*, *r*, or *ṛ*, the termination *nā* would, as usual, be correct.

The oblique form of this infinitive ends in *nē* (for *nō*). Examples are :—

tēkī dēsō-rē ikī mānō-rē sāth rōnē lāgā, he began to dwell with a man of that country.

muklī rūṭi khānē-dēnē-khē asō, there is much bread for eating and giving away.

nāchnō kūnō, he heard dancing.

pharādō rōknē-gē, in order to stop the claim (Specimen II).

The **Present Participle** is formed by adding *dā* (or *dō*) to the root, as in *pīḍā*, beating. If the root ends in a vowel, an *n* is inserted, as in *dēndā*, giving, *ōndā*, becoming. In the specimens, this participle is sometimes employed as an infinitive of purpose, as in *ghōrē hōṭdā bhājā*, he refused to go into the house; *hāwē ṣrē tāwdā nōyā-thā*, I had gone to fix the boundary. This idiom is very common in all Western Pahārī dialects. For the ordinary sense of the participle, we have :—

jabē mū-kāi-khē ṭipdā dōyō, when he ran, beating, in my direction (Specimen II).

Here we may note the verb *ṭipnā*, to beat, the same word as *pīṇā*, with the consonants transposed (see remarks on pronunciation, above).

The **Past Participle** is formed by adding *ā* (or *ō*) to the root, as in *pīṭā*, beaten. There are the usual irregular past participles. We may quote :—

karnā, to do
dēnā, to give
lēnā, to take
jānā, to go
ājnā, to come
marnā, to die
laggnā, to be attached

Past Participle,

kīyā
dittā
littā
gōā or *gēyā*
āyā
muā
lāgā

A **Future Passive Participle** is the same in form as the Infinitive, as in *pharād karni*, a claim is to be made, i.e. will be made (Specimen II).

The **Conjunctive Participle** is formed by adding *i* (*ē*) (or, after *ā*, *y*) to the root. Thus, *pīṭi*, having struck; *khāy*, having eaten, but this form is reserved for compound verbs. When used as an ordinary conjunctive participle, the suffix *rō* is added, as in *sūrfū-rō chhārē salēkrē khāy-rō*, having eaten the husks left by the swine. In *hōri-dē-rō*, having run, we have a compound verb, *dē-rō* meaning 'having given.'

Another form of the conjunctive participle ends in *iyā*, as in *ōiyā*, having become; *pīṭiyā*, having beaten; and with this we may probably connect *bōjyē*, having arisen (he went to his father), and *bādyō*, having divided; *bēdyō*, having called (a servant, he asked him). It may, however, be noted that Sindhi also forms a conjunctive participle by adding *yō*.

A kind of **Continuative Participle** appears to exist in *hādrē-yāḍā*, while going (Specimen II), a form which I am unable to explain.

The second person singular of the **Imperative** is the same as the root, and the plural adds *ō*.

Thus:—

dē, give thou me (the share); *dēō*, give ye (beautiful clothes).

The **Old Present**, used chiefly as a present subjunctive, is thus conjugated:—

I may strike, etc.

Singular.	Plural.
1. <i>pīṭū, pīṭē</i>	<i>pīṭū, pīṭē</i>
2. <i>pīṭē</i>	<i>pīṭē, pīṭ</i>
3. <i>pīṭ, pīṭē, pīṭō</i>	<i>pīṭē, pīṭ</i>

It will be observed that *pīṭē* may be used for any person of either number.

Examples are:—

gāw Kōṭi-mē rōṭū, I dwell in the village of Kōṭi (Specimen II).

jō ghar-gharohē bāṭ-bauchē mērē bāḍē-di ājō, the property, etc. which comes into my share.

tāmū-dē pāchhē kas-rā chhōṭā āj, whose boy comes behind you?

hāwē khuṣi hōnā pōrō, it is proper for us to rejoice.

The **Future** is conjugated as follows:—

Singular.	Plural.
1. <i>pīṭulā, pīṭūḍē, or pīṭwā</i>	<i>pīṭulē</i>
2. <i>pīṭelā, pīṭlā</i>	<i>pīṭelē, pīṭlē</i>
3. <i>pīṭlā</i>	<i>pīṭlē</i>

Examples are:—

āpnē bāwē āgē ōṭūḍē hōr bōlūḍē, I will go before my father, and will say.

nālīs kōricā, I will make a complaint (Specimen II).

The **Present** is formed by suffixing the present tense of the verb substantive to the Old Present. Thus:—

I strike, etc.

Singular.	Plural.
1. <i>pīṭū ṣū (or sa)</i>	<i>pīṭū (or pīṭē) sa</i>
2. <i>pīṭē sa</i>	<i>pīṭē (pīṭ) sa</i>
3. <i>pīṭ (or pīṭē) sa</i>	<i>pīṭē (pīṭ) sa</i>

Similarly we have :—

I go, etc.

	Singular.	Plural.
1.	<i>ḍēwā sū</i>	<i>ḍēwē sa</i>
2.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>
3.	<i>ḍēwē sa</i>	<i>ḍēwē sa</i>

As an example, we have :—

sē tīr-gāśī bāchē chār sa, he is grazing cattle on the top of the hill (sentence 229).

mērā bābā tēs chhōfē ghara-dā raā (for raō) sa, my father lives in that small house (sentence 233).

A **Definite Present** is formed with the past or perfect tense of *lāgē* (or *lāgi*) *rōnā* added to the present participle, as in :—

mōrdā lāgē raā, I am dying (of hunger).

āw pīḍā lāgē raā sū, I am beating (List No. 191).

The **Imperfect** is formed by suffixing *thā* (or *thō*), the past tense of the Verb Substantive, either to the Old Present or to the Present Participle. Thus :—

āw pīḍū thā, I was striking (List No. 192).

ōjrā bhōrō thā, he was filling his belly.

sē tō-khē thōi (for thōē) thō, that was being kept for thee. In this sentence *thōi* exactly corresponds to the Kāshmīrī *thōw*.

tīsī kiyē bī nā dēndā-thā, (anyone) was not giving anything even to him.

The **Past** tense requires no remarks. It is made from the Past Participle, exactly as in Hindī.

Similarly the **Perfect** and **Pluperfect** are made exactly as in Hindī, e.g.—

bōthā sa, he is seated, he has sat, in sentence 230, and

muā-thā, he had died.

The **Passive** is formed with *jānā*, as in Hindī. See List of Words Nos. 202-204.

Causal Verbs are made as in Hindī. As an irregular, we may quote *khalānā*, to cause to eat (in the phrase, "thy son who devoured thy living among harlots").

Compound Verbs do not require much notice. **Intensive** compounds are formed with the conjunctive participle in *i*, as in *āchī-jānā*, to be lost.

In these compounds, the verb *pānā*, to cause to fall, is used when in Hindī we should use *ḍālnā*. Thus, *lāi pāyā*, he took away completely; *bēkē (for bikī) chīsī pāyā*, he sold and gave away, and so on.

Inceptives are formed as in Hindī. *Rōnē lāgā*, he began to dwell. Note the long *ā* in *lāgā*, which is the past participle of *laggnā*, with a short *a* and doubled *g*.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN I.

एकौ छेवड़े रे दू छोटे थे । कणछे छोटे आपणो बाबा खे बोली जे जो घरघरचे बाड़वौचे मेरे बाँडे दी आजो से मूँ दे । तेन्ये आपणो घरघौरचौ बाड़वौचौ दूइने छोटे बाँड्यो दिती । कणछे छोटे जीवे आपणा बाँडा लई पाया तो पोरदेश खे दूरका होटा । तेन्ये आपणा बाँडा वेके चौशी पाया । जवे आपणा बाँडा खोलथेरी पाया तो तेशी देश दा घाटा आया । से दालिज खंखामाली हो गोआ । तेशी देशो रे ईकी मानशो रे साथ रोने लागा । तेशी मानशे तिसी खेचो दा सूरटू चाराई खे छाड़ा । सूरटू रे छाड़े गलेकड़े खाय रो ओजरा भोरो था । होर तिसी कीये बी ना देंदा था । तोवे तिनिये सूँचो जे मेरे बवा रे इतने रीगड़ अस जो मुकती रुटी खाने देने खे असो । मीं भूखा मोरदा लागे रआ । आपणो बावे आगे ओटूँ होर बोलूँ मो तेरे आगे होर राम जी आगे आगली साँडी । आँ तेरा छोटा बोलने जोगा ना रोआ । मो बी आपणो रीगड़ो रो साथी रीगड़ ठो । होर बोज्ये आपणो बावे काँई होटा । अज्ये से दूरको थिया तेसरे बावे से भेटा । तेसी घिन वेदन लागी । होड़ीदेरो कुमड़ाई पाया होर पोकटी दिती । छोटे बोला हे बाबा मो तेरे आगे आगली साँडी । तेरा छोटा बोलने जोगा ना होआ । तेन्ये आपणो रीगड़ो खे बोला जे तेसी वानव्या परावा देखो । गूठी खे छाप होर लातो खे औलाओ देखो । खाव पीवे राजी हो की मेरा छोटा मूआ था जीवो गोआ । आँची गोआ भेटो गोआ ॥

तेस रा जेठा छोटा खेचो दा थिया । जवे से घर रे नेड़े पूजा होर गीत व नाचनो शूणो तो रीगड़ बेद्यो शायो के का असो । तेन्ये तेसी बोला जे तेरा दादा आया । तेरे बावे तेस रे राजी खुशी बीटने पूजने रे ताँई खाने री आदरो की । से रुशवा । घोर होठदा भाजा । तेस रा बाबा

बाइँडा आया तेसी सरचा परचाओ । छोटे बोली मों तेरी इतनी बोरसो
 टोहल की । तेरा बोल मानो । तोइँ मूँ छेलटू बी ना दित्तो ज रे मों
 आपणे मितरो साथे खुशी लाँवदा । जवे तेरा छोटा पूजा जेन्ये तेरी गरवेची
 राँडो छेवड़ी खे खलाई तोइँ तेस री आदरो दित्ती । बावे बोली हे छोटा
 तू म साथे देखा रोआ । जो मो खे असो से तो खे थोइ थो । हाँवे खुशी
 होना पोड़ी केथ के तेरा दादा मू गोआ था जी गोआ । आँची गयो धियो
 बेटा गयो ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN I.

Ēki-*chhōwrē-rē* dū *chhōtē* *thē*. *Kaṇchhē-chhōtē* āpnē-bābā-khē *bōlō*
One-man-of two sons were. By-the-younger-son his-own-father-to it-was-said
jē, 'jō ghar-gharchē hār-bauchē mērē-bāḍē-dī ājō, sē mū dē.' Tēnyē
that, 'what house-property fields-etcetera my-share-in comes, that to-me give.' By-him
āpnē ghar-ghaurchī hār-bauchī dāinē-chhōtē bāḍyō ditti.
his-own house-property fields-etcetera (to-)both-sons having-divided were-given.
Kaṇchhē-chhōtē jōbē āpnā bāḍā laī-pāyā, tō pōrdēśa-khē
By-the-younger-son when his-own share was-taken-completely, then a-far-country-to
dūrkā-hōtā. Tēnyē āpnā bāḍā bēkē-chīśī-pāyā. Jabē āpnā
far-away-he-went. By-him his-own share was-sold-given-completely. When his-own
bāḍā khōlthērī-pāyā, tō tēśī-dēśa-dā ghātā āyā. Sē
share was-squandered-completely, then that-country-in a-famine came. He
dālij khānkhamālī hō-gōā. Tēśī-dēśō-rē īkī-mānsō-rē sāth rōnē
poor left-without-eating became. That-country-of one-man-of with to-remain
lāgā. Tēśī-mānsē tisi khēchō-dā sūrtū chārāi-khē chhārā.
he-began. By-that-man as-for-him the-field-in swine feeding-for he-was-sent.
Sūrtū-rē chhārē śalēkrē khāy-rō ōjra bhōrō-thā, hōr tisi
The-swine-of abandoned husks eaten-having the-belly he-filling-was, and to-him
kiyē bī nā dēndā-thā. Tōbē tūiyē sūchō jē,
anything even not he-giving-was. Then by-him it-was-thought that,
'mērē-bābā-rē itnē rīgar as, jō muktī rūṭī khānē-dēnē-khē
'my-father-of so-many servants are, so-that much bread eating-giving-for
asō. Mō bhūkhā mōrdā-lāgē-raā. Āpnē-bāwē āgē ōṭūē hōr bōlūē,
is. I hungry dying-am. My-own-father before I-will-go and I-will-say,
"mō tērē āgē hōr Rām-jī āgē āglī sūḍī. Ā tērā chhōtā
"by-me of-thee before and God before sin was-committed. I thy child
bōlnē jōgā nā rōā. Mō bī āpnē-rīgarō-rī sāthī rīgar
to-say worthy not remained. Me also thine-own-servants with a-servant
thō." ' Hōr bōiyē āpnē-bāwē kālī hōtā. Ahyē sē dūrkō
make." ' And having-risen his-own-father to he-went. Yet he distant

thiyā, tēs-rē-bābē sē jhētā. Tēsī ghin-bēdan lāgī. Hōri-dē-rō
was, by-his-father he was-seen. To-him pity-pain was-attached. Run-having
 kumrāi-pāyā, hōr pōkti ditti. Ohhōtē bolā, 'hē
he-was-embraced-completely, and kiss was-given. By-the-son it-was-said, 'O
 bābā, mō tērē agē agli sādī. Tērā chhōtā bōlnē jōgā
father, by-me of-thee before sin was-committed. Thy son to-say worthy
 nā hōā.' Tēnyē āpnē-rigarō-khē bolā jē, 'tēsī bāntyā
not (I)-was.' By-him his-own-servants-to it-was-said that, 'to-him beautiful
 parawā dēō. Gūthī-khē chhāp hōr lātō-khē aulāō dēō. Khāō-piwē rāji
suit give. Finger-to ring and feet-to shoe give. Eat-drink happy
 hō, kē mērā chhōtā muā-thā, jīwō-gōā; āchi-gōā, bhētō gōā.
be, because my son dead-was, alive-went; lost-went got went.'

Tēs-rā jēthā chhōtā khāchō-dā thiyā. Jabē sē ghara-rē
Him-of the-elder son fields-in was. When he the-house-of
 nērē pūjā, hōr gīt wa nāchnō sūnō, tō rigar
near arrived, and song and dancing was-heard, then a-servant
 bēdyō sāyā kē, 'kā asō?' Tēnyē tēsī bolā
having-called it-was-asked that, 'what is?' By-him to-him it-was-said
 jē, 'tērā dādā āyā. Tērē-bābē tēs-rē rāji khuśī
that, 'thy brother came. By-thy-father him-of happy joyful
 bītnē-pūjnē-rē tātī khānē-rī ādrō kī.' Sē rūśwā,
meeting-arriving-of for eating-of respect was-made.' He became-angry,
 ghōrē hōtdā bhājā. Tēs-rā bābā bāidā āyā, tēsī
in-the-house going refused. Him-of the-father outside came, him
 sarehā-parchāō. Chhōtā bolō, 'mō tērī itnī bōrsō
remonstrated-with. By-the-son it-was-said, 'by-me thy so-many years
 tōhal kī. Tērā bōl mānō. Tōl mū chhēltā hī nā
service was-made. Thy word was-obeyed. By-thee to-me a-kid even not
 dittō, jē-rē mō āpnē-mitrō sāthē khuśī lāwdā.
was-given, which-by I my-own-friends with rejoicing might-have-celebrated.
 Jabē tērā chhōtā pūjā, jēnyē tērī garwēchī rādi-chhēwri-khē
When thy son arrived, by-whom thy property harlot-girls-for
 khalāi, tōl tēs-rī ādrō ditti.' Bābē
was-caused-to-be-devoured, by-thee him-of respect was-given.' By-the-father
 bolō, 'hē chhōtā, tū mā sāthē dēsyā rōā. Jō mō-khē
it-was-said, 'O son, thou me with always remainedst. What me-to
 asō, sē tō-khē thōi-thō. Hāwē khuśī hōnā pōrō, kēth-kā
is, that thee-for being-kept-was. We rejoicing to-be it-is-proper, because
 tērā dādā mū gōā-thā, jī-gōā; āchi gēyō-thiyō, bētā gēyō.
thy brother dead gone-was, alive-went; lost gone-was, got went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

SPECIMEN II.

मेरा नाव माधो । मेरे बाप-रा नाव सादो । जात कोनेत । गाँव
कोटी मे रोज़ ॥

सादूण मौ गेश एरी जालसाजी को । मौ सादू ना भाँगा ना आपो
मूँजे टीपये घूलये । हाँवे आपणे दाइचारे ओड़े लावदा नाया था । जोवे
हामे मौ काँए होटे तवे सादूण हामेख गाली दिती । जवे मूँ काँई खे
टीपदा दोयो सोवे जोने चोरज मानो । आपणे आपणे का खे होटे हाडरे
यूँडा दायो दायो दायो मेरे लतिख ठोक लागी । आपणे घेरे चीन देशे
वेशूज रोआ । सादूण सूँचो जो मौ गेशे गाली देणे री फराद कारनी ।
फरादो रोकने गे तेने एरी नालिश को । मूँख जो गाली दिती इसके
नालिश कोरवा ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (SIRMAURĪ).

GIRĪPĀRĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

SPECIMEN II.

Mērā nāw Mādhō, Mārē-bāpa-rā nāw Sādō. Jāt Kōnēt.
My name Mādhō. My-father-of name Sādhō. Caste Kanēt.
 Gāw-Kōṭī-mē rōṭ.
Village-Kōṭī-in I-dwelling.
 Sādūē mō-gēs ēri jālsājī kī. Mō
By-the-complainant me-upon causeless forgery was-made. By-me
 sādū nā jhāgā; nā āpō-mūjē ṭipayē-ghūlayē.
the-complainant not was-beaten; not ourselves-among were-quarrels-etcetera-made.
 Hāwē āpnē-dāichārē ōrē lāwdā nāyā-thā. Jōbē hāmē
I (with-)my-own-brethren the-boundary (to-)fixing gone-was. When we
 sī-khē hōṭē, tabē sādūē hāmēkh gālī ditti.
the-boundary-near arrived, then by-the-complainant us-to abuse was-given.
 Jabē mū-kāl-khē ṭipdā dōyō sōhē-jōnē chōraj mānō.
When my-direction-to beating ran by-all-people astonishment was-experienced.
 Āpnē-āpnē-kā-khē hōṭē, hādrē-yūḍā dāyō-dāyō-dāyō mērē-lātikh
Our-own-our-own-homes-to we-went, while-going running-running-running my-foot-to
 thōk lāgi. Āpnē-ghōrē chīn-dēsē bēsūj rōā.
a-blow happened. In-my-own-house for-three-days senseless I-remained.
 Sādūē sūchō jō 'mō-gēsē gālī dēpē-rī pharād
By-the-complainant it-was-thought that 'me-upon abuse giving-of claim
 kārni.' Pharādō rōknē-gē tēnē ēri nālīs kī.
will-be-made.' The-claim stopping-for by-him a-causeless complaint was-made.
 Mūkh jō gālī ditti is-kē nālīs kōrwā.
Me-to what abuse was-given that-of complaint I-will-make.

BISSAU.

The State of Jubbal lies to the north-east of the State of Sirmur, and like that State has Jaunsār-Bāwar on its immediate east.

Over the greater part of Jubbal—in Jubbal proper—the local dialect is reported to be called Bissau, after one of the Parganas of the State. In the rest of the State, to the north, the dialect is reported to be Barāri. The figures for these two dialects, based on the Census of 1891, are reported to be as follows:—

Bissau	17,459
Barāri	3,898
Other languages	55
Total population of Jubbal (1891)	21,412

In the Census of 1901, the total population of Jubbal was shown as 22,242, of whom 21,997 spoke Western Pahārī, the dialects not being defined.

Of the two dialects, Bissau and Barāri, the latter is a form of Kiūthālī, and will be described later on (pp. 599 ff.). Here we are only concerned with Bissau.

As specimens of Bissau, I give the usual list of words on pp. 531 ff. and also a short extract from the version of the Parable. These will show that Bissau is identical with Giripārī. It will be seen that there are only a few differences of spelling, such as *chhōafā* for *ohhōfā*, a son. We may also observe that, in this specimen the cerebrals *ṣ* and *ḷ* are carefully written where they occur.

एकी मांछेरे दुई छोचटे धिये । काणछे छोचटे आपणे बावे खे लिखो
जे ए बाबा जो मेरा बाँडा पड़ तेई मूँ ओरा दे । तेणिये आपणे बाँडी घरचे
बरोबर दुई बाँडे दे बाँडे । काणछे छोचटे ज आपणा बाँडा बाँठ लये पा त
एकी दूर देश दा डेवा । जू-कीये तेस कीं थो बाँठ खरची । ज तेई बाँठ
खरची चुका तेथा पड़ा काळ । से गोइया दोळिज । तेणे तेस देश रे एकी
वसण साथे साथ कियो ॥

TRANSLITERATION AND TRANSLATION.

Ēkī-mānchhē-rē	duī	chōatē	thiyē.	Kānchhē-chhōatē	āpnā-bāwē-khē
One-man-of	two	sons	were.	By-the-younger-son	his-own-father-to
likhō	jē,	'ē	bābā,	jō	mērā bāḍā paṛa tēī mū ōrā
it-was-written	that,	'O	father,	what	my share falls that to-me here
dē.	Tēniyē	āpnē-bāḍī-gharchē	barōbar	duī-bāḍē-dē	bāḍē.
give.	By-him	his-own-share-property	equally	two-shares-in	was-shared
Kānchhē-chhōatē	ja	āpnā bāḍā	bāṭh	layē-pā,	ta ēkī-dūr-dēśa-dā
By-the-younger-son	when	his-own share	all	was-taken,	then a-far-country-in

dēwā. Jū-kiyē tēs-kō thō bāth kharchō. Ja tēl bāth
he-went. Whatever him-near was all was-spent. When he all
 kharchi-chukā, tēthā parā kāl. Sē goiyā (for gōā) dālij.
had-spent-completely, there there-fell a-famine. He went poor.
 Tēpē tēs-dēśa-rē ēki-basā sāthē sāth kiya.
By-him that-country-of a-diceller with accompanying was-done.

BAGHĀṬĪ.

The Baghāṭī form of the Simla Hill dialects centres round the State of Baghat. It is also spoken in the Pinjaur and Dharampur Thānās of the State of Patiala, immediately to the south and south-east of Baghat, in the States of Bija and Kuthar to its east, and in the Bharauli Pargana of the Simla District to its north. To its east the dialect is the Sirmauri of the State of Sirmaur, to its north the Kiūṭhali of the Śrinagar Thānā of Patiala, to its west the Haṇḍūri of Mailog, and to its south the Western Hindī of Ambala.

The number of its speakers is as follows:—

Baghat	7,337
Patiala	6,000
Simla (Bharauli)	4,000
Kuthar	3,789
Bija	1,069
TOTAL	22,195

Of the above figures those for Patiala and Simla (Bharauli) are only rough estimates, as no separate figures are available for these tracts.

Baghāṭī is closely allied to Sirmauri. Its principal point of difference is the universal use of the letter *ā* as the termination of the oblique form of nouns ending in consonants, and the use of *dē* instead of *dō* or *dā* as the postposition of the ablative. There are many other minor points of difference, but these are the ones which at once strike the observer.

So far as the writer is at present aware, the only previous account of Baghāṭī that has been printed is the short, but excellent, sketch of the dialect contained in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In writing this account of Baghāṭī, the task has been materially lightened by the help derived from the grammar of the Rev. T. Grahame Bailey. The present notes are based on the specimens (a version of the Parable of the Prodigal Son, and the statement of an accused person in a police court) and on the list of words printed on pp. 531 ff., with occasional help from Mr. Bailey's work. It will be seen that the language is practically identical with that described by Mr. Bailey, and that most of the additional forms are little more than variations of spelling.

Pronunciation.—The pronunciation of Baghāṭī does not differ from that of Sirmauri and other cognate languages. There is the same confusion between *a* and *ō*, *i* and *ē*, *ī* and *ē*, and *ū* (or *u*) and *ō*. There is the same tendency to drop *h* as in *bī* for *bhī*, also; *dī* for *dhī*, a daughter; and in some cases it is even transferred as in *māhvā* for *mhārā*, our; *gōhrā* for *ghōrā*, a horse. The word *ghar*, a house, is pronounced *gaur*. There is also the same tendency to pronounce *ś*, where Hindī has *s*, as in *daś*, ten. The letter *t* (representing an original *tr*) becomes *ch* as in *khēch* (Hindī *khēt*, Sanskrit *kshētra*), a field. As a special point, not hitherto noted, we may draw attention to the occasional pronunciation of *ch* as *ts* and of *j* as *z* as in *tsārā*, to graze (cattle); *tgāzā-rā*, good, beautiful. This, as will be seen elsewhere, is a common incident in the pronunciation of the Piśācha languages of the North-West Frontier, including Kāsh-

mīri. In this connexion we may note the use of the word *tē* for 'and', a word also occurring in Kāshmirī under the form *ta*.

Declension.—In the case of all nouns the termination of the agent and of the locative case is always *ē*.

*Tadbhava*¹ nouns in *ā* change the *ā* to *ē* in all cases both of the singular and plural, except the nominative and vocative singular. In the vocative the *ā* is changed to *ēā* in the singular, and to *ēō* in the plural. Thus, *gōhrā*, a horse; *gōhrē-rā*, of a horse; *gōhrē*, horses; *gōhrē-rā*, of horses; *gōhrēā*, O horse! *gōhrēō*, O horses!

All masculine nouns ending in consonants, have the nominative plural the same as the nominative singular. In the agent and locative of both numbers they add *ē*, in the vocative singular they add *ā*, and in the vocative plural *ō*. For all other cases of both numbers they add *ā* to form the oblique case. Thus, *bāw*, a father; *bāwā-rā*, of a father; *bāw*, fathers; *bāwā-rā*, of fathers; *bāwē*, by or in a father or by or in fathers; *bāwā*, O father! *bāwō*, O fathers! This oblique form in *ā* should be noted, as it is typical of Baghātī.

Other masculine nouns are declined like those ending in consonants, except that they do not take *ā* in the oblique cases. Thus, *hāthī*, an elephant or elephants; *hāthī-rā*, of an elephant or of elephants; *hāthīē*, by or in an elephant or elephants; *hāthīā*, O elephant! *hāthīō*, O elephants!

Irregular is *gaur*, a house, which becomes *garā*, *garē*, etc., in all cases except the nominative plural. To put the matter another way, the word is really *gar*, which becomes *gaur* in the nominative singular and plural. There is a similar change in Kāshmirī, in which, e.g., *kar*, a bracelet, becomes *kor*² in the nominative singular.

The declension of feminine nouns closely follows that of masculines except that the vocative singular always ends in *ē*. Thus nouns ending in a consonant or in *i* take *ē* in the agent and locative and *ā* in the other oblique cases of both numbers, and take *ā* in the nominative plural. Thus, *baihv*, a sister; *baihvā*, sisters; *baihvā-rā*, of a sister or sisters; *baihvē*, by or in a sister or sisters; *baihvē*, O sister! *baihvō*, O sisters! So *dī*, a daughter; *dīā*, daughters; *dīā-rā*, of a daughter or daughters; *dīē*, by or in a daughter or daughters; *dīē*, O daughter! *dīō*, O daughters!

Other feminine nouns take *ē* in the agent and locative, but are not changed in the other oblique cases. *Gāē*, a cow, is irregular. The nominative plural and the oblique cases of the singular and plural are *gāi*, the agent and locative being *gāiē*.

It will thus be seen that, except in the nominative and vocative cases, there is no difference between the singular and plural in the Baghātī noun.

The above forms are succinctly shown in the following table:—

NOMINATIVE.		VOCATIVE.		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrēā</i>	<i>gōhrēō</i>	<i>gōhrē</i>	<i>gōhrē</i>
<i>bāw</i>	<i>bāw</i>	<i>bāwā</i>	<i>bāwō</i>	<i>bāwē</i>	<i>bāwē</i>
<i>hāthī</i>	<i>hāthī</i>	<i>hāthīā</i>	<i>hāthīō</i>	<i>hāthīē</i>	<i>hāthīē</i>
<i>baihv</i>	<i>baihvā</i>	<i>baihvē</i>	<i>baihvō</i>	<i>baihvē</i>	<i>baihvē</i>
<i>dī</i>	<i>dīā</i>	<i>dīē</i>	<i>dīō</i>	<i>dīē</i>	<i>dīē</i>

¹ See note on p. 379 ante.

The commonest postpositions are:—

Accusative, *khē*.

Instrumental, *sāi*, with.

Dative, *khē*, to or for; *kāē* or *kāē-khē*, to, towards; *rī-tāi*, for.

Ablative, *dē*, from; *mē-dē*, *mē-dē*, from in, from among.

Genitive, *rā*.

Locative, *mē*, *mē*, *manjhē*, in; *dē*, in, on; *pādē*, on; *pāē*, on.

As examples of the above we may quote the following:—

Nominative. *chhōṭā baghēr chālā gōā*, the younger son went away.

ēkī admī-rē dō baghēr thiyē, of a certain man there were two sons.

Accusative.—This takes *khē* where in Hindi *kō* would be used. Otherwise it is the same as the nominative. Thus:—

āpnā pēt bharnā chāō-thiyā, he was wishing to fill his belly.

rōṭī pākō, they cook bread.

sūr tsārūē bhējyā, sent him to feed pigs.

mōē tēs-rē baghērā-khē khūb ṭipā, I have well beaten his son.

Instrumental.—

raśkī-sāi bān, bind him with ropes.

aū majī sāt khāndā, I might have eaten with pleasure.

sāi also means 'together with', as in—

tū sadā-i mā-sāi ōssō, thou art ever with me.

Dative.—

dōjē mulkā-khē chālā-gōā, he went away to another country.

āpnē āpnē garā-khē chālē gōē, they went away, each to his own house.

bāwē āpnē ōṅkrā-khē bōlyā, the father said to his servants.

mā-khē ṭāpē-rī tāi, for stopping me.

Ablative.—

kūē-dē pānī ān, draw water from the well.

itnē barsā-dē, from so many years.

gharchī-mē-dē jō mērā hīsā ō, (that) which may be my share from in (i.e. of) the property.

tēs mulkā-rē raupēwālē-mē-dē, (with one) from among (i.e. of) the inhabitants of that country.

Genitive.—The postposition *rā* is, of course, an adjective. Feminine *rī*; masc. sing. obl. and plural, *rē*. Thus:—

mērē chāchē-rā baghēr tēs-rī baihnā-sāi byā ōā, the son of my uncle is married to his sister.

mērē bāpū-rā uāw, the name of my father.

kitnē hāṭī-rē khāpē-dē, from the food of how many servants.

ēkī admī-rē dō baghēr thiyē, of a certain man there were two sons.

tēs mulkā-rē raupēwālē-mē-dē, (one) from among the inhabitants of that country.

bājē-rī gānē-nāchnē-rī wāj, the sound of music, of singing (and) dancing.

dhaulē gōhṛē-rī jīn garē ōssō, the saddle of the white horse is in the house.

The postposition *rā* is often added to adjectives and participles without affecting their meaning. See under Adjectives.

Locative.—

luchpanē-mē dīn gujārdē gujārdē, passing his days in debauchery.

tēnnyē sē āpnē khēchā-mē bhējyā, he sent him into his fields.

jēthā bēṭā khēchā-dē thā, the elder son was in the field.

hāthā-dē ohhāpā, pairā-dē jōrā panyāō, put a ring on his hand, shoes on his feet.

hamē sab ādmī sūwā-pādē pēchē, we all arrived upon (i.e. at) the boundary.

sē gōhrē pāē charē rōā, he is seated on a horse.

The postpositions *pāē* and *pādē* are often added to the locative in *ē*, as in:—

jīn pīthē-pāē rākhō, put the saddle on his back.

sē ṭibbē-pādē dāngrā tsārō, he is grazing cattle on the hill-top.

Vocative.—The only examples are *bācā*, O father, (I have sinned), and *bēṭā*, O son, (thou art ever with me).

Adjectives.—All adjectives except those ending in *ā* are indeclinable. Those ending in *ā* exactly follow the rules of Hindī. Thus, *chāngā*, good; masc. obl. sing. and all cases of the plural *chāngē*; fem. throughout both numbers *chāngī*. These adjectives sometimes take the suffix of the genitive without change of meaning. Thus, *tsazā-rā*, good, beautiful; masc. obl. sing. *tsazā-rē*, and so on. This termination will also be noted in Kiñthali, and we may recall the fact that the Khas-kurā of Nepal also adds the termination *kō* of its genitive to adjectives and participles in a similar way.

The same principle is perhaps followed in the Piśācha languages of the north-west frontier, in which some form of *ka* or (its derivative *ga*) is often added to adjectives and participles, as, for instance, the Pashai *hani-k*, struck; the Khōwār *gani-ka*, taking; the Shinā *shidē-gō*, struck; and the Veron *pesuntio-go*, struck.

It may be noted that the numeral *ēk*, one, has an oblique form *ēkī*, as in the first sentence of the Parable.

Comparison is formed, as usual, with the ablative, as in *tēs-rā bāyyā tēs-rī baihuā-dē lābā ōssō*, his brother is taller than his sister; *sabbhī-dē tsazā-rē ṭākhū*, the clothes better than all, the best clothes.

PRONOUNS.

The **Personal Pronouns** are declined as follows:—

I.		Thou.
Sing. Nom.	<i>au</i>	<i>tū</i>
Ag.	<i>mōē</i>	<i>tōē</i>
Obl.	<i>mā, mā</i>	<i>tā, tā</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>hamē</i>	<i>tumē</i>
Ag.	<i>hamē</i>	<i>tumē</i>
Obl.	<i>hammā</i>	<i>tummā</i>
Gen.	<i>mārā, māhrā</i>	<i>tārā, tāhrā</i>

There is no special form for the locative, the oblique forms *mā*, *tā*, etc., being used with the appropriate postposition. Mr. Bailey reserves the forms *mā̃* and *tā̃* for the locative singular, giving *mā̃ manjhē* and *tā̃ manjhē*. *Mā* and *tā* he gives to the dative-accusative, as in *mā-khē*, to me, with *mā-khēsē* and *tā-khēsē* as alternative forms. The ablatives singular are *man-dē* and *tan-dē*, respectively. The following are examples of the use of these two pronouns:—

aū bhūkhā marū, I die hungry.

mōē pāp kiya, I have sinned.

mā-khē bi āpnē kulī-mō-dē ēkī barābar samjhē, consider me also as one of thy coolies.

sē mā-khē dēē-dē, give that to me.

man-dē-āukā hanḍ, walk before me.

jō mērā hisā ō, what may be my share.

hamē khāū, let us eat.

tū sadā-ī mā-sāi ōssō, thou art ever with me.

tōē mā-khē ēk chhūlū bi nī diltā, thou didst not give me even a kid.

tā khūlī ōnā chāyō-thā, it was proper for thee to become happy.

jō-kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

tāhrā bāyyā āē-rō, tārē bāwē tsazā-rā khānē-khē pakāē rākhā, your brother having come, your father has cooked a good (feast) for eating.

The **Pronouns of the third person** and the **Demonstrative Pronouns** are as follows. In the oblique cases they have feminine forms,—thus, *tēs-rā*, of him; *tēā-rā*, of her.

He, she, it, this.		He, she, it, that.	
Mas.	Fem.	Mas.	Fem.
<i>Sing.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>
Ag. <i>ēnnē, ēnnyē</i>	<i>ēā</i>	<i>tēnnē, tēnnyē</i>	<i>tēā</i>
Obl. <i>ē</i>	<i>ēā</i>	<i>tēs, tyēs</i>	<i>tēā</i>
<i>Plur.</i>			
Nom. <i>ēh</i>	<i>ēh</i>	<i>ēh</i>	<i>ēh</i>
Ag. <i>ēnnē</i>	<i>ēnnē</i>	<i>tēnnē</i>	<i>tēnnē</i>
Obl. <i>ēnnē</i>	<i>ēnnē</i>	<i>tēnnē</i>	<i>tēnnē</i>

Mr. Bailey gives *ēnnē* and *tēnnē* as optional forms of the locative plural, beside *ēnnā-mē* and *tēnnā-mē*. He also notes the use of *janā*, as a mere expletive after these pronouns, as in *sē janē rupayyē*, those rupees; *tēs janē garā-manjhē*, in that

house. We may compare the *jō* of the Jaunsāri *sōjō*, that. The following examples of the use of these pronouns are taken from the specimens:—

ēh kāk ōssō, what is this?

sē rupayyē ēs-dē lā, take those rupees from him.

ēs-rī nālak ab karūē, I will now make a complaint of this.

jabbē sē sab-kuchh dubāē mukyā, when he had completely squandered everything.

sē mā-khē dē-dē, give that to me.

tēnyē tinnā-khē āpū gharchi bāḍē-ditti, he divided to them his property.

bāwā-khē tēs dēkhē-rō dayā āi, to the father, having seen him, compassion came.

tēs-khē kōi kuchh nā dēo-thiyā, no one was giving anything to him.

tēs-rā bāw tēs-khē manāpē lāgyā, his father began to advise him.

tēs mulkō-dē barā kāl parē-gōā, a great famine fell in that country.

mērā bāpū tēā (fem.) *chhōḷi chhānā-dē rauō*, my father lives in that small house (sentence 233).

sē khukī ōē, they became happy.

tinnā-mē-dē chhōḷē, from among them the younger (said to his father).

The **Reflexive Pronoun** is probably *āpū*, self, but no example occurs in the specimens or is given by Mr. Bailey. Its genitive is *āpūā*, which is of frequent occurrence in the specimens, and is used exactly as in Hindi.

The **Relative Pronoun** is *jō*, sing. ag. *jēnnē* or *jēnyā*, obl. *jēs*; plur. nom. *jō*, ag. *jinnē*, obl. *jinnā*. No feminine forms (sg. ag. *jēē*, obl. *jēā*, plur. ag. *jinnī*) corresponding to the feminine forms of *sē* occur in the specimens or are given by Mr. Bailey, but they are probably used. The following are examples of the use of this pronoun:—

chhilḷū, jō āū āpū sāthi-mē maji-sāi khāndā, a kid, which I might have eaten pleasantly with my own companions.

ēh chhōkrā jēnyō tērī dāulat khulāi, jēs-i bakhtā āyā, this son, who caused thy wealth to be eaten up, at what very hour he came (at that time thou preparedst a feast).

The **Interrogative Pronouns** are:—

kūḥ, who? and *kāk*, what? The sg. ag. of *kūḥ* is *kūḥē* and its obl. *kōs*; plur. nom. *kūḥ*, ag. *kinnē*, obl. *kinnā*. *Kāk* has its sing. obl. *kannī*.

Examples of these are:—

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

sē tumē kōs-dē lōā, from whom did you buy that?

tārā kāk nāw, what is your name?

ēh kāk ōssō, what is this?

The **Indefinite Pronouns** are *kōi*, anyone, someone; *kuchh*, anything, something. *Kōi* has a sing. ag. *kūḥē*, and an obl. *kōs*. *Kuchh* does not change in declension. *Jō kōi* is 'whoever', and *jō kuchh*, whatever. Examples of these are:—

tēs-khē kōi kuchh nā dēo-thiyā, no one was giving anything to him.

jō kuchh mērā ōssō, sab tērā ōssō, whatever is mine is all thine.

VERBS.

A. Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb substantive is conjugated as follows:—

Sing.	Plur.
1. <i>ōssū</i>	<i>ōssū</i>
2. <i>ōssō</i>	<i>ōssō</i>
3. <i>ōssō</i>	<i>ōssō</i>

The Past is *thā* or *thiyā*, fem. *thī*; plur. *thē* or *thiyē*, fem. *thī*. It does not change for person, being treated exactly as in Hindi.

There is a negative verb substantive *nīhai*, I am not, not changing for person or number. Mr. Bailey also gives *nēh āthī*, used in the same way, with which we may compare the Jaunsāri *āthī nā*, I am not.

Examples of this verb are:—

tū sadā-i mā-sāi ōssō, thou art ever with me.

jō kuchh mērā ōssō, whatever is mine.

tēs-rā jēthā bējā khēchā-dē thā, his elder son was in the field.

sē dūr-hī thā, he was still afar off.

dō baghēr thiyē, there were two sons.

The past tense *rōā*, of the verb *rauṇā*, to remain, is often used in the sense of 'is', as an auxiliary verb; and, as will be seen, *lagē-rōā* is used to form a present definite.

Corresponding to the Hindi *hōnā*, we have *ōṇā*, to become, to be. Its past participle is *ōā*, and its present is:—

Sing.	Plur.
1. <i>ōū</i>	<i>ōū</i>
2. <i>ō</i>	<i>ō</i>
3. <i>ō</i>	<i>ō</i>

Thus:—

mērē chāchē-rā baghēr tēs-rī baiṇā-sāi byā ōā, the marriage of the son of my uncle with his sister has taken place.

tabbē sē khulī ōē, then they became happy.

nā mārī kabbē layāi ōī, no fighting ever took place of (i.e. between) us.

jō mērā hīsā ō, that which may be my share.

B. Active Verb. The Infinitive, or Verbal Noun, is formed by adding *nā* to the root.

If the root ends in *n*, *r*, or *ṛ*, *nā* is used instead of *ā*. Thus, *ṭipnā*, to strike; but *baṇnā*, to become; *ṭṣārnā*, to graze; *paṛnā*, to fall.

Examples of the use of the infinitive are:—

sūr ṭṣārnē bhējyā, he sent him to feed swine.

aū tērā put baṇnē jōgā nīhai, I am not worthy to be made thy son.

gāṇē nāchṇē-rī wāj, the sound of singing and dancing.

mā-khē ṭipnē āyā, he came to beat me.

mā-khē ṭṣānē-rī tātī, in order to stop me.

The **Present Participle** is formed by adding *dā* to the root as in *ṭipdā*, striking. If the root ends in a vowel, an *n* is inserted, as in *ōndā*, being; *khāndā*, eating. When put in the oblique form and repeated, this participle implies continuous action.

Thus:—

luḥpanē-mē din gujārdē gujārdē, passing his time in debauchery.

naḥdē naḥdē mērē pairā-dē pīr lagī, as I ran, I hurt my foot.

A similar force of the present participle is observable in:—

jabbē sē āundē-bārē garā nērē pōchyā, when he, as he came along, arrived near the house.

Mr. Bailey also gives forms corresponding to *ṭipdē-i* or *ṭipdē-i-sār*, in striking, and *ṭipdē*, while striking.

As in other neighbouring dialects, the oblique present participle may be used as an infinitive of purpose.

Thus:—

tēs chēwā-rī sīc lāndē baṇḍār lēc gōā-thā, I had gone with the neighbours to fix the boundary of that wall.

The **Past Participle** is formed by adding *ā* or *yā* to the root. Thus, *ṭipā* or *ṭipyā*, struck. Mr. Bailey does not mention the form *ṭipyā*, which is probably borrowed from Pañjābī. It is, however, much the most common form in the specimens. Mr. Bailey also gives a form equivalent to *ṭipā-dā*, fem. *ṭipī-dī*, in the state of having fallen. This form of the participle has its subject in the genitive, not in the agent case, as in *tēs-rē kitāb rakkhīdī ōssō yā nīh āthī*, as for his (affair) has the book been placed or not? i.e. has he placed the book or not? The same construction is followed in the future passive participle.

Numerous examples of the past participle will be found under the head of the past tense.

The following Past Participles are irregular:—

<i>karnā</i> , to do.	Past participle <i>kīyā</i> .
<i>dēṇā</i> , to give.	" " <i>dittā</i> .
<i>lauṇā</i> , to take.	" " <i>lōā</i> , <i>lāwā</i> .
<i>jāṇā</i> , to go.	" " <i>gōā</i> .
<i>rauṇā</i> , to remain.	" " <i>rōā</i> .
<i>marnā</i> , to die.	" " <i>muā</i> .
<i>auṇā</i> , to come.	" " <i>āyā</i> .

The **Future Passive Participle** is the same in form as the Infinitive. Thus, *ṭipnā*, it is to be beaten, i.e. (I, you, he) must (or will) beat.

Its subject is put in the oblique genitive, not in the agent case; as in the case of the past participle in *dā*.

Thus:—

mērē . . . āpnē bāwē-kāc-khē jāṇā, *tēs-khē bōlpā*, I must (i.e. I will) go unto my father, and will say to him; lit. as for my part, it is to be gone, etc.

The **Conjunctive Participle** is formed by adding *ē* to the root, but this form is only employed in compound verbs. When used alone, *rō* is added, thus, *ṭipē-rō*, having struck. *Rauṇā*, to remain, makes *rōē-rō*, and *auṇā*, to come, *āē-rō*.

Examples are :—

sab-kuchh kaṭṭhā karē-rō dūjē mulkā-khē chaḷā-gōā, having collected everything,
he went to a far country.

tētti-dē jāē-rō, having gone from there.

bāwā-khē tēs dēkhē-rō dayā āi, hōr dauṛē-rō, tēs-rē gaḷā-dē lapētē-rō, to his father,
having seen him, compassion came, and having run, having embraced him,
(he kissed him).

tāhrā bāyyā āē-rō, your brother having come (your father has given a feast).

Note that the conjunctive participle does not necessarily refer to the subject of the sentence, as is the rule in Hindi.

The **Noun of Agency** is formed by adding *uālā* to the oblique infinitive, as in *tipuē-uālā*, a striker; *raunē-uālā*, an inhabitant.

The **Imperative** singular is the same in form as the root. Thus, *ṭip*, strike thou. Its plural takes *ō*. Thus, *ṭipō*, strike ye. There are a few irregular forms, which will be found in the examples following :—

jō mērā hīsā ō, sē mā-khē dēō-dē, give the share which falls to me.

tēs khūb mār, hōr raṣṣī-sāi bān, beat him well, and tie him with a rope.

sabbhī-dē tsazā-rē ṭākhū tēs-khē paināō pairā-dē jōrā panyāō, dress ye
him in the best garment put ye shoes on his feet.

ēh rūpayyā tēs-khē dō, give ye this rupee to him.

sē rūpayyē ēs-dē lō, take ye those rupees from him.

In *mā-khē bī āpnē kulī-mē-dē ēkī barābar samjhē*, consider me also as equal to one of your coolies, *samjhē* is probably an honorific imperative, equivalent to the Hindi *sam-jhiyē*.

The **Present Indicative**, also used as a **Present Subjunctive**, is thus conjugated :—

I strike, I may strike, etc.

	Sing.	Plur.
1.	<i>ṭipū</i>	<i>ṭipū</i>
2.	<i>ṭipō</i>	<i>ṭipō</i>
3.	<i>ṭipō</i>	<i>ṭipō</i>

Some verbs have slightly irregular forms. We may quote :—

	1 Sing.	3 Sing.
<i>onā</i> , to become,	<i>ōū</i>	<i>ō</i>
<i>raunā</i> , to remain,	<i>rōū, raunū</i>	<i>rō, raunō</i>
<i>launā</i> , to take,	<i>laū</i>	<i>lō</i>

The following are examples of the use of this tense :—

au bhūkhā marū, I die of hunger.

sē ṭibbē-pādē daṅgrā tēārō, he is grazing cattle on the top of the hill.

mērā bāpū tēā chhōṣī chhānū-dē raunō, my father lives in that small house.

tārē pachhkā kōs-rā baghēr āō, whose boy comes behind you?

khānē-dē jādē rōṭī pākō, they cook bread more than (sufficient for) eating.

A more distinctly **Definite Present** is formed with the oblique infinitive and *lagē-* or *lagē-rōā*, as in *āũ itnē barsā-dē tēri sēicā karnē lagē-rōā*, I, from so many years, am doing (and have all along been doing) thy service.

The **Imperfect** is formed by adding the past tense of the Verb Substantive to the Present, as in :—

āpnā pēf bharnā chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā, he was wishing to fill his belly, and no one was giving him anything.

Or we may say : *āũ tipnē lagē-rōā-thā*, I was striking.

The **Past Conditional** is formed from the Present Participle, as in Hindi.

Thus :—

āũ āpnē sathī-mē majī-sōi khāndā, I might have eaten in happiness among my friends.

The **Future** is conjugated as follows :—

I shall strike, etc.

SINGULAR		PLURAL	
Masc.	Fem.	Masc.	Fem.
1. <i>tipāš</i>	<i>tipāš</i>	<i>tipāš, tipmāš</i>	<i>tipmī</i>
2. <i>tiplē</i>	<i>tiplī</i>	<i>tiplē</i>	<i>tiplī</i>
3. <i>tiplā</i>	<i>tiplī</i>	<i>tiplē</i>	<i>tiplī</i>

As examples, we may quote :—

ēs-rī nālaš ab karūē, I will now make a complaint of this.

mērī gālī-rī nālaš karlā, he will make a complaint of my abuse.

The **Past** is formed exactly as in Hindi, the Past Participle being used for all persons, with appropriate changes of gender and number. In the case of transitive verbs, the construction is passive, with the subject in the Agent case. Thus :—

A. Intransitive verbs :—

garē tin dēre parē rōā, (I) remained lying down in the house for three days.

āũ āz bahut-hī haṇḍā, I walked a long way to-day.

chhōṭā baghēr dūjē mulkā-khē chālā-gōā, the younger son went to another country.

tēs mulkā-rē raunēwālē-mē-dē ēkī-rē thāē raunē lāgyā, he began to dwell with one of the inhabitants of that country.

jabbē sē pōchayā, when he arrived.

jabbē hamē sab ādmī sīwā-pādē pōchē, when we all arrived at the boundary.

sab ādmī qarē-gōē, āpnē āpnē garā-khē chālē gōē, all the men became afraid, (and) went each to his own house.

bāwā-khē tēs dēkhē-rō dayā āi, compassion came to the father on seeing him.

mērē pairā-dē pīr lagī, a hurt happened to my foot.

B. Transitive Verbs :—

mōē pāp kiya, I did sin.

mōē tēs-rē baghērā-khē khūb tipā, I beat his son well.

chhōtē āpnē bācā-khē bōlyā, the younger said to his father.

sē tumē kōs-dē lōā, from whom did you buy that?

tēnnyē tinnā-khē āpnē ghurchi bādē ditti, he divided out his property to them.

gāyē-nāchayē-rī wāj kunī, (he) heard the sound of singing and dancing.

jhūthi jāl-sāji kī, (he) has made a false forgery.

The **Perfect** is formed as in Hindī. Thus, *mōē tipā ōssō*, I have struck, but no instance occurs in the specimens, the simple Past being always used instead of it.

The **Pluperfect** is also formed as in Hindī. Thus, *mōē tipā-thā* (or *thiyā*), I had struck. So :—

bahut din nā ōē-thiyē, many days had not passed.

muā-thā, he had died.

sūw lāndē banḍār lēē gōā-thā, I had gone with the neighbours to fix the boundary.

Causal Verbs are formed as in Hindī. Thus :—

sunānā, to cause to hear; *mārnā*, to beat. Irregular is *khulānā* or *khānā*, to give to eat, to feed.

Compound Verbs.

Intensives are formed with the Conjunctive Participle as in Hindī. Thus :—

dēē-dēnā, to give away.

parē-jānā, to fall, to happen.

lēē-jānā, to take away.

charē-raunā, to be mounted.

Completives, as in *ḍubāē mukyā*, he had squandered completely.

Desideratives :—

āpnē pēṭ bharnā chāō-thiyā, he was wishing to fill his belly.

tā khūṣi ōnā chāyō-thā, it was proper for you.

Inceptives :—

raunē lāgyā, he began to dwell.

manānē lāgyā, he began to advise.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (BAGHATI).

SPECIMEN I.

एकी आदमीरे दो बघेर थिये । तीना-में-दे छोटे आपणे बावा-खे बोल्या बावा आपणी घरची-मे-दे जो मेरा हिंसा ओ से मा-खे देइ दे । तवे तिन्ये तीना-खे आपणी घरची बाँडि दितौ । बहुत दिन ना ओए थिये के छोटा बघेर सब कुछ कठा करि-रो दूजे मुलका-खे चळा गोआ । तेती लुचपणे-मे दिन गुजारदे गुजारदे आपणी घरची डुवाइ दितौ । जवे से सब कुछ डुवाइ मुक्या तवे तेस मुलका-दे बड़ा काळ पड़ि गोआ हर से गरीब ओइ गोआ । तेती-दे जाइ-रो तेस मुलका-रे रौणेवाळे-मे-दे एकी-रे ठाएँ रौणे लाग्या । तिन्ये से आपणे खेचा मे सूर चारने भेज्या । से तीना-रे जूठे छिलका सार्डे आपणा पेट भरना चाओ थिया होर तेस खे कोई कुछ ना देखो थिया । जवे तेस खे होश आई तवे तिन्ये बोल्या मेरे बावा-रे कितने हाकौ-रे खाणे-दे जादे रीटी पाकी हर ओँ भूखा मरू । मेरे जठि-रो आपणे बावे काए-खे जाणा तेस-खे बोलणा बावा मोएँ सुरगा-रे वरोध हर तेरे सामणे पाप किया ओँ तेरा पुत बगने जोगा नीहै । मा-खे बी आपणे कुली मे दे एकी बराबर समझे । तवे से जठि-रो आपणे बावे काए-खे गोआ । पर से दूर-ही था कि तेस रे बावा-खे तेस देखि-रो दया आई होर दौडि-रो तेस-रे गळा-दे लपेटि-रो तेस-दा फाँयाँ लायाँ । बेटे तेस-खे बोल्या बावा मोएँ सुरगा-रे वरोध हर तेरे सामणे पाप किया । ओँ तेरा पुत बगने जोगा नीहै । तो बावे आपणे नोकरा-खे बोल्या सभी-दे चजारे टालखू तेस खे पैनाओ हर तेस-रे हाथा-दे छापा पैरा-दे जोड़ा पन्याओ । तवे हमें खाऊ बैठि-रो चैन करू । कीए के मेरा बेटा मुआ-धा नइये जीआ राचि गोआ-था तइये मिला । तवे से खुशो ओए ॥

तेस-रा जेठा बेटा खेचा-दे था । जवे से आउं-दे-वारे गरा नेरे पौंच्या तवे बाजे-री गाणे नाचने-री वाज शुणी । अर तिन्ये आपणे नोकरा-मे-दे एक बल्याइ-रो पछ्या एह काह असो । तिन्ये तेस-काए बोल्या ताहरा बाया आइ-रो तारे बावे चजारा खाणे-खे पकाइ राखा कीएके से जीउंदा आइ-गोआ । पर तिन्ये

વુરા માન્યા । વીહતરે જાણે-એ તેસ-રા જીઝ ના બોલ્યા । એતેરૌ-તાંદ્રે તેસ-રા
 વાવ વાહરે આદ-રો તેસ-એ મનાળે લાગ્યા । તિન્યે જવાવ દિતા ઔં દૂતને
 વરસા-દે તેરૌ સેવા કરને લગે રોઆ કમી તેરે હુકમા-દે વાહરે નૌ ગોઆ હર
 તોઈ મા-એ એક ઢિલટૂ વૌ નૌ દિતા જો ઔં આપળે સાથૌ-મે મજૌ સાર્ડ
 ધાંદા । તેરા એહ હોકરા જિન્યે તેરૌ દૌલત રાંડા-દે સુઠાર્ડ જેસૌ વચ્ચતા
 આયા તેવૂ તેસ-એ ચજારા ધાળા કિયા । વાવે તેસ-એ બોલ્યા વૈચ્યા તૂ મદાર્ડ
 મા સાર્ડ અસો । જો કુદ્દ મેરા અસો સવ તેરા અસો । તૌં સુશી ધોળા
 ધાવો-ધા કૌણકી તેરા વાયા મુઆ ધા નદ્યે જીઆ રાધિ ગોઆ-ધા તદ્યે
 મિલા ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

NOTE.—In this and the following specimen, so far as was possible, words have been spelt as in the *Reg. T. Graham Bailey's* account of Baghātī, in his "Languages of the Northern Himalayas." For this reason, many consonants will be found to be doubled, which are written as single consonants in the version in the Nāgarī character. It is not usual to indicate the doubling in writing in that character. Moreover, in that character, there is no means for representing the short *h*, or for representing the short *ō*. The first is sometimes written as *l*, and sometimes as *h*, and the latter as *a* or *o*. In such cases, *h* and *ō* have been written in the transliteration instead of *l* or *h*, or *a* or *o*, respectively.

Ēkī-ādmī-rē dō baghēr thiyē. Tinnā-mē-dē chhōtē
 One-man-of two sons were. Them-in-from by-the-younger
 āpnē-bāwā-khē bōlyā, 'bāwā, āpnī-gharchī-mē-dē jō mērā
 his-own-father-to it-was-said, 'father, your-own-property-in-from what my
 hīsā ō, sē mā-khē dē-dē. Tabbē tēnnyē tinnā-khē āpnī
 share may-be, that me-to give-up. Then by-him them-to his-own
 gharchī bā-dē-dittī. Bahut din nā ōē-thiyē kē chhōtā baghēr
 property was-divided-out. Many days not become-had that the-younger son
 sab-kuchh kattha karē-rō dūjē-mulkā-khē chajā-gōā. Tēttī
 everything together made-having another-country-to went-away. There
 luchpanē-mē din gujardē-gujardē āpnī gharchī dūbāē-dittī. Jabbē
 debauchery-in days a-passing-a-passing his-own property was-squandered. When
 sē sab-kuchh dūbāē-mukyā, tabbē tēs-mulkā-dē barā kāl
 he everything squandered-completely, then that-country-in a-great famine
 parē-gōā, hōr sē garib ōē-gōā. Tēttī-dē jāē-rō, tēs-mulkā-rē
 fell-down, and he poor became. There-from gone-having, that-country-of
 raupē-wālē-mē-dē ēkī-rē thāē raupē lāgyā. Tēnnyē sē āpnē-khēchā-mē
 inhabitants-in-from one-of near to-dwell he-began. By-him he his-own-fields-in
 sūr tsārnē bhōjyā. Sē tinnā-rē jūthē-chhilkā-sāi āpnā pēt bharnā
 swine to-feed was-sent. He them-of left-husks-with his-own belly to-fill
 chāō-thiyā, hōr tēs-khē kōi kuchh nā dēō-thiyā. Jabbē tēs-khē
 wishing-was, and him-to any-one anything not giving-was. When him-to
 hōē āi, tabbē tēnnyē bōlyā, 'mērē-bāwā-rē kitnē-hālī-rē
 sense came, then by-him it-was-said, 'my-father-of how-many-servants-of
 khānē-dē jādē rōtī pākō, hōr aū bhukhā marū.
 food-from superfluous bread they-cook, and I hungry am-dying.
 Mērē ūthē-rō āpnē-bāwē-kāē-khē jānā, tēs-khē bōlā.
 By-me arisen-having my-own-father-near-to is-to-be-gone, him-to it-is-to-be-said,
 "bāwā, mōē surgā-rē barōdh hōr tērē sāmne pāp kiya; aū
 "father, by-me heaven-of against and of-thee before sin was-done; I

tērā put bannē jōgā nihai. Mā-khē bi āpnē-kulī-mē-dē
 thy son to-be-made worthy not-am. Me (acc.) also your-own-coolies-in-from
 ēkī barābar samjhē." Tabbē sē ūthē-rō āpnē-bāwē-kaē-khē gōā.
 one like consider." Then he arisen-having his-own-father-near-to went.
 Par sē dūr-hī thā, kē tēs-rē bāwā-khē tēs dēkhē-rō
 But he distant-even was, that him-of the-father-to him seen-having
 dayā āi, hōr daupē-rō tēs-rē galā-dē lapētē-rō tēs-dā
 compassion came, and run-having him-of neck-on wrapped-having him-of
 phāyā lāyā.¹ Bētē tēs-khē bōlyā, 'bāwā, mōē surgā-rē
 kisses were-taken. By-the-son him-to it-was-said, 'father, by-me heaven-of
 harōdh hōr tērē sāmpe pāp kiyā. Aū tērā put bannē jōgā
 against and of-thee before sin was-done. I thy son to-be-made worthy
 nihai.' Tō bāwē āpnē-nōkrā-khē bōlyā, 'sabbhī-dē tsazā-rē
 not-am.' Then by-the-father his-own-servants-to it-was-said, 'all-than good
 tākhu tēs-khē paināo; hōr tēs-rē bāthā-dē chhāpā, pairā-dē jōrā
 garments him-to put-on; and him-of hand-on ring, feet-on pair-of-shoes
 panyāo. Tabbē hamē khāu, baiṭhē-rō chain karū. Kiē-kē mērā
 put-on. Then we may-eat, sat-having ease may-make. Because my
 bētā muā-thā, naiyē jīā; rāché gōā-thā, taiyē milā.' Tabbē
 son dead-was, now lived; having-been-lost gone-was, now was-got.' Then
 sē khuṣī oē.
 they happy became.

Tēs-rā jēthā bētā khēchā-dā thā. Jabbē sē āundē-bārē
 Him-of the-elder son the-field-in was. When he coming-at-time
 garā-nērē pōchyā, tabbē bājē-ri gāpē-nāchnē-ri wāj ēunī.
 the-house-near arrived, then music-of singing-dancing-of noise was-heard.
 Ōr tēnnyē āpnē-nōkrā-mē-dē ēk balyāē-rō pūchhyā, 'ēh
 And by-him his-own-servants-in-from one called-having it-was-asked, 'this
 kāh ḍsō?' Tēnnyē tēs-kāē bōlyā, 'tāhrā bāyyā āē-rō,
 what is?' By-him him-near it-was-said, 'your brother come-having,
 tāre-bāwē tsazā-rā khāpē-khē pakāē-rākhā, kiē-kē sē
 by-your-father good (feast) eating-for cooking-was-caused-to-be-done, because he
 jīundā āē-gōā.' Par tēnnyē burā mānyā. Biṭtrē jāpē-khē
 living arrived.' But by-him bad it-was-thought. Within going-for
 tēs-rā jīu nā bōlyā. Ēttē-ri tāi tēs-rā bāw, bāhrē
 him-of the-soul not was-said. Here-of for him-of the-father, out
 āē-rō, tēs-khē manāpē lāgyā. Tēnnyē jawāb dittā, 'aū
 come-having, him-to to-advise began. By-him answer was-given, 'I
 itnē-barsā-dē tēri sēwā karnē lagē-rōā; kabhī tērē-lukmā-dē bāhrē
 so-many-years-from thy service to-do continued; ever thy-order-from outside

¹ The last three words appear to be corrupt Panjabi.

nī gōā; hōr tōē mā-khē ēk chhiltā bī nī dittā, jō sū
not I-went; and by-thee me-to a kid even not was-given, that I
 āpnē-sāthī-mē majī-sāi khāndā. Tērā eh chhōkrā jēnnyō
my-own-friends-with pleasure-with might-have-eaten. Thy this son by-whom
 tērī daulat rādā-dā khulāi, jēs-i-bakhtā āyā,
thy wealth harlots-on was-caused-to-be-eaten, at-what-very-time he-came,
 tēbbū tēs-khē tsazā-rā khānā kiya. Bāwē tēs-khē bōlyā,
then-even him-for good food was-made. By-the-father him-to it-was-said,
 'bēṭṭā, tū sadā-i mā-sāi ḍssō. Jō-kuohh mērā ḍssō, sab tērā
'son, thou always-even me-with art. Whatever mine is, all thine
 ḍssō. Tā khuṣī ḍpā chāyō-thā, kiē-kē tērā bāyyā muā-thā, naiyē
is. For-thee happy to-be proper-was, because thy brother dead-was, now
 jā; rāchē gōā-thā, taiyē milā.
lived; having-been-lost gone-was, now was-got.'

[No. 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.**

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPEOIMEN II.

मेरा नाँव माधो । मेरे बापू-रा नाँव साधो । जाते-रा कनेत । गाँव
कोटो-रा जिला शिमला ।

सादूए मा पाए चाणक भगड़ा किया । मोएँ तेस-खे नौ घाया ना
मारी कवे लड़ाई ओई । एकी चेवा पाँदे लड़ाई ओई । तेस चेवा-री
साँव लाँदे बंडार लिए गोआ-या । जवे हमें सब आदमी साँवा पाँदे पोँचे तवे
सादूए सभी-खे गाली दितो । मा-खे टीपणे आया । दौड़ि-रो सब आदमी
डरि गोए । आपणे आपणे गरा-खे चाले गोए । औ वी डरि-रो नठि
गोआ । नठदे नठदे मेरे पैरा-दे पौड़ लगी । गरे तीन देड़े पड़ि रोआ ।
सादू-खे एह सूँच पड़ी कि मेरी गाली-री नालश करला । मा-खे टाणे-री
ताँई भूटी जाल-साजी की । कीए मा-खे गाली दितो एस-री नालश अव
करए ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

[See Note at the head of the Transliteration of Specimen I.]

Mērā	nāw	Mādhō.	Mērē-bāpū-rā	nāw	Sādhō.	Jātē-rā	Kanēt.
My	name	Mādhō.	My-father-of	name	Sādhō.	Caste-of	Kanēt.
Gāw	Kōṭi-rā,	Jilā	Śimlā.				
Village	Koṭi-of,	District	Simla.				
Sādūē	mā-pāē	chāṇak	jhagrā	kiyā.		Moē	
By-the-complainant	me-on	causeless	quarrel	was-made,		By-me	
tēs-khē	nī	ghāyā,	nā	mārī	kabbē	larāi	ōl.
him-as-for	not	it-was-beaten,	not	of-us	ever	fighting	became.
larāi	ōl.	Tēs-chēwā-rī	sīw	lāndē	bandār	lēē	
fighting	became.	That-wall-of	boundary	to-put	the-neighbours	having-taken	
gōā-thā.	Jabbē	hamē	sab	ādmī	sīwā-pādē	pōchē,	tabbē
(I)-gone-was.	When	we	all	men	the-boundary-upon	arrived,	then
sādūē	sabbhī-khē	gālī	dittī.	Mā-khē	ṭipnē	āyā.	
by-the-complainant	all-to	abuse	was-given.	Me-to	to-beat	he-came.	
Daurē-rō	sab	ādmī	darē	gōē.	Āpnē-āpnē-garā-khē		
Run-having	all	men	being-afraid	went.	Their-own-own-houses-to		
chālē-gōē.	Aū	bī	darē-rō	nathē-gōā,	nathdē-nathdē		
they-went-away.	I	also	feared-having	ran-away,	a-running-a-running		
mērē-pairā-dē	pīr	lagī.	Garē	tīn	dērē	parē	
my-foot-on	pain	happened.	In-the-house	three	days	having-fallen	
rōā.	Sādū-khē	ēh	sūch	paṛi	kē,	'mēri-gālī-rī	
(I)-remained.	The-complainant-to	this	thought	fell	that,	'my-abuse-of	
nālas	karlā.	Mā-khē	ṭāpē-rī	tāi	jhūthī	jāl-sāji	
complaint	he-will-make.	Me (acc.)	stopping-of	for	a-false	forgery	
kī.	Kiē	mā-khē	gālī	dittī,	ēs-rī	nālas	ab
was-made.	Because	me-to	abuse	was-given,	this-of	complaint	now
karūē.							
I-will-make.							

PATIĀLĀ BAGHĀṬĪ.

As further specimens of Baghāṭī it will be sufficient to give those received from the Patiala State. This State, the main portion of which is situated in the plains portion of the Panjab, has an outlying tract extending into the heart of the Simla hills. This tract, a portion of Nizāmat Pinjaur, has to its east, on the south, the State of Sirmaur, and, further north, the State of Keonthal. A number of smaller hill states run along its western side, of which, for our present purposes, it will be sufficient to mention Baghat.

This tract consists of three thānās named, from south to north, Pinjaur, Dharampur and Śrinagar, respectively. Pinjaur and Dharampur have Sirmaur to their east and Baghat to their north and west and in them the language spoken is Baghāṭī. In Śrinagar, with Keonthal to its east, the language is Kiūṭhālī. To the south of Pinjaur thānā the language is the Hindi of Ambālā.

The State returned the language of all these thānās as simply "Pahāṭī" or "Hill-language," with a total number of speakers (in 1891) of 9,000. No materials are available for stating the number of speakers of this "Pahāṭī" in each thānā, but it will be a fairly accurate estimate to put the Pinjaur and Dharampur speakers of Baghāṭī at 6,000 and the Kiūṭhālī speakers of Śrinagar at 3,000.

Two specimens were received from each thānā, and the four in Baghāṭī are given below. They are not very satisfactory, owing to their being written in the Persian character, the reading of which leaves several isolated words doubtful as to form or meaning,¹ but they are sufficiently clear to be good examples of the local Baghāṭī. In the case of each thānā, the subjects of the specimens are the same,—a version of the Parable of the Prodigal Son and a short description of the day's work of a peasant of the country. For the first, in each case, the original copy, as forwarded, is printed, with a transliteration. It has not been thought necessary to give an interlinear translation. In the case of the second, the same procedure has been followed, but a tentative interlinear translation has been given with the copy that comes from thānā Pinjaur.

¹ One grave omission is that, throughout, no distinction is made between the cerebral *ṛ* and the dental *n*, or between the cerebral *ṛ* and the dental *ḷ*.

PATIALA (PINJAUR) BAGHĀṬĪ.

The dialect of this *thānā* is, as might be expected, a good deal mixed with Hindī, but on the whole, the Baghāṭī forms are well exhibited. The most prominent Hindī idiom is the occasional use of *kā* (*kē*, *kī*) for 'of.' The frequent use of *kē* instead of *khē* for the postposition of the dative is probably caused by the common dialectic Hindī use of *kē* in the same sense.

There is a good example of the dropping of an intervocalic *l* in the word *śiyōkaṛ*, a husk, which may be compared with the Sirmaurī *śalṛkaṛ*. Other reminders of Sirmaurī are *gihchē*, evidently the same as the Sirmaurī *gēṣi*, and the occasional use of *ē* instead of *ā* as the sign of the oblique form (e.g. *thōṛī rātē-dē*).

Owing to the specimens being written in the Persian character, no attempt is made to show the existence of the cerebral *ṇ* and *ḷ*. The letter *ś* is represented by *sh*, and the frequent interchange of *s* and *ś* is shown by the occasional use of *shē* instead of *sē* for 'he.'

The *h* which is regularly dropped in Baghāṭī is here often written, as in *hōnā* for *ōnā* and *hū* for *ū*.

With the exceptions above mentioned, the Baghāṭī oblique form in *ā* is well represented, and so also the ablative postposition *dē*. Less regular is the use of *rē* to mean 'with' in *khandānā-rē*, (he stayed) with a man of good family.

In the pronouns, the usual agent singular of the third person is the regular *tēnnyē*, but we also meet *taī*, *tēhnē* and *unhē*. Similarly instead of *jēnnyē*, by whom, we have *jēhē*. *Ēs*, the oblique form of *ēh*, this, is regularly represented by *ē*.

In the verbs, *ōsō* appears under the form *āsō*, and the first person of the present tense is nasalized, as in *bōlū* for *bōlū*. The suffix of the conjunctive participle is regularly *rō*, but sometimes we find *rē*, as in *āē-rē*, having come. We may note also the idiomatic use of the genitive for the subject of the future passive participle in *mērē jānā*, I must (i.e. I will) go (to my father).

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایک آدمی رے دو ھے تھ نسرے چھوٹے نے باپو ھے بولا کہ باپو
 مال کا بندھا جو میرا ھے میکے دبدے نب تنٹے مال ننانکھے بندھا دیا اور
 تھوڑے دن باچھے چھوٹے ھے نے سب کچھ لے رو ایک دورارے ملکہا ھے
 چلا گرا تنٹے اپنا مال بدچالی میں برہاد کردیا اور کہی نا رووا نس
 ملکہا میں بڑا کال بڑا نب سے بھوکا مرے لگا نب نس ملکہارے ایکے
 خاندانا رے جا رووا تنٹے نس ھے اپنے باگٹی میں سورا کے چارے بھجا
 نس کے جیوا میں تھی تینا شیوکڑا دے جانا ھے سور کھار ہوں پیٹ
 بھروں کوئی نس کے دیو نہ تھا نب عقل میں آئی رے بولا میرے
 بارا رے کتنے محنتی ھے بھونی روٹی ھے آسوں بھوکھوں مروں میرے
 اٹھ رے اپنے بارا کے چلے جانا نس کے بولوں رے باپورا موں اسمانا
 اور نیرے سامنے گناہ کیا اور اب ابدے جوگا نے کہ بھر تیرا بیٹا کھاؤں
 اپنے محنتی میں دے ایکے جیسے بنا نب اوٹھے رو اپنے بارا کے ھے چلا
 اور شی ابھی دور تھا نس کے دیکھے رو نسرے بارا ھے دیا آئی اور دوڑے
 رو نس کے ملنے لگا اور بہت باپے لئے ھے نس کے بولا رے باپو موں

اسمانا را اور نیرے سامنے گناہ کیا ابدے جوگا نے کہ تیں نیرا بیٹا
 کوھاؤں بارے اپنے نوکرا کے بولا کہ اچے سے اچے کپڑے گڈ لو اور بس
 کے بہراؤ اور تیرے ہاتھ مین موندی اور پیرا مین چونی بہراؤ اور
 ہم کھاؤ اور موجا کروں کیونکہ میرا بیٹا مورا تھا اب جیوا ہے راج گورا
 تھا اب ملا ہے تب سے راضی ہوئے لگے *

اور نسرا بڑا بیٹا باگلی مین تھا جب گھرارے نیڑے آیا گئے اور
 ناچنے رے راز سنی تب ایک نوکرا کے ہلارے پوچھا کہ رے کا آسوں
 تیں بس کے بولا کہ نیرا بھائی آ گورا اور نیرے ہارے بڑی جگ کئے
 ابدے رے خاطر کہ شی شار بھلا چنگلا دیکھا اونہیں کہہجے او نہ
 چاہا کہ بہتر جاوں تب بس کے ہارے باہر آئے او مذایا نیٹئے ہارا کے
 جوابا مین بولا دیکھ انے ہرسانے مہوں نیرے کہنو مینے کروں اور
 کبھی نیرے بولنے دے باہر نے گورا نوئے کبھی ایکے باکری را چھیلو
 میکھ ندبا کہ اپنے ساتھی رے گیلی راضی ہوں اور جب نیرا رے بیٹا
 آیا جہن نیرا مال رانڈا کے لٹا با تون تیرے خاطر بڑی جگ کری تہنیں
 بس کے بولا کہ اے بیٹے نو سدا ملین گہچے روا جو کچھ مین گے آسنو
 سے نیرا پر راضی ہونا اور راضی ہونا چاہیں تھا کیونکہ نیرا بھائی مورا تھا
 اب جیوندا ہوا اور راج گورا تھا اب ملا *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (RAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmī-rē dō bēṭe thē. Tēs-rē chhōṭe-nē bāpū-khē bolā ki, 'bāpū, māl-kā bandā jō mērā hai mai-kē dē-dē.' Tēb tēnnyē māl tinā-khē band-diyā. Aur thōṛē din pāchhē chhōṭe bēṭe-nē sab kuchh lē-rō ēk-dūrā-rē mulkhā-khē chalā-gōā, tēnnyē apnā māl bad-chālī-mē barbad kar-diyā. Aur kahē nā rōā, tēs-mulkhā-mē barā kāl parā. — Tēb sē bhūkā marnē lagā. Tēb tēs-mulkhā-rē ēki-khāndānā-rē jā-rōā. Tēnnyē tēs-khē apnē-bāgai-mē sūrā-kē tsārnē bhējā. Tēs-kē jiwā-mē thi 'tinnā-śiyōkrā-dē jinā (*for* jinnā)-khē sūr khāō hū pēt bharū.' Kōi tēs-kē dēō-na-thā. Tēb 'aql-mē āṣ-rē bolā, 'mērē-bāwā-rē kitnē mēhnatī-khē bhautī rōṭī hai āsō bhūkhō marū. Mērē uṭh-rē apnē-bāwā-kē chalē-jānā, tēs-kē bolū, "rē bāpūwā, mū āsmānā aur tērē sāmnē gunāh kiya, aur ēb ē-dē jōgā nē ki phir tērā bēṭa kuhaū; apnē-mēhnatī-mē dē, ēki jaisē banā." Tēb uṭhē-rō apnē-bāwā-kē-kahē chalā. Aur shē (*for* sē) ēbbhē dūr thā tēs-kē dēkhē-rō, tēs-rē bāwā-khē diā āi, aur daupē-rō tēs-kē milnē lagā, aur bahut pāpē laō. Bēṭe tēs-kē bolā, 'rē bāpū, mū āsmānā-rā aur tērē sāmnē gunāh kiya, ē-dē jōgā nē ki taī tērā bēṭa kuhaū.' Bāō-nē apnē-naukarā-khē bolā ki 'achchhē-sē achchhē kapṛē gad-lō, aur tēs-kē pahra-dē; aur tēs-rē hāthā-mē mūdī, aur pairā-mē jūtī pahraō; aur ham khāō, aur mōjā karū, kyōki mērā bēṭa mōā thā, ēb jiwā hai; rāch-gōā-thā, ēb milā-hai.' Tēb sē rāzī hōnē lagē.

Aur tēs-rā barā bēṭa bāgai-mē thiyā. Jēb gharā-rē nēṛē āyā, gānē aur nāchnē-rī wāz sunī. Tēb ēki-naukarā-khē bulā-rē pūchhā ki, 'rē, kā āsō?' Taī tēs-kē bolā ki, 'tērā bhāi ā-gōā, aur tērē-bāō-rē barī jag kai, ē-dē-rē khāfir ki shē (*for* sē) shār bhalā changā dēkhā.' Unhē khijō ō na chāhā ki 'bhitar jāū.' Tēb tēs-kē bāō-nē bāhir āē ō manāyā. Tēnnyē bāwā-khē jawābā-mē bolā, 'dēkh, itnē-barsā-dē mhū tērē kahnō mai-nē karū, aur kabhi tērē-bōlnē-dē bāhir nē gōā, tū-nē kabhi ēki-bākri-rā chhēli-ō mai-khē na diyā, ki apnē-sāthī-rē gailē rāzī hū; aur

jēb tērā-rē bēṭā āyā, jēhē tērā māl rāḍā-khē luṭāyā, tū tēs-rē khāṭir
 barī jag kari.' Tēhnē tēs-kē bolā ki, 'ai bēṭē, tū sadā mōē gihchē
 rōā; jō kuchh maī-gē asē, sē tērā; par rāzī hōnā, aur rāzī hōnā (*sic*),
 chāhiē-thā, kyōki tērā bhāī mōā-thā, ēb jūndā hōā; aur rāch-gōā-thā,
 ēb milā hai.'

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJĀUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیرے ہانپارے کیلی آوی دب رکھی ہے سواں ہانہ
 دے جائی ہے سامنے ڈالی ہیٹھین حجری اور پانی را گھڑا رکھ رکھا
 ہے ایک چھوٹو بیٹھہ رہو زمیدار بیچارہ تھوڑے رانی دے اوٹھا تھا
 ہل اور بلدا کو لیو رہو بھلکے بھلکے باگنی میں جا رہو جب سورج
 مونڈا آؤ تو پیرروٹی لورو آئی بھ ہلا ے کھول دیو بلدا ے گھا پا دیا
 آپے ہانہ منہ دھوپ رہو سستا لیو روٹی کھاؤ حقہ پیو بلدا ے پانی
 پلا تھوڑی باری بڑ رہو رام کر لیو پیر ساگ بات لیو رہو چلی جاو کام
 نہتا ہو تو بیچارہ سنی دھندے میں دن کاٹ دیو نہیں تو اورو کام کرو
 جب سورج چھینے لگو تو ہلا ے اور بلدا ے لیو رہو گھرا ے آؤ مونڈا
 ے بٹڈے گھارا لیو بلدارے آگے گھا پا دیو پیردودہ دو رہو روٹی پکارے
 راضی ہو رہو اپنے چھوٹو چھوٹو میں بیٹھہ رہو کھاؤ پھیر ایسے مزے
 میں کھوٹی پسارے ست جاو کہ راجہ ے پھولادے بچھاوے بندے
 بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

PINJOUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Dēkhō, dērō-hāthā-rē kēli-āwī dab-rakhi-hai, sōā-hāth-dē
 See, the-left-hand-in plough-handle pressed-kept-is, right-hand-in
 jāī hai, sāmne-dāli-hēhē hajri (? jajri) aur pānī-rā gharā rakh-rakhā-hai.
 ox-whip is, in-front-tree-under the-huqqa and water-of jar placed-is.
 Ek chhōtō baiṭh-rahō. Zimīndār bēchāra thōrī-rūtē-dē
 (There) a boy seated-is. The-cultivator poor-fellow in-a-little-of-the-night
 uṭhā-thā. Hal aur baldā-kō layō-rahō. Bhalkē-bhalkē
 risen-had. Plough and bullocks have-been-brought. Early-in-the-morning
 bāgai-mē jā-rahō-ā. Jēb sūraj mūḍ āō, tō bayyar
 the-field-in he-has-gone. When the-sun (over)-head comes, then the-wife
 rōṭī lō-rō āī. Yihē halā-kē khōl-diyō, baldō-kē ghā
 bread taken-having comes. By-him the-plough is-opened, the-bullocks-to grass
 pā-diyā, āpē hāth mūh dhōyō-rahō, sastā līyō. Rōṭī
 is-caused-to-fall, by-himself hand face is-washed, coolness is-taken. Bread
 khāō huqqa pīō, baldā-kē pānī pīā thōrī
 he-eats huqqa he-drinks, the-bullocks-to water having-caused-to-drink a-little
 bāri paṛ-rahō, rām kar-līyō. Bayyar sāg-pāt layō-rahō, chālī-jāō.
 while he-reclines, rest takes. The-wife vegetables takes, she-goes-away.
 Kām buṭhā hō, tō bēchāra sē-tē-dhandē-mē dīn kāt-diyō.
 Work much is, therefore the-poor-fellow that(?)-occupation-in the-day passes,
 nahī-tō aurō kām karō. Jēb sūraj chhīpnē lagō,
 or-else another-also work he-does. When the-sun to-be-concealed begins,
 tō halā-kē aur baldā-kē layō-rahō, gharā-kē āō, mūḍā-kē
 then the-plough and the-bullocks he-takes, the-house-to comes, head-of
 pandē ghārā layō, baldā-rē āgē ghā pā-diyō.
 upon a-bundle he-takes, the-bullocks-of before grass he-causes-to-fall.
 Bayyar dūdh dō-rahō, rōṭī pakāō. Ē rāzī hō-rahō, apnē-chhōtō-
 The-wife milk milks, bread bakes. He happy becomes, his-own-little-
 chhōtō-mē baiṭh-rahō khāō. Phīr aisē-mazē-mē khūṭē pasārē
 children-among sits eats. Again such-pleasure-in legs having-spread
 sut-jāō, ki rājā-kē phūlā-dē bichhāōnē-pandē bhī naṣīb nahī.
 he-goes-to-sleep, as a-king-of flowers-of bed-on even fortune is-not.

FREE TRANSLATION OF THE FOREGOING.

See, carrying in his left hand his plough-handle, and in his right hand his ox-whip, the cultivator has laid down, under the tree in front of him, his *hugqa* and his jar of water. A little boy is seated there (to look after them). The cultivator, poor fellow, had got up while it was still night. He has collected his plough and his bullocks, and is already at the field by dawn. When the sun is overhead, his wife brings him some bread. He unyokes his bullocks and throws some grass before them. Then he washes his face and hands to cool himself. He eats his bread, has a smoke at his *hugqa*, gives the bullocks water, and then takes a short rest. The wife collects wild spinach and carries it home. He has much to do, and so the poor fellow passes the whole day at this work of ploughing or else occupies himself on some other task. At sunset, he comes home with the plough and the bullocks, carrying a bundle on his head. He gives fodder to the bullocks, while his wife milks the cows and bakes the bread. Then he seats himself happily amid his little children to take the evening meal, and at last, he stretches his legs and goes to sleep with a pleasure that is not the lot of even a king to find upon a bed of flowers.

PATIALA (DHARAMPUR) BAGHĀṬĪ.

The Dharampur dialect of Baghāṭī is practically the same as that of Pinjaur, except that the Hindi influence is not so strong. We have, however, one instance of *kō*, used instead of *khō*, and once or twice *nē* is added (without any need for it) to the case of the agent, as in *jēnnyē-nē*, by whom.

There are some curious words in the vocabulary. We may note—

baḍrā, great, elder.

bāhṭū, a son.

bamānā, to clothe.

chhyūrī, a wife.

maṭānā, to be found.

māṭhṛā, younger.

rachnā, to be lost.

Most of the peculiarities noted in regard to Pinjaur will also be observed here. We may quote the following peculiarities not found in the Pinjaur specimens:—

As in Sirmaurī, nouns, adjectives, and participles sometimes end in *ō* instead of *ā*, as in *sunō*, heard; *dittō*, given. The word for both 'I' and 'by me' is *mhā*. For 'is' we have *asō*, instead of *ōssō*, which is merely a matter of spelling. In *sunō-ā*, it is heard, we have the Kiūṭhālī word *ā* for 'is.' The past participle of *dēṇā*, to give, is sometimes *dinā*, and sometimes *dittā*, and the past participle of *marnā*, to die, is *mōāwā*.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

ایکے آدمی رے دو ہاتھو نیچے مائٹھڑے ہاتھو اپنے بارا کے بولا
 کہ رے بابو مالدار بانڈا جو میرا بیٹھو ماکہ دے تب تنٹے مال
 تنٹا کے بانٹ دیتا تھوڑے دنوں میں مائٹھڑے ہاتھو سب مال جوڑو ایک
 دورارے ملکھارا سفر کیا اور تنٹے اپنا مال بدچلتی میں کھو دیتا جب
 سبھ کھو مکا تب بس ملکھا مکھتا کال پڑا اور سے غریب ہوئے لگا
 تب بس ملکھارے راجہ رے نوکر رھگوا سے نسکے اپنی ہانگٹی میں سورا
 چگائے بھجا اور سے چاہو تھا کہ اونہ چھلکے سانھی جو سور کھاؤ اپنا
 بیٹ بھرے کہ کوہن نسکے نہ دیو تھا تب عقلا میں آرو بولا کہ میرے
 بارا رے موکھتے نوکرا کو مکھتی روٹی اسو اور مہون بھوکھا مرو مہون
 اوٹھ رو اپنے بارا کے چارے اور نسکے بولوٹی کہ اے بارو مہون پرمیسرا
 اور تیرا گنائے اسو اب اے جوگا نہیں کہ تنہے تیرا ہاتھو بنو اپنے نوکروں
 میں سے ایکی جیہڑا بنار تب اوٹھ رو اپنے بارا کے گوا اور وہ ہیبو
 دور تھا کہ نسکے بارا کے دیکھ رو ترس آگوا اور دوڑا و نسکے گل لگا لینا
 اور بہت پنی پی موٹی ہاتھو نسکے بولا بابو مہون پرمیسرا اور تیرا

گنائے اسو اور اب اتے جوگا نہیں کہ ننھے نیرا باھٹو بنو بار اپنے نوکرا
 ہے بولا کہ چجاری ناہی نکال لیاو اور نسکے بھاؤ اور تسری ہانہادی
 چھاپ اور لٹادی پاہین لاو اور ہمیں کھاو اور خوشی مناو کیوں میرا
 باھٹو موارا تھا ابھو جیوندا ہوا رچ گرا تھا اب مثائے نب سے خوشی
 کرے لگے *

اور نیرا بڈرا باھٹو باگٹی میں تھا جب گھرارے نڈرے آیا گائے
 و ناچنے کو سادہ شنوا تب ایک نوکر بلاو پوچھا کہ اندھے کا اسو ننھے نسکے
 بولا کہ نیرا بھائی آیا ہوندا اور نیرے بارے موگا ہے بڑی دھام
 دینی اتے نئیں کہ نسکے راضی باجی مٹا سے روشا میں ہورو بہتر
 جانا نہ چاہو تھا تب نسکے بارے بانڈی آرو کسے منایا ننھے رے بارا
 ہے جوابا میں بولا کہ دیکھہ اتے برسا دے مہون تیری ٹہول کرو اور
 کبھی نیرے بولا دے باہر نہیں گوا پر توین کبھو ایک چھیلٹو ماکھہ
 ندینا کہ اپنے منرا سانھی خوشی مناو اور جب نیرا یہہ باھٹو آیا جنئے
 نیرا مال رنڈا ہے دینا توین تسری نئیں بڑی دھام دینی ننھے نسکے بولا
 اے باھٹو نو سدا دے مانگی رہو اور جو کچھہ مانگی اسو نیرا اسو پر
 خوشی منانا اور خوشی ہونا چائے کیونکہ نیرا بھائی موارا تھا سو
 جیوندا ہوا رچ گرا تھا سے اب مثائے *

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN I.

TRANSLITERATION.

Ēki-ādmi-rē dō bahtū thē. Māthre bahtū apnē-bawā-khē bōlā ki, 'rē bāpuā, mālā-rā bādā jō mērā baithō mā-kh dē.' Tēb tēnnyē māl tinā-khē bāt-dita (*for* ditta). Thōrē-dinā-mē māthre-bahtū sab māl jōr-rō ēki-dūrā-rē mulkhā-rā safar kiya, aur tēnnyē apnā māl bad-chalni-mē khō-dita. Jēb sabh khō-mukā, tēb tēs-mulkhā mukhtā kāl parā; aur sē gharib hōnē lagā. Tēb tēs-mulkhā-rē rājā-rē naukar rah-gōā. Sē tēs-kē apni-bāgai-mē sūrā chuganē bhējā, aur sē chāhō thā ki unh chhilkā sāthi jō sūr khāo apnā pēt bharē, ki kōi tēs-kē na dēō-thā. Tēb 'aqlā-mē ā-rō bōlā ki, 'mērē-bāwā-rē mukhtē naukarā-kō mukhti rōti asō, aur mhū bhūkhā marū. Mhū ūth-rō apnē-bawā-khē jāwē, aur tēs-kē bōlūē ki, "ai bāō, mhū Parmēsra aur tērā gunāi asū; ēb atē jōgā nahī ki tanhāē(?) tērā bahtū banū; apnē naukarō-mē-sē ēki jēhrā banāō." Tēb ūth-rō apnē-bāwā-khē gōā. Aur wōh hēbbō dūr thā ki tēs-kē bāwā-khē dēkh-rō, tars ā-gōā, aur daurā wa tēs-kē gal lagā-linā, aur bahut pampī-mūi. Bahtū tēs-kē bōlā, 'bāpuā, mhū Parmēsra aur tērā gunāi asū, aur ēb atē jōgā nahī ki tanhē(?) tērā bahtū banū.' Bāō apnē-naukarā-khē bōlā ki, 'chijārī tābhī nikāl liyāo aur tēs-kē bamāō; aur tēs-rē hāthā-dī chhāp, aur lātā-dī pāhī lāō; aur hamē khāū, aur khushi manāū, kyō mērā bahtū mōāwā-thā, ab-hū jiūndā hōā; rach-gōā-thā, ēb maṭā-ē.' Tēb sē khushi karnē lagē.

Aur tēs-rā badrā bahtū bāgai-mē thā. Jēb gharā-rē nērē āyā, gānē wa nāchnē-kō sādī sunō-ā. Tēb ēki naukar bulā-rō pūchhā ki, 'andhī kā asū?' Tēnnyē tēs-kē bōlā ki, 'tērā bhāi āyā-hōdā, aur tērē-bāwē mōkā-khē bari dhām dīnī, at-rī tai ki tēs-kē rāzi bāji maṭā.' Sē rōshā-mē hō-rō bhitar jānā na chāhō-thā. Tēb tēs-kē bāwē bādī ā-rō kasnē(?) manāyā. Tēnnyē-rē bāwā-khē jāwābā-mē bōlā ki, 'dēkh, itnē-barsā-dē mhū tēri ṭahūl karū, aur kēb-hī tērē-bōlā-dē bāhar nahī gōā, par tōē kēb-hū ēk chhēli-ō mā-kh na dīnā, ki apnē-mitrā-sāthi khushi manāū; aur jēb tērā ēh bahtū āyā, jēnnyē-nē tērā māl raṇḍā-khē dīnā, tōē tēs-rī tai bari dhām dīnī.' Tēnnyē tēs-kē

bōlā, 'ē baḥṭū, tū sadā-dē mā-gē rahō, aur jō kuchh mā-gē asō, tērā
 asō; par khushī manānā, aur khushī hōnā chahiyē, kyōki tērā bhāī
 mōāwa-thā, sō jiūndā hōā; rach-gōā-thā, sē ēb maṭā-e.'

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

دیکھو ڈیری ہانہو سانہی آڑی جک رکھی سوین ہانہا دی
 جھانٹ اسو سامنے ڈالا ہیٹھے حقہ اور پانی را گھڑا رکھا ہوندا نیچے اک
 باہٹو بیٹھے روا زمیدار بیچارہ نڑے دے اوٹھا ھے ھل و بلدوا کھے لے رو
 بھلکے بھلکے باگٹی میں آگوا جب دو بہر ہو نو تسری چھیوڑی روٹی
 لاؤ یہ ھل چھاڈ دیو و بولدا ے گھاس سیٹو اپنے ہانہ و منہ دھو آر
 ٹھنڈا ہو جاؤ روٹی کھاو حقہ پیو بلدا کھے پانی بلاو پڑو تھوڑی گھڑی
 رام کرو تسری جوانس ساگ بات لے رو گھرا کھے جاو مکھتا کام ہو نو
 بیچارہ اسے کامان میں دن کھو دنو نہ نو ابکا کام کرو جب دن چھپو نو
 ھل اور بلدا کھے لے رو گھر آؤ گھارا گدا مونڈا پاھن لاو بلدا کھے گنا دیو
 جوانس دودہ دھو روٹی پکاو بہہ خوشی سانہی اپنے بگھیرا میں بیٹھے
 رو کھاو تب اسے مزے سانہی کھوٹے پساررو سونو کہ بادساھان کھے
 پھولان ری سیجان میں اسے نصیب نہ ہو *

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (BAGHĀTĪ).

DHARAMPUR DIALECT.

(PATIALA STATE.)

SPECIMEN II.

TRANSLITERATION.

Dēkhō, dēre-hāthō-sāthī aī jēk-rakhi, sōē-hāthā-di jhāt asō, sāmne-dālā-hēthē huqqa aur pānī-rā gharā rakhā-hōndā. Tēji ēk bāhtā baith rōā. Zimīn-dār bēchāra tarkē-dē ūthā-hai. Hal wa baldwā-khē lē-rō, bhalke-bhalkē bāgai-mē ā-gōā. Jēb dō-pahar hō, tō tēs-rī chhyūrī rōṭī lāō. Eh hal chhad diyō, wa bōldā-khē ghās sītō. Apnē hāth wa mūh dhō-āō, thandā hō-jāō. Rōṭī khāō, huqqa piō, baldā-khē pānī pilāō, par-rō thōrī-gharī rām karō. Tēs-rī jawānas sūg pāt lē-rō gharā-khē jāō. Mukhtā kām hō, tō bēchāra ēsi kāmā-mē dīn khō-dittō, na-tō ēkā kām karō. Jēb dīn chhipō, tō hal aur baldā-khē lē-rō ghar āō. Ghārā-gadā mūdā-pāhan lāō, baldā-khē gatā diyō. Jawānas dūdh dōhō, rōṭī pakāō. Eh khushī-sāthī apnē-baghērā-mē baith-rō khāō. Tēb isē-mazē-sāthī kbūtē pasār-rō sōtō, ki bādshāhā-khē phulā-rī sējā-mē ē naṣīb na hōā.

LIST OF STANDARD WORDS AND PHRASES IN
JAUNSĀRĪ, SIRMAURĪ AND BAGHĀṬĪ.

LIST OF STANDARD WORDS AND PHRASES

English.	Jannakri.	Sirmauri (Dialect).
1. One	Êk, êko	Ek
2. Two	Dai	Da
3. Three	Tin	Tin
4. Four	Châr	Châr
5. Five	Pāch	Pāj
6. Six	Chhan	Chhan
7. Seven	Sat	Sat
8. Eight	Ath	Ath
9. Nine	No	No
10. Ten	Dās	Daś
11. Twenty	Biś	Biś
12. Fifty . . . . .	.....	Pajāś
13. Hundred	Śo	Śau
14. I	Hāñ	Ā
15. Of me	Mērō (dat. muññi mūjhī)	Mērā, mēh-rā
16. Mine	Mērō	Mērā, mēh-rā
17. We	Ām	Hām, hāmō
18. Of us	Amārō (dat. amñi mūjhī)	Mārā
19. Our	Amārō	Mārā
20. Thou	Tā	Tā
21. Of thee	Tērō (dat. tāñi mūjhī)	Tērā
22. Thine	Tērō	Tērā
23. You	Tum	Tum
24. Of you	Tumārō, tūhārō (dat. tumñi mūjhī)	Tumārā
25. Your	Tumārō, tūhārō	Tumārā

IN JAUNSĀRĪ, SIRMAURĪ, AND BAGHĀTĪ.

Sirmaurī (Giripārī and Bīṭṭan).	Baghātī.	English.
Ēk	Ēk	1. One.
Dā	Dā	2. Two.
Chōn	Tin	3. Three.
Chār	Chār	4. Four.
Pāj	Pāj	5. Five.
Chhan	Chhō	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Daś	Daś	10. Ten.
Biś	Biś	11. Twenty.
Ādhō sau	Pañj	12. Fifty.
Śau	Śau	13. Hundred.
Āw	Aū	14. I.
Mārā	Mērā	15. Of me.
Mārā	Mērā	16. Mine.
Āmē	Hamē	17. We.
Āmrā	Māhrā	18. Of us.
Āmrā	Mārā, māhrā	19. Our.
Tū	Tū	20. Thou.
Tuāḱā, tārā	Tārā	21. Of thee.
Tuāḱā, tārā	Tārā	22. Thine.
Tū	Tum	23. You.
Tuārā, tumrā	Tārā, tāhrā	24. Of you.
Tuārā, tumrā	Tārā, tāhrā	25. Your.

English.	Jaunsāri.	Sirmauri (Dihāṭh).
26. He	Sò, sòjò	Sò
27. Of him	Tēs-kò (dot. tēs mājhi)	Tes-rā
28. His	Tēs-kò	Tes-rā
29. They	Sòjò	Sò
30. Of them	Tiē-kò (dot. tiē mājhi)	Tin-rā
31. Their	Tiē-kò	Tin-rā
32. Hand	Hāth, ātha	Āth
33. Foot	Goḍò, hāṅal, lāt	Lāt
34. Nose	Nak	Nak
35. Eye	Ākh	Ākh
36. Mouth	Mūhū, khāb	Mū
37. Tooth	Dād	Dād
38. Ear	Kān	Kān
39. Hair	Bāw, mūdāo	Bāl
40. Head	Mūd	Mūd
41. Tongue	Jibh	Jib
42. Belly	Pou	Ōpi
43. Back	Pith, pāchhāso	Pith, pāthi
44. Iron	Lobò	Leā
45. Gold	Sunnò	Sūnā
46. Silver	Chādi, rūpā	Chāde
47. Father	Bāhā	Bāhā, bāw, bāp, bāpū
48. Mother	Iji	Āmā
49. Brother	Bhāi (general term), dādā (elder), bhāyā (younger).	Bāyā
50. Sister	Bōhēn (general), dhāi (elder), bhāiji.	Bobò
51. Man	Ādmī, morod, belkārā, kāwāsā.	Māpachh, māpaf
52. Woman	Bēṭi-mānukh, bēṭkōpi	Jawānas

Sirmauri (Giripāri and Bīḥan).	Baghātī.	English.
Sē, sē-jē	Sē	26. He.
Tēs-rā	Tēs-rā, tēḥ-rā (f.) . .	27. Of him.
Tēs-rā	Tēs-rā, tēḥ-rā (f.) . .	28. His.
Sē	Sē	29. They.
Tin-kā	Tinnā-rā	30. Of them.
Tin-kā	Tinnā-rā	31. Their.
Hāth	Hāth	32. Hand.
Bāḡā	Lāt	33. Foot.
Nak	Nāk	34. Nose.
Ākh	Ākhi	35. Eye.
Khāb	Māh	36. Mouth.
Dād	Dād	37. Tooth.
Kān	Kān	38. Ear.
Mādāl	Bā	39. Hair.
Mūd	Mūd	40. Head.
Jib	Jibh	41. Tongue.
Pot	Pet	42. Belly.
Piṭh	Piṭh	43. Back.
Loh	Lohā	44. Iron.
Sinō	Sunā	45. Gold.
Rāpō	Chādi	46. Silver.
Bālā	Bāpō, bāo, bābā . .	47. Father.
Mā	Ammā	48. Mother.
Dādā	Dādā, bāyā, bāl . .	49. Brother.
Dādā, bōpō	Bobō (elder), (younger), bāl . .	50. Sister.
Māchh	Ādmī, jānā . .	51. Man.
Chhēwṛī, chhēwṛō . .	Juānā, juānā . .	52. Woman.

English.	Jaunsiri.	Sirmauri (Dhārthi).
53. Wife	Jorā, chhēupī	Jorū
54. Child	Lākōtō, chhērā	Chhōtō, chhērā
55. Son	Bēṭā	Bay*ṭā, bēṭā, chhōṭā
56. Daughter	Bēṭī, dhi	Bēṭe, bēṭī
57. Slave	Hārī, kāmū	Chākar
58. Cultivator	Khēpāi	Jimidar
59. Shepherd	Bhādāwā	Baphālā
60. God	Bhōgwān	Narāyṇ
61. Devil	Sōitān	Bhūt
62. Sun	Dus	Sūraj
63. Moon	Tikrāṇī, jhān, jān	Chād
64. Star	Tārā	Tārā
65. Fire	Āg	Āg
66. Water	Pāṇī	Chī
67. House	Ghōr, kāṛ	Gōr, ghōr, gaur
68. Horse	Ghōṛā	Gaurā
69. Cow	Gāw	Gāw
70. Dog	Kukar	Kutā
71. Cat	Dhārū, birāl (male) ; birāl, birālī (female).	Barāl
72. Cock	Kākhḍā	Kāk*ṭā
73. Duck	Bōdōk	Batak
74. Ass	Gadhā, gādhā	Gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Chāṛī, chalkhupī	Chīṛū
77. Go	Jā, nōth, hāṛ	Jā
78. Eat	Khā	Khā
79. Sit	Bōṣ, bēth, bōth	Bīth

Sinnantī (Sinhalese and Hiffan).	Boghatī.	English.
Chhōwṛi, chhōwṛē . . .	Chhōṛi	53. Wife.
Nōkē	Bāṣṭ	54. Child.
Chhōṭā	Boghēr, bagēr . . .	55. Son.
Dhātū	Bēṭi, dī	56. Daughter.
Baithā	Nōkar	57. Slave.
Baanū	Dhyālā	58. Cultivator.
Bēḍālā	Gnāl	59. Shepherd.
Papēsur	Paṁṁsur	60. God.
Bhūt	Lōchā	61. Devil.
Sūrj	Sūraj	62. Sun.
Jū	Chād, jū	63. Moon.
Tārā	Tārā	64. Star.
Āg	Āg	65. Fire.
Chīā	Pāi	66. Water.
Ghōr	Gaur, ghar	67. House.
Ghōṛā	Gōṛā	68. Horse.
Gāw	Gāo, gāē	69. Cow.
Kōkar	Kuttā	70. Dog.
Barēl	Baryāl (m.), baryāl (f.) .	71. Cat.
Kūkhṛā	Kukṛā, murgā	72. Cock.
.....	Batak	73. Duck.
Gādhā	Gadā, gadhā	74. Ass.
Ū	Ū	75. Camel.
Chapṭ	Pañchbi	76. Bird.
Dēw	Jā	77. Go.
Khā	Khā	78. Eat.
Bōē	Bāṭh	79. Sit.

English.	Jaunsāri.	Sirmanī (Dhārī).
80. Come	Ā, ā	Ā
81. Beat	Jāl, mār, pāt, jhāg	Tip
82. Stand	Ujhu, thārō hō	Khar
83. Die	Mōr, khōp	Mar
84. Give	Dē	Dē
85. Run	Daur, dhaw	Daur
86. Up	Sīhāsō, ōchhōri, uprō	Gāy
87. Near	Nērō, dhāya	Nirō
88. Down	Tōi, tōāsō, nīglō	Tōi
89. Far	Durō	Dār-ka
90. Before	Pōilō, agāsō	Pailō, agē
91. Behind	Pāchhī, pāchhāsō, pīthī- pōelh	Pāchhai
92. Who	Kūpa	Kāp
93. What	Kā, kuh	Kā
94. Why	Kai, kāhi, kākhi, kōthō- wātō	Kadi-khō
95. And	Ōr	Tāiyō, hōr
96. But	Pōr	Par
97. If	Ekājō	Jō
98. Yes	Ō, hō, hā, āhā	Āhā
99. No	Nā	Nā
100. Alas	Hōe-rō, chāhō-bō	Hai
101. A father	Bābā	Ēk bāp
102. Of a father	Bābā-kā	Ēki bāpō-rā
103. To a father	Bābā-kh	Ēki bāpō-khō
104. From a father	Bābā-bhārī	Ēki bāpō-dā
105. Two fathers	Dui bābā	Dō bāpō
106. Fathers	Bābā	Bābō

Sirmauri (Giripari and Biddi).	Baghāṭi.	English.
Āj	Ā	80. Come.
Piṭ	Mār, tip	81. Beat.
Ūbā ho	Kharā-3	82. Stand.
Mar	Mar	83. Die.
Dā	Dā	84. Give.
Śat	Daur	85. Run.
Gāḥ, gēḥ	Ūpar, hubbā	86. Up.
Naujīk	Nepē	87. Near.
Nīḥā	Tāl, hundā	88. Down.
Dūr	Dūr	89. Far.
Āgū	Āgū, ākū	90. Before.
Pāchhā	Pāchhā, pāchhā	91. Behind.
Kupā	Kup	92. Who.
Kā	Kāh	93. What.
Kaṇī	Kaṇī-khē	94. Why.
Aj	Hār, 3r, tē	95. And.
.....	Paīrī	96. But.
Jā	Par	97. If.
Au	Ā	98. Yes.
Nā	Nā	99. No.
Erā	Dukh	100. Alas.
Babā	Bāo	101. A father.
Bābē-rā	Bāo-rā	102. Of a father.
Bābē-rī tāī	Bāo-khē	103. To a father.
Bābē-do	Bāo-dē	104. From a father.
Dō babā	Dō bāo	105. Two fathers.
Bābā	Bāo	106. Fathers.

English.	Jaunsāri.	Sirmauri (Dhātāl).
107. Of fathers . . .	Babāṭ-kā . . .	Bābē-rā . . .
108. To fathers . . .	Babāṭ-kh . . .	Bābē-khē . . .
109. From fathers . . .	Babāṭ-bhārī . . .	Bābē-dā . . .
110. A daughter . . .	Bēṭ . . .	Ek bēṭ . . .
111. Of a daughter . . .	Bēṭiā-kā . . .	Ekī bēṭi-rā . . .
112. To a daughter . . .	Bēṭiā-kh . . .	Ekī bēṭi-khē . . .
113. From a daughter . . .	Bēṭiā-bhārī . . .	Ekī bēṭi-dā . . .
114. Two daughters . . .	Duī bēṭiā . . .	Dā bēṭi . . .
115. Daughters . . .	Bēṭiā . . .	Bēṭi . . .
116. Of daughters . . .	Bēṭiā-kā . . .	Bēṭi-rā . . .
117. To daughters . . .	Bēṭiā-kh . . .	Bēṭi-khē . . .
118. From daughters . . .	Bēṭiā-bhārī . . .	Bēṭi-dā . . .
119. A good man . . .	Ek bhōlē admi . . .	Bhalā māpas . . .
120. Of a good man . . .	Ekō bhōlē admi-kā . . .	Bhalē māpas-rā . . .
121. To a good man . . .	Ekō bhōlē admi-kh . . .	Bhalē māpas-khē . . .
122. From a good man . . .	Ekō bhōlē admi-bhārī . . .	Bhalē māpas-dā . . .
123. Two good men . . .	Duī bhōlē admi . . .	Dā bhalē māpas . . .
124. Good men . . .	Bhōlē admi . . .	Bhalē māpas . . .
125. Of good men . . .	Bhōlē admi-kā . . .	Bhalē māpas-rā . . .
126. To good men . . .	Bhōlē admi-kh . . .	Bhalē māpas-khē . . .
127. From good men . . .	Bhōlē admi-bhārī . . .	Bhalē māpas-dā . . .
128. A good woman . . .	Ek bhōli bēṭi-mānukh . . .	Bhalē baiyar . . .
129. A bad boy . . .	Ek kūsōṭi chhauṭā . . .	Ek jhālā chhōṭā . . .
130. Good women . . .	Bhōli bēṭi-mānukhā . . .	Bhalī baiyar . . .
131. A bad girl . . .	Ek kūsōṭi chhanṭi . . .	Ek buri bēṭi . . .
132. Good . . .	Bhōlē, āchhō . . .	Bhalā . . .
133. Better . . .	Bēṭi āchhō . . .	Āchhā . . .

Sircouri (Girpāri and Bīdau).	Baghāli.	English.
Bābē-rā	Bāo-rā	107. Of fathers.
Bābē-rī tāī	Bāo-khō	108. To fathers.
Bābē-dā	Bāo-dō	109. From fathers.
Dhītā	Dī	110. A daughter.
Dhītā-rā	Dīā-rā	111. Of a daughter.
Dhītā-rī tāī	Dīā-khō	112. To a daughter.
Dhītā-dā	Dīā-dō	113. From a daughter.
Dai dhītā	Dō dīā	114. Two daughters.
Dhītā	Dīā	115. Daughters.
Dhītā-rā	Dīā-rā	116. Of daughters.
Dhītā-rī tāī	Dīā-khō	117. To daughters.
Dhītā-dā	Dīā-dō	118. From daughters.
Nikā māchh	Chāngā jāuā	119. A good man.
Nikā māchh-rā	Chāngā jāuā-rā	120. Of a good man.
Nikā māchh-khō	Chāngā jāuā-khō	121. To a good man.
Nikā māchh-dā	Chāngā jāuā-dō	122. From a good man.
Dū nikā māchh	Dō chāngā jāuā	123. Two good men.
Nikā māchh	Chāngā jāuā	124. Good men.
Nikā māchh-rā	Chāngā jāuā-rā	125. Of good men.
Nikā māchh-rī tāī	Chāngā jāuā-khō	126. To good men.
Nikā māchh-dā	Chāngā jāuā-dō	127. From good men.
Nikā chhōwṛī	Sōhṛī-jāuās	128. A good woman.
Burā chhōṛā	Chaudrā (or burā) baghār	129. A bad boy.
Nikā chhōwṛē	Sōhṛī jāuās	130. Good women.
Burā dhītā	Chaudrī chhōṛī	131. A bad girl.
Āchhō	Chāngā, sōhṛā, bhalā	132. Good.
Bēgī āchhō	Chāngā (than thī, ēa-dō)	133. Better.

English.	Jannakī.	Sirmāurī (Dhākeṭhī).
134. Best	Sabbhā-ṭī achhō	Sō-bi-dā-āchhā
135. High	Uglō	Ūchā
136. Higher	Bāgī uglō	Ūchā
137. Highest	Sabbhā-ṭī uglō	Sōb-dā-āchhā
138. A horse	Ghōṛā	Ēk gaurā
139. A mare	Ghōṛī	Ēk gōṛī
140. Horses	Ghōṛs	Gaurō
141. Mares	Ghōṛiyā	Gōṛī
142. A bull	Baurh	Ēk gaurā
143. A cow	Gāw	Ēk gāw
144. Bulls	Baurh	Gaurō
145. Cows	Gāwī	Gāyō
146. A dog	Kukur	Ēk kutō
147. A bitch	Kukri	Ēk kutī
148. Dogs	Kukur	Kutō
149. Bitches	Kukariyā	Kutī
150. A he goat	Bākrā	Ēk bākrā
151. A female goat	Bākri	Ēk bākri
152. Goats	Bākrō	Bākrō
153. A male deer	Hōrnā	Ēk irap, ēk rāl
154. A female deer	Hōrin	Ēk irpē
155. Deer	Hōrin	Rāl
156. I am	Hāū ṭī, ṭō	Ā asū (ṭāṭ)
157. Thou art	Tā ṭī	Tā asō
158. He is	Sō au, ṭī, hō	Sō asī
159. We are	Ām ṭī, ṭī	Hām asā
160. You are	Tum au, ṭī	Tum asā

Simensi (Giripari and Bikan).	Baghari.	English.
Bāgēl achhō	Sabbhi-dē chahgā	134. Best.
Ūcho	Uchohā	135. High.
Bēgi ūchō	(Ūs-dē) uchohā	136. Higher.
Bāgēl ūchō	Sabbhi-dē uchohā	137. Highest.
Ghōrā	Gōhrā	138. A horse.
Ghōrī	Gōhrī	139. A mare.
Ghōrē	Gōhrē	140. Horses.
Ghōrī	Gōhrīā	141. Mares.
Dhulundar	Bōld	142. A bull.
Gāw	Gāo, gā	143. A cow.
Dhulundar	Bōld	144. Bulls.
Gāwī	Gāi	145. Cows.
Kōkar	Kuttā	146. A dog.
Kūkrē	Kutti	147. A bitch.
Kōkar	Kuttē	148. Dogs.
Kūkrī	Kuttiā	149. Bitches.
Bākṛā	Bākṛā	150. A he goat.
Bākṛē	Bākṛī	151. A female goat.
Bākṛā	Bākṛē	152. Goats.
Arin	Hirap	153. A male deer.
Arin	Harpl	154. A female deer.
Arin	Harap	155. Deer.
Āw sū, or sa	Āū ḍesū	156. I am.
Tū sa	Tū ḍesū	157. Thou art.
Sē sa	Sē ḍesū	158. He is.
Āmē sa	Hamē ḍesū	159. We are.
Tūē sa	Tumē-ḍesū	160. You are.

English.	Jaonāri.	Sirmāri (Dhārī).
161. They are	Sōjē au, 5	Sē am
162. I was	Hāñ thā	Ā thiyā
163. Thou wast	Tā thā	Tā thiyā
164. He was	Sō thā	Sē thiyā
165. We were	Ām thā	Hām thiyē
166. You were	Tum thā	Tum thiyē
167. They were	Sōjē thā	Sē thiyē
168. Be	Hō	Ō
169. To be	Hōpō	Ōpā
170. Being . . . .	.....	Ōndā
171. Having been . . . .	.....	Ōi-rō
172. I may be . . . .	.....	Ā on
173. I shall be	Hāñ hōmā	Ā ōwē
174. I should be . . . .	.....	.....
175. Beat	Mār	Tip
176. To beat	Mārō	Tip'cā
177. Beating	Mārō	Tipdā
178. Having beaten	Mārī kōri	Tipt-rō
179. I beat	Hāñ mārā	Ā tipā
180. Thou beatest	Tā mārē	Tā tipā
181. He beats	Sō mārō	Sē tip ; tipō
182. We beat	Ām mārā	Hām tipā
183. You beat	Tum mārō	Tum tip ; tipō
184. They beat	Sōjē mārō	Sē tip ; tipō
185. I beat (<i>Past Tense</i>)	Mē mārā	Mē tipā
186. Thou beatest (<i>Past Tense</i>)	Tē mārā	Tē tipā
187. He beat (<i>Past Tense</i>)	Tipō mārā	Tēpiyō tipā

Sirmānī (Giripāri and Hīdau),	Baghātī,	English.
Sē sa	Sē sēs	161. They are.
Aw thā	Aw thā	162. I was.
Tā thā	Tā thā	163. Thou wast.
Sē thā	Sē thā	164. He was.
Amē thē	Hamē thē	165. We were.
Tuē thē	Tumē thē	166. You were.
Sē thē	Sē thē	167. They were.
Ō	Ō	168. Be.
Ōpā	Ōpā, ōpā	169. To be.
Ōndā	Ōndā	170. Being.
Ōi, ōiyā	Ōi-rō, ōē-rō	171. Having been.
.....	Aw sū	172. I may be.
Ōulā	Aw sū	173. I shall be.
.....	Aw ōndā	174. I should be.
Pit	Mār	175. Beat.
Pitū	Tipū	176. To beat.
Pitdā	Tipdā	177. Beating.
Pitū, pitiyā	Tipō-rō	178. Having beaten.
Aw pitū sū, or sa	Aw tipū	179. I beat.
Tā pit sa	Tā tipō	180. Thou beatest.
Sē pit sa, pit sa	Sē tipō	181. He beats.
Amē pit sa, pit sa	Hamē tipū	182. We beat.
Tuē pit sa, pit sa	Tumē tipō	183. You beat.
Sē pit sa, pit sa	Sē tipō	184. They beat.
Maū (or mā, mai) pitā	Moē tipā (or tipyā)	185. I beat (<i>Past Tense</i>).
Tā pitā	Tōē tipā (tipyā)	186. Thou beatest (<i>Past Tense</i>).
Tēnē pitā	Tēnnē tipā (tipyā)	187. He beat (<i>Past Tense</i>).

English,	Jaunsāri.	Sirmāri (Dhārpi).
188. We beat (<i>Past Tense</i>).	Āmā mārā	Hāmā tīpā
189. You beat (<i>Past Tense</i>).	Tūā mārā	Tumā tīpā
190. They beat (<i>Past Tense</i>).	Tiwā mārā	Tinā tīpā
191. I am beating	Hāū mārā	Ā tīpā-lāg-rōā
192. I was beating	Hāū mārā thā	Ā tīpā-lāg-rōā-thā
193. I had beaten	Mā mārā thā	Mā tīp-diā-thā
194. I may beat . . . .	.....	Ā tīpā
195. I shall beat	Hāū mārā	Ā tīpā
196. Thou wilt beat	Tā mārā	Tā tīpā
197. He will beat	Sā mārā	Sā tīpā
198. We shall beat	Ām mārā	Hām tīpā
199. You will beat	Tum mārā	Tum tīpā
200. They will beat	Sā mārā	Sā tīpā
201. I should beat . . . .	.....	Ā tīpā
202. I am beaten	Hāū mārā jādā	Ā tīpā
203. I was beaten	Hāū mārā gā	Ā tīp-diā
204. I shall be beaten	Hāū mārā jādā	Mi tīpā
205. I go	Hāū jāū, or nōthū	Ā jāū
206. Thou goest	Tā jāū, nōthū	Tā jāū
207. He goes	Sā jāū, nōthū	Sā jāū
208. We go	Ām jāū, nōthū	Hām jāū
209. You go	Tum jāū, nōthū	Tum jāū
210. They go	Sā jāū, nōthū	Sā jāū
211. I went	Hāū gā, nōthā	Ā gāū, gā, gawā
212. Thou wast	Tā gā, nōthā	Tā gāū
213. He went	Sā gā, nōthā	Sā gāū
214. We went	Ām gā, nōthā	Hām gāū

Sanskrit (Giripāri and Bīśa).	Baghāt.	English.
Āmā pītā	Hamā tipā (tipyā)	188. We beat (<i>Past Tense</i>).
Tāā pītā	Tumā tipā (tipyā)	189. You beat (<i>Past Tense</i>).
Tēnā pītā	Tinnā tipā (tipyā)	190. They beat (<i>Past Tense</i>).
Āw pītā lagē mā sū	Aū tipā lagē rōā	191. I am beating.
Āw pītā thā	Aū tipā lagē rōā-thā	192. I was beating.
Māw pītā thā	Māw tipā-thā	193. I had beaten.
.....	Aū tipā	194. I may beat.
Āw pītālā	Aū tipā	195. I shall beat.
Tū pītālā	Tū tipālā	196. Thou wilt beat.
Sē pītālā	Sē tipālā	197. He will beat.
Āmā pītālā	Hamā tipālā, tipmā	198. We shall beat.
Tāā pītālā	Tumā tipālā	199. You will beat.
Sē pītālā	Sē tipālā	200. They will beat.
.....	Aū tipālā	201. I should beat.
Āw pītā gōā sū	Aū tipā jāā	202. I am beaten.
Āw pītā gōā thā	Aū tipā gōā	203. I was beaten.
Āw pītā jāā	Aū tipā jāā	204. I shall be beaten.
Āw dēwā sū	Aū jāā	205. I go.
Tū dēwā sū	Tū jāā	206. Thou goest.
Sē dēwā sū	Sē jāā	207. He goes.
Āmā dēwā sū	Hamā jāā	208. We go.
Tāā dēwā sū	Tumā jāā	209. You go.
Sē dēwā sū	Sē chāl-rōyē, sē jāā	210. They go.
Āw dēwā	Aū gōā	211. I went.
Tū dēwā	Tū gōā	212. Thou wentest.
Sē dēwā	Sē gōā	213. He went.
Āmā dēwā	Hamā gōā	214. We went.

English.	Jaunsari.	Sirmauri (Dharwad).
215. You went	Tum gōē, nōthē	Tum gaoē
216. They went	Sōjē gōē, nōthē	Sō gaoē
217. Go	Jā, nōth	Jā
218. Going	Jāndō, nōthdō	Jāda
219. Gone	Gōē, gwā, nōthā	Gauā, gōā
220. What is your name ? .	Tūhārō nāw kā hō ? . .	Tērā nāw kā ? . . .
221. How old is this horse ?	Es ghōrō-kī kā umar o ? .	Es gauṛō-ri umar kā, (or) ai gauṛā kitnā din-rā ?
222. How far is it from here to Kashmir ?	Kōsmīr ētkī kōchhō dārō o ?	Kāsmīr āē-dī kaitnī dār ? .
223. How many sons are there in your father's house ?	Tūhārō bābā-kē kōū bēṭō o ?	Tērō bāw-rō ghūr-dō kaitnō bēṭō ?
224. I have walked a long way to-day.	Hāū āī dūrē lāg nōthā-thā	Ā āj bahot chālā . . .
225. The son of my uncle is married to his sister.	Mērō kākā-kē bēṭō tēs-kē bōlū-kē sath biā kiya.	Mērō chāchē-rō bēṭō-rā bayāh tēs-ri bōbō-sāthē hōā.
226. In the house is the sad- dle of the white horse.	Bhitān sūkō ghōrō-kī jin bhī o.	Sapēd gauṛō-ri jin ghōr- mō ā.
227. Put the saddle upon his back.	Jin pōērāw	Tēs-ri pāthī-pāṭī jin pā .
228. I have beaten his son with many stripes.	Mā tēs-kē bēṭō-kh chābuka- lē pītā.	Mā tēs-rē chhōṭō-dō bōhtē chhōṭē lā.
229. He is grazing cattle on the top of the hill.	Sō āpūi gōrā ḡḡḡ-kā mūḡiyārē-chh lē chārō.	Sō jībē-pādō ḡḡḡr chār .
230. He is sitting on a horse under that tree.	Sō ghōrō-chh rāhā bēthī tōthū bāṭō tō.	Sō gauṛō-pādō tēs paig- hēṭhō ā.
231. His brother is taller than his sister.	Tēs-kā bhāi āpūi bōlū-tō lēḡ lāhā o.	Tēs-rā bhāi tēs-ri bōbō-dā bapā ā.
232. The price of that is two rupees and a half.	Tēthō-kē dām ḡhāl rupaiyē o.	Tētī-rā mōi ḡhāl rupayā .
233. My father lives in that small house.	Mērā bābā tōthū nāndrō kōṛē pūḡā-rōhō.	Mērā bāpā tēs chhāṭṭō-sē ghōr-dā rāi-ā.
234. Give this rupee to him	Ījā rupaiyā tēs-kh dō . .	Āi rupayā tēs dō . . .
235. Take those rupees from him.	Tēs bhērī sōjō rupaiyē sambhāl.	Sē rupayō tēs-dō lā . .
236. Beat him well and bind him with ropes.	Tēs-kh khūb mār or pāḡai lē bād.	Tēs khūb jip hōr pāḡai-dā bād.
237. Draw water from the well.	Kāḡ-dī pāḡi khāḡch . . .	Bā-dā chhī khāich . . .
238. Walk before me	Mērō sāmnī ḡḡā-pūḡā bād .	Mī-dō āḡē chāl
239. Whose boy comes be- hind you ?	Kōs-kā lāpḡōṭṭā āḡ tāi pāchh ?	Tāi-pāchhō kōs-rā chhōṭū lā ?
240. From whom did you buy that ?	Tumē sō kōs-bhērī mōlē ḡḡḡ ?	Sō kās-dā lōs ? . . .
241. From a shopkeeper of the village.	Ēkō ḡāwō-kē bāniyē-bhērī .	ḡāw-rō bāniyē-dō . . .

Sirmari (Giripari and Hissau).	Baghat.	English.
Tũ dẽwẽ	Tumẽ gẽ	215. You went.
Sẽ dẽwẽ	Sẽ gẽ	216. They went.
Dẽw	Jã	217. Go.
Dẽwã	Jãdã	218. Going.
Dẽwã	Gõ	219. Gone.
Tumrã kã nãw sa ? . . .	Tãrẽ kãh nãw ? . . .	220. What is your name ?
Rẽ ghõrẽ-rẽ kã umar sa ? .	Sẽ gõrã kãh bẽrẽ-rã ? .	221. How old is this horse ?
Rũ-dũ Kasmir kũtũ dũr sa ?	Kasmir nĩ-dũ kitũ dũr ðasũ	222. How far is it from here to Kashmir ?
Tẽrẽ bẽwẽ-rẽ ghar-dẽ kũtũ chhõtẽ sa ?	Tẽrẽ bẽwẽ-rẽ garẽ kitũ bẽghẽr ?	223. How many sons are there in your father's house ?
Maĩ aĩ bhari bẽt hũdã . .	Aũ aĩ bahũtĩ-hĩ haqũdã .	224. I have walked a long way to-day.
Mẽrẽ kũkẽ-rẽ chhõtã tẽs-ri bõpẽ sũhĩ gũqũr nũ.	Mẽrẽ chũchũ-rẽ bẽghẽr tẽs-ri bũhũnũ-sũ bũrũ ðũ.	225. The son of my uncle is married to his sister.
Chũtã ghõrẽ-rẽ jũn ghar bũtũrũ sa.	Dũaujã gõhũrũ-ri jũn garẽ ðasũ.	226. In the house is the saddle of the white horse.
Tẽs-ri pũthũ-gũũ jũn pũrũ .	Jũn pũthũ-pũrũ rũkũhũ . .	227. Put the saddle upon his back.
Maĩ tẽs-rũ chhõtã chhũtẽ pũ pũũ.	Mũũ tẽs-rũ bẽghẽrũ-kũhũ khũbũ tũpũ.	228. I have beaten his son with many stripes.
Sẽ tũr gũũ bũchũ chũr sa . .	Sẽ tũbũ-pũũ dũngũrũ tũrũ .	229. He is grazing cattle on the top of the hill.
Sẽ tẽs bũkũ nũthũ ghõrẽ gũũ bũthũ sa.	Sẽ tẽs dũũ bũthũ gõhũrũ-pũrũ chũrũ rũũ.	230. He is sitting on a horse under that tree.
Tẽs-rũ dũdũ tẽs-ri dũdũ-dũ lũbũ sa.	Tẽs-rũ bũyũ tẽs-ri bũhũnũ-dũ lũbũ-ðasũ.	231. His brother is taller than his sister.
Tẽs-rũ mũl dũũ rũpũyũ sa	Tẽs-rũ mũl dũũ rũpũyũ ðasũ.	232. The price of that is two rupees and a half.
Mẽrũ bũbũ tẽs chhõtũ ghũrũ-dũ rũũ sa.	Mẽrũ bũpũ tũũ chhõtũ chhũnũ-dũ rũũ.	233. My father lives in that small house.
ũ rũpũyũ ðũ-kũ dũ . . .	ũ rũpũyũ tẽs-kũ dũ . . .	234. Give this rupee to him.
Sẽ rũpũyũ tẽs-dũ ðũũ kũr .	Sẽ rũpũyũ ðũ-dũ lũ . . .	235. Take those rupees from him.
Tẽs achũ pũ tũũ pũgũtũũ lũũ.	Tẽs khũbũ mũr bũrũ rũũũ-sũũ bũũ.	236. Beat him well and bind him with ropes.
Kũũ-dũ chũũ gũrũ . . .	Kũũ-dũ pũũũ ãũ . . .	237. Draw water from the well.
Mũ-dũ ãũũ chũũ . . .	Mũ-dũ ãũũ hũũũ . . .	238. Walk before me.
Tũũ-dũ pũchũũ kũs-rũ chhõtũ aĩ ?	Tũũ pũchũũ kũs-rũ bẽghẽrũ ãũ ?	239. Whose boy comes behind you ?
Tũũ ãũ kũs-dũ gũũ ? . .	Sẽ tũũ kũs-dũ lũũ ? . .	240. From whom did you buy that ?
Gũwũ-rũ bũũyũ-dũ . . .	Gũwũ-rũ bũũyũ-dũ . . .	241. From a shopkeeper of the village.

KIŪṬHALI.

Kiūṭhali is properly the language of the State of Keonthal (Kiūṭhal) and is the principal language of the Simla Hill States. It is the vernacular language of Simla itself.

The State of Keonthal is scattered in various detached portions over the middle of the Simla Hills, and has, moreover, various subordinate States, such as Theog, Koti and others. Kiūṭhali is spoken in the main portion of the State immediately to the south-east of Simla, and also in the subordinate state of Koti. It is also spoken in the Śrinagar thana of Patiala (see Baghātī, ante p. 513 ff.) and in the States of Dhami and Bhajji as well as in the headquarters of Simla.

The number of its speakers is as follows:—

Keonthal	21,745
Simla	2,741
Patiala (Śrinagar)	3,000
Bhami	3,924
Bhajji	12,167
Total	43,577

To its east Kiūṭhali has Sirmauri, Simla Sirāji, Barāri, Kirmī, and Śōdhōchī, to its south Baghātī, to its west Handūrī, and to its north Sukēti, all of which are closely allied to Kiūṭhali.

The most striking peculiarities of Kiūṭhali are the termination *ō* of the oblique form of masculine nouns ending in consonants, as compared with the *ā* of Baghātī and the *ē* of Sirmauri, and the use of *hāgē* as the postposition of the dative.

A sketch of Kiūṭhali is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. Colonel Sir Richard Temple has given several excellent examples of Kiūṭhali poetry on pp. 367 ff. of Vol. I. of his *Legends of the Punjab*, to which he has prefixed a very useful Vocabulary, and Mr. H. A. Rose, I.C.S., has published two Kiūṭhali ballads (both Text and Translation), entitled, respectively, *Subāi kī Nāṭī, a Pahārī Love Song from Keonthal* [*Indian Antiquary*, Vol. xxxviii (1909), p. 328], and *Mohiye kī Har, or Bar* [*ib.* Vol. xxxvii (1908), pp. 299 ff., and Vol. xxxviii (1909), pp. 40 ff., 69 ff.]. Much information regarding the language, not in the following pages, will be found in these.

As the language of these Western Pahārī dialects contains many words not found in the usual dictionaries, and as good materials are available for Kiūṭhali, there is here given a Kiūṭhali vocabulary, containing those words which I have selected from the above mentioned works and from the specimens to be found below, as being words that are likely to be strange to the student. Such words will form a contribution towards ascertaining the original form of the ancient Khaśa language once spoken in these hills—

A

agayā,	an order, command.
āh,	yes.
ainī, innī,	a fight.
akhī, akkhī,	the eye.
aklēālā,	wise.
akrā,	arrogant.
ālē duālē,	round about.
ālī, hālī,	a slave, a servant.

ālō,
āmā,
aṇḍkū,
ānnū,
ānthī,
akya,
auhl,
auṇū,

a brass pot, *lōfā*.
a mother.
on this side.
to bring, to draw (water).
this much.
eighty.
a plough, *auhl bāhū*, to plough.
to come.

B

bād,
bādā,
bāḍā,
baḍūlo,
baḍārō,
bāḍē dēnū,
bādū,
badrā,
bāulū,
bāḍdū, baṇḍkū,
bagēhr,
bāgur,
bāhrā,
bāi, bāiā,
baṇḍkū, bāḍdā,
bāl,
baḷānū,
baḷnū,
bālnū,
bālīfō,
bāmū,
bāmū,
bānī,
bānū,
bāb, bāpū,
bāraktsārī,
bākī,
bastarū,
bātū,
baulū,
baulū,
bēbī,
bēdū,
bēghē, bēgē,
bēhū,
bēō, bīō, bōā,

a complaint in a law-court.
all, the whole.
a share.
a shepherd.
brotherhood, caste-fellows.
to divide out into shares.
to obey.
a bag.
the complainant in a law-case.
outside.
son, boy.
wind.
a load.
a brother.
outside.
hair.
to get made.
to become, be made.
to make.
a bracelet.
to put clothes on some one else.
clothes.
clothing, appearance.
to begin.
a father.
a feast.
rain.
a cultivator, a peasant.
to knead.
jungle.
to flow.
a sister.
penetrated.
very, much, very much.
sheep.
poetical for *ōā*, was. Cf. *bhūlā*.

<i>bērā,</i>	flock of cotton.
<i>bēśudā,</i>	senseless, unconscious.
<i>bhājvū,</i>	to refuse.
<i>bhalrā,</i>	much.
<i>bhātālē,</i>	oxen.
<i>bhātrī,</i>	an arrow.
<i>bhaurī,</i>	much.
<i>bhōlkā,</i>	parched, half-cooked.
<i>bhūīdā,</i>	down (adv.)
<i>bhūlā,</i>	poetical for <i>ōā</i> , was. Cf. <i>bēō</i> .
<i>bī,</i>	even, also.
<i>biḍuā,</i>	to call, summon.
<i>bighā,</i>	broad.
<i>bīō,</i>	see <i>bēō</i> .
<i>biōrā,</i>	a change in music (time or tune).
<i>bī,</i>	a city.
<i>bī,</i>	village lands.
<i>bīrā,</i>	an exchange.
<i>bīrnū,</i>	to bind.
<i>bitrē,</i>	within.
<i>bōā,</i>	see <i>bēō</i> .
<i>bōld</i> or <i>būld,</i>	ox.
<i>bōḍrā,</i>	great, large.
<i>brailī,</i>	pussy-cat.
<i>būhn,</i>	sister.

C

<i>chāmbā,</i>	copper (<i>tāmbā</i>).
<i>chāuchakk,</i>	gratuitously, for no reason.
<i>charkū,</i>	a bird.
<i>chaūd,</i>	silver.
<i>chaun,</i>	three.
<i>chaurā</i> (1),	a verandah-platform.
<i>chaurā</i> (2),	a little (<i>thōrā</i>).
<i>chēōrī,</i>	wife.
<i>chhāngtū,</i>	a son.
<i>chhāngtī,</i>	a daughter (East Kīūthali).
<i>chhōp,</i>	a ring.
<i>chhārñū,</i>	to put, place, leave.
<i>chhēltū,</i>	a kid.
<i>chhījī,</i>	fulfilled.
<i>chīja, chīā, or chījrā,</i>	third (<i>risrā</i>).
<i>chīrwā,</i>	a baby.
<i>chīs,</i>	water.
<i>chīś,</i>	a blow, a stripe.
<i>chōbtā, chōhtū,</i>	a son, a boy.

*dagāsā,**ḍaggā,**ḍāhē,**ḍāhrō,**ḍai,**ḍaihrū,**ḍāl,**ḍalichā,**ḍalidrī,**ḍalkī,**ḍānd,**ḍāphī,**ḍaṣ,**ḍau,**ḍēs,**ḍēnuā,**dhāchnū,**dhāi (1),**dhāi (2), dhāk, dhākī,**dhārātī,**dhīsō, dhīsā,**ḍīngā,**ḍīngnū,**ḍōkhar,**ḍōlē,**ḍūlkē,**ḍurāgī,***D**

a small knife for cutting grass, on the principle of an axe.

flesh (not eaten, as of a cow, horse). Cf. *ḍalkī*.
two and a half.

a hill.

a daughter.

a day.

a tree.

a mat (*galichā*).

lazy.

meat (for eating). Cf. *ḍaggā*.

a front-tooth.

a room.

a back-tooth.

sunshine.

the sun.

to go; *ḍēuē-zānu*, to go away.

to feed.

help! (*ḍōhāi*).

on high.

at midnight (*ādhīrat*).

visible.

a club.

to take out.

a field.

to-morrow.

sunrise.

a kind of loud drum.

E

thus.

now.

here, cf. *itā*.

from here.

here.

G

a village.

before.

upon.

fighting, mutual assault.

a wall.

compassion.

*gā,**gāōkā,**gās,**ghāl-mathōl.**ghanā,**ghip,*

ghīṛā,
gīṇḍā,
gīṭhī,
gōḍnū,
gōhr or gauhr,
gōhrohi,
gōhrī-bārī,
gōlā,
guḷḷā,
guṇṭhī,

an earthen pot (*gharā*).
tom-cat.
a fire-place (*aṅgīṭhī*).
to quarrel.
a house.
property, substance.
property.
the neck.
sweet.
a finger.

hādī, hādīṛī,
hālī or ālī,
haṇṭnū, hāṇḍnū,
hījō,
hīrnū,
hīkū, īkū,

H
a word, thing (= *bāt*).
a slave, a servant.
to go, walk.
yesterday.
to look at, stare.
like this, of this kind.

ī, ījī,
innī, ainī,
īkū, hīkū,
itīā,

I
mother.
a fight.
like this.
here, cf. *ēthīā*.

jagrō,
jētiā,
jhīkhutā,
jhōṇ,
jīkū,
jōddē,
jōgā,
jubar,
jūhn,
jucānas,

J
the walls of a house
where (rel.).
a garment.
a person.
like what (rel.).
when (rel.).
a place.
a plain, a maidan.
the moon.
a woman, a wife.

kāchh,
kāḷ,
kanārē,
kanchhā,
kāṅg,
kārā,
karēgō,

K
a bank, high ground.
a famine.
in (a certain) direction (= *tarāf*).
young, small.
a row, noise.
revenue.
a corpse.

kartā,
kaṭnū, kaṭēlnū,
kētiō,
khāfi,
khēṭa,
khīyānū,
kālō,
kīsū,
kōbbē,

kōddē,
kōē,
kōilā,
kūkū,
kutgōzzō,
kyūth,

lāt,
lauṇū,
lāuṇū,
lēkhā-chōkhā,
līdā,
līrō,
lōā,
lōṭi-pōṭi,

māchh,
māēchō,
majjā,
mānjā,
manrū,
mhāṭhō, mhāṭhrō,
mīrō,
mīṭnū,
mōj,
mōl,
muknū,
mukṭi,
mūlē,

nā,
nā,
nabārnū,

great anxiety.
to beat.
where?
revenue.
a field.
to give to eat.
in the morning.
like what?
ever, sometimes; *kōbbē-nā*, never; *kōbbē kōbbē*,
sometimes.
when?
why?
a verandah.
a cuckoo.
bad, ugly, ignorant.
clouds.

L

a foot.
to take.
to supply, fix, determine (*lagānā*).
computation.
crop-tailed.
a cry.
iron.
goods and chattels.

M

a man.
parents.
an army.
a bed.
a betrothal.
small.
a roof.
to be got, to be met.
merriment, rejoicing.
price.
to complete.
much, very much.
below.

N

no, not.
a name.
to pierce.

nadrī,
nahār,
nānū,
narēlō, narēlfā,
natsōazzō,
nauz, nauzō,
nāvi,
navirō, nēōrī,
nēnū,
nēōrī, navirō,
nēūrē,
nhōthū,
nīh,
nīkrā,
nōkhī,

ōbā,
ōhū,
ōrē,
ōtū,

pachiā, pichiā,
pagī,
pagrā (1),
pagrā (2),
pāhr,
pajāhr,
pākhārō,
pandalē,
pāndē,
paṇḍkū,
panēnū,
paṇī,
pānū,
pānz,
parchī,
pauēnō,
patēr,
pātrī,
pēhōrū-khē,
phābū,
pharād,
phāyā,

sight (*nagrī*).
 gut, leather string.
 to bring.
 a vessel, dish.
 bad, ugly, ignorant.
 bread, food.
 subject, ruled.
 likeness.
 to take.
 likeness.
 near.
 to run.
 no, not.
 small.
 an unfair injury (*anōkhī*).

O

up, above.
 to be.
 causelessly.
 to turn, return.

P

a paternal uncle.
 a vestibule, verandah.
 visible.
 a follower.
 a hill.
 a load of grass or firewood.
 opposition, enemy.
 a verandah.
 upon.
 beyond.
 to clothe.
 a shoe.
 to throw, place.
 five.
 a lance (*barchī*).
 sharp.
 remonstrance, appeasing.
 a field (East Kiūthali).
 (adv.) next.
 to meet.
 a complaint in a law-court.
 a kiss.

phrézō,
pichhañkā,
pichiā, pachīā,
piññōlī,
pīrī,
pīṭṭu or ṣipāu,
pōnā,
pōrīā,
pōṇu,
pōṣuē,
pūjū,
purā, purē, purō,
pyūli, pyūcal,

rabāli,
rāchñū,
rād,
raghēs,
rakā, rēkā,
rakh,
rāmbi,
rauḥñū, rauṣū,
raunā,
rēgaṣū,
rēkā, rakā,
rēkhā,
rīgaṣi,
rīgaṣū, rēgaṣū,
rīṣñū,
rōkñū,
rōṣñū,
rōṣṣi,
rūbhan,

śād,
śādñū,
śāh,
śāi,
śairī,
śamān,
śaṅgi,
śanḍ,
śarī,

on the day before yesterday.
 behind.
 a paternal uncle.
 yellow ink.
 a generation (*pīrhi*).
 to beat.
 an ear of corn.
 there.
 to fall; to be proper.
 on the day after to-morrow.
 to arrive.
 back, beyond.
 a door.

R

a caress.
 to lose.
 a harlot.
 meaning, signification.
 another, other.
 alas!
 an instrument for uprooting grass, etc.
 to remain.
 a verandah, platform.
 see *rīgaṣū*.
 other, another.
 a rival (fem.).
 people, population.
 a member of the royal family.
 to fall.
 to stop, prevent.
 to be angry.
 a rope.
 before, in front (*rū-ba-ru*).

S

a sound.
 to call, summon.
 life, breath.
 made, completed.
 see *śairī*.
 a reward.
 with.
 treatment, conduct.
 opposed (*sarī*).

<i>sardā,</i>	plenty.
<i>sarlī,</i>	loud.
<i>sāthī</i> (1),	a friend, companion.
<i>sāthī</i> (2),	with.
<i>kaṅkī,</i>	debauchery, lechery.
<i>ṣekṇṇā,</i>	a husk.
<i>ṣelā, ṣollā,</i>	cold (East Kiūthālī).
<i>ṣerī, ṣairī, ṣētī,</i>	a plain, flat place.
<i>siburē,</i>	always.
<i>ṣigā,</i>	swift.
<i>ṣigī, ṣīgī,</i>	quickly.
<i>ṣijlā,</i>	altogether.
<i>ṣikhṇū,</i>	to learn.
<i>ṣilā,</i>	hemp.
<i>ṣilī,</i>	a jackal.
<i>ṣiraf,</i>	mustard.
<i>ṣiv,</i>	a boundary.
<i>ṣōā,</i>	straight in front.
<i>ṣōb, ṣōbb,</i>	all.
<i>ṣōṇū,</i>	gold.
<i>ṣōkā,</i>	dry.
<i>ṣollā, ṣelā,</i>	cold.
<i>ṣud,</i>	memory.
<i>ṣunṇū,</i>	to hear.
<i>ṣūran,</i>	astonishment.
<i>ṣuttṇū,</i>	to lie down, to sleep.

T

<i>tātō,</i>	hot.
<i>tāunū,</i>	to warm up.
<i>tētīā,</i>	there.
<i>ṭhēū,</i>	a thing.
<i>ṭhīnd,</i>	man.
<i>ṭhīgā,</i>	a scoundrel, cheat.
<i>thōkarī,</i>	a handcuff.
<i>ṭipnū or pīṭpū,</i>	to beat.
<i>tīkū,</i>	like that.
<i>ṭōl,</i>	service (<i>ṭahal</i>).
<i>ṭsaṭnū,</i>	to go, walk.
<i>ṭṣāṇnū,</i>	to prepare, arrange.
<i>ṭṣār,</i>	four.
<i>ṭṣāṇnū,</i>	to graze (transitive).
<i>ṭṣāṇnū,</i>	to cause to rise, to put up (<i>chaṛhāna</i>).
<i>ṭṣāṭṣā,</i>	an uncle (<i>chāchā</i>).
<i>ṭṣauthē,</i>	on two days after to-morrow, on the fourth day.

tshē,
tsōzzarō,
tsuganū,
tsunḡnū,
tuāḡh,
tukḡukā,

six.
 good, beautiful, clean.
 to graze (transitive).
 to graze (intransitive).
 stormy wind.
 bread, food.

U

ūbhā,
uchḡā,
ummōr,
ūndhā,
urē ṡḡnū,
urē laupū,

up ; *ūbhā ṡḡnū*, to stand up.
 high.
 age, time of life.
 down (adv.).
 to return, come back.
 to take away.

W

withkū,

inside.

Z

zāḡnū,
zāḡnū,
zafḡnū, zafḡnū,
zōḡā,
zōpnū,

to guard, watch, tend (cattle).
 to think, consider, know.
 to speak.
 fit, suitable.
 to speak.

Besides the above, attention may be drawn to the common suffix added to nouns as a diminutive, or without any special force at all, *-ḡū*, *-ḡā*, or *-ḡō* ; fem. *-ḡī*. In the specimens, this termination occurs in the word *chhēḡḡā*, a kid, but other examples will be found in the above Vocabulary.

The following sketch of Kiüthali Grammar is based on the language of the two specimens which follow, and on the List of Words and Sentences on pp. 630 ff. Its preparation has been materially simplified by the existence of the excellent account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. When my own materials were wanting, I have freely borrowed from him. Moreover, there is no fixed system of spelling Kiüthali words. The same word will be found spelt in different ways in two consecutive lines. For instance, the word for 'by him' appears in the specimens, as originally received, under the forms *ḡiniyē*, *ḡiniyē*, *ḡinīē*, *ḡiniē*, and *ḡinyē*. In order to facilitate comparison with Mr. Bailey's work, I have, in such cases, selected and adhered to one system of spelling ; when possible, following that adopted by him.

Pronunciation.—Kiüthali strongly resembles Sirmauri in its phonetic system. There is the same pronunciation of *a* as the *ō* of 'hot', and of *ā*, at the end of a word, as *o*. Both these are prominent features of Kiüthali. The pronunciation of *a* as *ō* is almost universal, as will be seen from the specimens. This sound is sometimes represented in the native character by *a* (अ) and sometimes by *ō* (ओ), but will always be indicated by the letter *ō* in transliteration. Thus, both *तवे* and *तोवे*, then, will be transliterated as *tōbē*. The use of *ō*, and sometimes *ū*, instead of a final *ā* is also very common. Thus,

we have both *chōhṭā* and *chōhṭō*, a son; *bōlā* and *bōlō*, said; *māhrā* and *māhrō*, our; *chhēṭā* and *chēṭā*, a kid; *kēā* and *kēū*, made. Sometimes the *ō*-sound is broadened to *au*, so that we have *gōhr* or *gauhr*, a house.

An initial *a* or *ā* is sometimes elided, as in *dharātī* (Hindī *ādhirāt*), midnight; *gīṭhī* (Hindī *angīṭhī*), a fireplace; *nōkhā*, for *anōkhā*, curious.

In Kūṭhāl we note for the first time a peculiar sound, resembling a much prolonged German *u*. It has no fixed representative in the Nāgarī character, perhaps it most commonly appears as *aya*. In transliteration I represent it by *ū*. Thus, *भयय*, a sister, transliterated *būhṭ* (see the remarks on aspiration below). It may be noted that this sound also occurs in Kāshmīrī.

The letter *h* is dropped as frequently as in the other Simla Hill dialects. We have *kōr* or *ār*, and; *kalā* or *ālā*, a servant; and *lōl* for *lahal*, service. So also aspiration of consonants, especially of sonant consonants, such as *bh*, *dh*, and *gh*, is sometimes dropped, as in *bāi*, for *bhāi*, a brother; *bitrē*, for *bhitrē*, inside. More often, however, the aspiration is transferred,—projected, so to speak, to a later stage of the word. In such cases the aspiration is, in writing in the vernacular character, retained in its proper place. Thus, while we have both *होय* and *भोय*, meaning 'to be', the first is pronounced *ōhū*, and will be so transliterated. Similarly we shall find words such as *घोड़ा*, a horse, transliterated *gōḥṛā*; *बघेर*, a boy, transliterated *bagēhr*; *घर*, a house, transliterated *gōhr*; and *होटा*, a son, transliterated *chōhṭā*. In all these cases, the transliteration represents the real pronunciation. It should be remarked that all this defective pronunciation of *h* is a prominent feature of the Piśāchā languages of the North-West Frontier.

Another Piśāchā peculiarity is the development of a *ʃ* and a *z* (often pronounced *dz*) from *ch* and *j*. The specimens will show frequent examples of this, a good one is the word *ʃōzzarā*, good, often written *chajarā*. In the vernacular character *ʃ* is indicated by the character for *ch* with a dot under it,—thus *च*,—and similarly *z* or *dz* by *ज*. In the specimens as received these dots were carefully marked, so that in most cases little difficulty was found in the transliteration.

As usual, *s* is frequently pronounced *ś*, i.e. like the *sh* in 'shine'. Thus, *śunā*, heard (Hindī *sunā*); *daś*, ten (Hindī *das*), and so on. This is really a case of retaining an original *ś*, which Hindī has changed to *s*.

In the specimens, the cerebral letters *ṛ*, *ṛ* and *ṛ* are all carefully marked and are indicated both in the vernacular character and in the transliteration. In other Indian languages *ṛ*, which is a derivative of *ṛ*, never commences a word. When initial the sound is always a pure *ṛ*; but in the second specimen, we have a remarkable instance of *ṛ* being used instead of *ṛ* at the commencement of a word, as in the word *ṛōknē* (Hindī *rōknē*). So also in the preceding vocabulary, we have *ṛāmbī*, a weeding instrument. This is particularly interesting, for the same change also occurs in European Gipsy, as in *rōi*, a ladle, for the Indian *ṛōi*. Moreover, a great many scholars are of opinion that these European Gipsies originally came from the north-west frontier, where the Piśāchā languages are now spoken.

Another noteworthy peculiarity is the frequent change of *t* (especially when representing an older *tr*) to *ch*, as in *chaun*, three; *chāmbā*, copper; *chauṛā* (Hindī *thōṛā*), a little; *chējā* (Hindī *tijā*), third; *picḥā* (Hindī *pīṭiyā*), a paternal uncle. The same change occurs in Sirmāurī Bissau. A further change of the *ch* so developed into

ṭ occurs in *kṛṭṭ* (Hindī *khṛṭ*) a field. In Kāshmirī the change of *ṭ* to *ṭṭ* is very common.

Sometimes, and this is also a peculiarity of the Piśācha languages, a soft consonant is hardened, as in *parṇhī* (Hindī *barohī*), a lance; *lēkhā-chōkhā* (Hindī *lēkhā-jōkhā*), computation.

A change of *g* to *d* occurs in *dālīchā* (Hindī *gālīchā* غاليچه), a mat.

Letters are frequently doubled, although this doubling is rarely represented in the vernacular character. When this is the case, the doubling will be indicated in the transliteration. Thus *सबो* will be transliterated *sōbbō*, because the word is so pronounced.

Nouns.—All nouns, without exception, have their agent and locative cases singular and plural, ending in *ē*. Thus *gōhrē*, by or in a horse, or by or in horses, from *gōhrā*, a horse. Similarly in these cases, *gōhr*, a house, has *gōhrē*; *bāpū*, a father, has *bāpūē*; *bēṭī*, a daughter, has *bēṭīē*; and *bāhū*, a sister, has *bāhūē*. It must be remembered, however, that, as in other Indian languages, the locative may also be formed with the aid of postpositions added to the oblique case.

Masculine *Tadbhava* nouns which, in Hindī, end in *ā*, also end in *ā* in Kiūthali, but this *ā* is, as already explained, interchangeable with *ō* and sometimes with *ē*. Thus *gōhrā* or *gōhrō*, a horse; *chhōltā* or *chhōltū*, a kid. Such nouns form the vocative singular by changing the final *ā* (*ō*) to *ēā* and the vocative plural, by changing it to *ēō*. Thus *gōhrēā*, O horse; *gōhrēō*, O horses. All the other oblique cases of the singular and plural (including the agent and locative), as well as the nominative plural, are formed by changing the final *ā* (*ō*) to *ē*. Thus *gōhrē*.

Masculine nouns ending in a consonant have the nominative plural the same as the singular. The locative and agent add *ē*, the vocative *ēā* in the singular and *ēō* in the plural, and all other cases of the singular and plural take *ō*. Thus, *gōhr*, a house, or houses; *gōhrē* by or in a house or houses; *gōhrā*, O house! *gōhrō*, O houses! obl. sing. and plur. *gōhrō*. This termination *ō* of these nouns is typical of Kiūthali. Baghātī has here *ā*, while Sirmaurī has either *ē* or *ō*.

Other masculine nouns add *ē* in the agent and locative and take *ēā* in the vocative singular and *ēō* in the vocative plural, but are otherwise unchanged. Thus, *bāpū*, a father or fathers; *bāpūē*, by or in a father or fathers; *bāpūā*, O father! *bāpūō*, O fathers! obl. sing. and plur. *bāpū*.

Feminine nouns in *ī* add *ē* in the agent and locative singular and plural, *ēā* in the vocative singular, and *ēō* in the vocative plural, and are otherwise unchanged. Thus *bēṭī*, a daughter, or daughters; *bēṭīē*, by or in a daughter or daughters; *bēṭīā*, O daughter! *bēṭīō*, O daughters! obl. sing. and plur. *bēṭī*.

Other feminine nouns take *ēā* in the vocative singular, *ēō* in the vocative plural, and *ē* in all the oblique cases of both numbers (including the agent and locative). Thus, *pharād*, a complaint; voc. sing. *pharādēā*; voc. plur. *pharādēō*; nom. plur. *pharād*; all other cases, *pharādē*. *Bāhū*, a sister, changes the *ā* to *au* in all other cases except the nominative plural. Thus obl. sing. and plur. *bāhūē*.

It will be observed that except in the nominative and vocative case, all Kiūthali nouns have the plural the same as the singular, and that the only nouns in which the nominative plural is different from the nominative singular are masculine *tadbhavas* in *ā* (*ō*), like *gōhrā*.

The above rules are conveniently exhibited in the following table :—

NOMINATIVE		VOCATIVE		Oblique Singular and Plural.	Agent and Locative Singular and Plural.
Singular.	Plural.	Singular.	Plural.		
<i>gōhrā</i> (ō), a house	<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrā</i>
<i>gōhr</i> , a house	<i>gōhr</i>	<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrā</i>	<i>gōhrā</i>
<i>bāpā</i> , a father	<i>bāpā</i>	<i>bāpā</i>	<i>bāpā</i>	<i>bāpā</i>	<i>bāpā</i>
<i>bāṭi</i> , a daughter	<i>bāṭi</i>	<i>bāṭi</i>	<i>bāṭi</i>	<i>bāṭi</i>	<i>bāṭi</i>
<i>pharāḍā</i> , a complaint	<i>pharāḍā</i>	<i>pharāḍā</i>	<i>pharāḍā</i>	<i>pharāḍā</i>	<i>pharāḍā</i>

The commonest postpositions are :—

Accusative—*khē*, *hāgē*, *gē*.

Instrumental—same as the Ablative. Sometimes the same as the Agent.

Dative—*khē*, *hāgē*, *gē*, *rī tēi*, *rī khātar*, to or for.

Ablative—*dā* (*dō*), *hāgō*, *phā*, from; *sāthī*, with.

Genitive—*rā*.

Locative—*dā* (*dō*), *mājē*, in; *pāndē*, upon.

Of the above *hāgē* and *hāgō* are sometimes used in a sense equivalent to the French *chez*, as in :—

āpnē āpnē hāgō-khē dēūē, they went away, each to his own home.

āpnē hāgē tūḍi daihrē-tēi bēṣudā pōrā rōhā, I remained for three days lying down in my own house.

Both these examples occur in the second specimen. In the latter of the two, note the use of *tēi* to mean 'during', equivalent to the Hindi *tak*.

The oblique form itself can be used without a postposition for any oblique case. Several examples of this will be found in the specimens, principally in the case of pronouns. Here we may note :—

itnē bōrkō mōē tērī tōl kī, for so many years I did thy service.

The following are examples of the use of the cases :—

Nominative Plural :—*ēkī ādmī-rē dō bagēhr thē*, of a certain man there were two sons.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house (see above regarding the meaning of *hāgē*).

Agent.—This is used for the subject of the past tense of a transitive verb, as in Hindi. Thus :—

kaṇchhē bagēhrē āpnē hāgē-bōlō, the younger son said to his father. Note that *bōlū* is transitive.

bāpūē āpnē hāgē-khē bōlō, the father said to his servants.

bādūē sōbbī-rī gālī ditti, the complainant gave abuse of (*i.e.* to) all.

As occasionally happens in Hindi dialects the Agent case is sometimes used as the subject of the past tense of an intransitive verb, used as an impersonal passive. Thus :—

kaṇchhē bagēhrē dūr pōrdēsō-khē dēūā, by the younger son it was gone to a far country, *i.e.* the younger son went to a far country.

Accusative.—This case is usually the same as the nominative, but, as in Hindi, and according to the same rules, can also take the postpositions of the dative. No examples of nouns in the accusative with a dative termination occur in the specimens, but there are several examples of pronouns treated in this way, some of which will be shown in the proper place. The following are examples of nouns in the nominative form of the accusative:—

sūr zāgnē-rī khātar bhējā, he sent him to guard swine.
sūrō-rē jūthē śekurē khāē-rō, having eaten the waste husks of the swine.
āchhē āchhē jhikutē lō, bring very good garments.

Instrumental.—This case may be either the same in form as the case of the Agent, or it may be governed by some postposition, one of those of the ablative being generally employed. The only examples available are in the List of Words—(No. 228, 236):—

mōē tēs-rā chōhtā chitē-sāthī fipā, I have beaten his son with blows.
rōśkī-sāthī bānh, bind with ropes.

Dative—

kañchhē bagēhrē dūr pōrdēsō-khē dēūā, the younger son went away to a far country.
bāpūē āpūē hāli-khē bōlō, the father said to the servants.
kañchhē bagēhrē āpūē bāō-hāgē bōlō, the younger son said to his father.
jō-kiē mā-gē gōhrī-bārī ā, whatever property is to me, i.e. whatever I have.
gaurō-rī tēi rājī khukī ōtē-rō, having returned happy and well to the house.
bitrē zāgnē-rī tōi bhājā, he refused for entering (to enter).
mērī pharādē-rē rōkūē-rī tēi, for stopping (in order to stop) my complaint.
liniē sūr zāgnē-rī khātar bhējā, he sent him for watching (to watch) swine.

Ablative—

kūē-dā chīs ān, fetch water from the well.
sē rupōyē tēs-hāgō urē lō, take those rupees from him.
sē tussē kōs-phā lōā-thā ? gā-rē bāniyē-phā, from whom did you buy that?
 From a shopkeeper of the village.

The postposition *sāthī* means both 'by means of' and 'together with.' An example of the former meaning has been given under the head of the instrumental. For the latter we have:—

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Genitive.—The suffix *rā* of the genitive is an adjective, like the *kā* of Hindi, and the *rō* of Mārwarī. When governed by a masculine noun in the plural, or in an oblique case of the singular it becomes *rē*, and when governed by a noun in the feminine, it becomes *rī*. Thus:—

jō gōhrōhī-rā mērā bāḍā āsā, (that) which is my share of the property.
sūrō-rē jūthē śekurē khāē-rō, having eaten the waste husks of the swine.
mērē kākē-rā chōhtā tēs-rī baurhūē-sāthī biā āsā, the son of my uncle is married to his sister.
tērē bāō-rē gaurē kitnē bagēhr āsā, how many sons are there in thy father's house?
ēs gōhrē-rī kāk ummōr ōssō, what is the age of this horse?

āw baḍārō ghaṇē-rī sīw lāundē lōē-gōā-thā, I had taken away the brotherhood to fix the boundary of the wall.

hāthō-rī guṇṭhī-khē chhāp, a ring for the finger of (his) hand.

Locative.—The postposition *dā* (*dō*) of the locative is, like *rā*, an adjective agreeing with the thing contained. When agreeing with a masculine noun in the plural or in the oblique singular, it becomes *dē*, and when agreeing with a feminine noun it becomes *dī*. The organic locative in *ē* is used in exactly the same sense as the locative with *dā* (*dē*, *dī*). Thus:—

tērē bāō-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house?

mērā bāō tēs mhāṭhṛē gauhrō-dā rauhā, my father lives in that small house.

jēṭhā bāi khēṭāō-dā thiā, the elder brother was in the field.

āw bi tēi-dō parā-nhōthā, thereon, I also ran away.

tēs mulkō-dē ēkī admī-hāgē rōā, he dwelt with a man (masc. sing. obl.) in that country.

āpūi lōṭi-pōṭi saukī-dī khōi, he lost his goods and chattels (fem.) in debauchery.

mā-khē āpūē hāli-mājē rākh, keep me amongst thy servants.

sē ṭibbē-pāndē pāsū tārō, he is grazing cattle upon the hill-top.

hamē sōbbi jhōṇē sīwē-pāndē pūjē, we all arrived upon (at) the boundary.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled upon (about) a wall.

The following are examples of the use of the **Vocative**:—

hē bāpā, O father! (I have sinned).

bagēhrā, O Son! (thou art always with me).

Adjectives.—The rule for adjectives is the same as in Hindī. Adjectives in *a* (*ō*) change the termination to *ē* when agreeing with a masculine noun in the plural or in an oblique case singular. When agreeing with a feminine noun they change it to *ī*. Other adjectives are undeclinable, thus:—

tēs-rā jēṭhā bāi, his elder brother (was in the field).

kaṇchhē bagēhrē bōlō, by the younger son it was said.

sūrō-rē jūṭhē sēkūṛē, the waste husks of the swine.

āpūi gōhrchī kaṭṭhī kōrē-rō, having made his property put together.

sē kaṅgāl ōē-gōā, he became poor.

dūr pōrdēsō-khē dēuā, he went to a far country.

Comparison is made as usual, the thing with which comparison is made being put in the ablative with *dā*.

The adjective *tsōzzarā*, good, has a comparative *bēh*, better. Other adjectives do not change in comparison. Thus:—

ēs-dā bēh, better than this.

sōbbi-dā tsōzzarā, better than all, best.

tēs-rā bāiā tēs-rī bauhaṇē-dā lābā āsā, his brother is taller than his sister.

The numeral *ēk*, one, has an oblique form *ēkī*, as in:—

ēkī admī-rē dō bagēhr thē, of a certain man there were two sons.

ēkī admī-hāgē rōā, he dwelt with a certain man.

ēkī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

Pronouns.—The **Personal Pronouns** of the first and second persons, are thus declined :—

I.		Thou.
Sing.		
Nom.	<i>ā, āw.</i>	<i>tū.</i>
Ag.	<i>mōē.</i>	<i>tōē.</i>
Obl.	<i>mā.</i>	<i>tā.</i>
Gen.	<i>mērā (ō).</i>	<i>tērā (ō).</i>
Plur.		
Nom.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Ag.	<i>hamē, hāmē.</i>	<i>tumē, tussē.</i>
Obl.	<i>hamō, hāmō.</i>	<i>tussō.</i>
Gen.	<i>māhrā (ō), mārā (ō).</i>	<i>tumāhrā (ō), tumārā (ō).</i>

In the plural of the above, the final nasal may be omitted, as in *hamē, tussē*, etc. This is generally done in the case of the forms *tussē* and *tussō*, the most common forms of which are *tussē* and *tussō*.

The oblique form alone is often used for the dative. Thus we may say either *mā-khē dē* or *mā dē*, give to me. See also the example of *hamō*, below.

The following are examples of the use of these pronouns :—

ā ēti bhūkhā mōnē lāgē-rōā, I am dying here of hunger.

juniē ā āpūē sāthi-saṅgi khūē kōrdā, with which I might have made merry with my friends.

āw ēthiō bāpū-hāgē dēūā, I will go from here to my father.

mā-pāndē tēs-rī gālī dēpē-rī pharād, a complaint upon me of giving his abuse (of abusing him).

jō mērā bāḍā āsā, (that) which is my share.

mērē bābē-hāgē kitnē ālī ōssō, how many servants are there in my father's house.

mērī pharādē-rē rūkhē-rī tēi, in order to stop my complaint.

ekī ghaṇē-pāndē hamē gōḍē, we quarrelled about a wall.

jōbē hāmē sōbbī jhōṇē sūwē-pāndē pūjē, when we all arrived at the boundary.

āw tērā chōhṭā bōḷṇē zōgā nā rōā, I am not worthy to be called thy son.

mōē pāp kēū, I did sin.

mōē tērī ṭōl kī, I did thy service.

mōē bādū nī ṭipā, I did not beat the complainant.

mā-khē āpūē hālī-mājē rākh, keep me among thy servants.

sē mā-khē dēē-dē, give that to me.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is (belongs) to me.

āj ēh mā-tēi mīfā, to-day this (brother) was found for (got by) me.

hamō khūē kōrnē pōrō, it is proper for us to be merry.

nā māhrā ghāl-mathōl ōā, we had not a fight.

māhrī tēi gālī dītī, abuse was given to us.

tū daihṣē-rā mā-sāthī rōā, thou art ever with me.

tōē mā-khē chhēṭū bī nī dītō, thou didst not even give to me a kid.

tōē tēs-khē jūn iṅānō, thou preparedst a feast for him.

mōē tā-hundē pāp kēn, I, while thou art (i.e. in thy presence), did sin.

tērū bāi āthiā āō-rōā, thy brother hath come here.

tērē dēkhde mōē pāp kēn, in thy seeing (i.e. in thy presence) I did sin.

mōē tēri ṭol kī, tēri agayā nī tōri, I did thy service, I did not break thy orders.

sē tussē kōs-phā lōā thā, from whom did you buy that?

tussō-phā picchān-kā kōs-rē chōhṭā āō, whose boy comes behind you?

The **Demonstrative Pronouns**, also used as pronouns of the third person, have feminine and (in the singular) neuter forms. The latter refer to inanimate nouns, whether masculine or feminine. These pronouns are declined as follows:—

	This, he, she, it			That, he, she, it		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	ē	ē	ē
Ag.	īnē	āsē, īnē	īnē	īnē	tēsē, tāsē	īnē
Obl.	ē	āsau, āsē	ēthi	tē	tēsau, tēsē	tēthi
Plur.						
Nom.	ēh	ēh	ēh	ē	ē	ē
Ag.	īhnē, īnē	īhnē, īnē	īhnē, īnē	īhnē, īnē	īhnē, īnē	īhnē, īnē
Obl.	īhnau, īnau īhnē, īnē	īhū, īnē	īhnau, īnau īhnē, īnē	īhnau, īnau īhnē, īnē	īhū, īnē	īhnau, īnau īhnē, īnē

The neuter forms *ēthi* and *tēthi* are only used as inanimate substantives. The adjectival neuter form is *tēs*, like the masculine. So also the agent case is only used as a substantive; when these pronouns are used as adjectives agreeing with a noun in the agent case, the oblique form is used.

The oblique form is often used by itself, without any postposition, to serve as an accusative or dative. With *ēthi* and *tēthi*, we may compare the Kāshmirī *ath*, to this (neut.), and *tath*, to that (neut.).

Examples of the use of these pronouns are the following:—

ēh rupōyā tēs-khē dā, give this rupee to him.

jhikhutē lēō ēs-dē panēō, bring garments (plur. masc.), put (them) on (plur. masc.) him.

ēthi-rī tēi, mēri pharādē-rē rōkṇē-rī tēi, bādūē pharād kī, on account of this, in order to stop my complaint, the complainant has made a complaint.

īnē kāh kōrē-rākhō, what are these doing?

sē kangāl ōē-gōā, he became poor.

sē mā-khē dēē-dē, give that to me.

tīnē gōhrchī bādē-ditti, he divided out the property.

tinē sūr zāgnē-rī khātar khētsō-dā bhōjā, he sent (him) into the fields to guard swine. If we had "that man sent him", we should have to say *tēs ādmīē*.

tēs āchhā fip, beat him well.

tēs ghīy lāgī, compassion came to him.

tēs-khē bōlūā, I will say to him.

tōē tēs-khē jūn tsāyō, thou preparedst a feast for him.

tēs-rā jēthā bāi, his elder brother (was in the field).

tēs-rē gōlē-dā lāgō, he fell on his neck.

tētthī-rī tēi tērē bāpūē bārakteārī tsānī, on account of that thy father prepared a feast.

tētthī-rī pharād ēbī kōrūi ō, a complaint of that must now be made.

sē rupōgē tēs-hāgō urē lō, take those rupees from him.

tinē khuśī maṇāwī, they celebrated rejoicing.

The **Reflexive Pronoun** is probably *āpī* or *āpū*, but no example is in the specimens, or is given by Mr. Bailey. The genitive *āpūā*, equivalent in meaning and use to the Hindi *apnā*, is of frequent occurrence. Thus:—

sē sūrō-rē jūthē kēkuyē khāē-rō āpūā pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

āc bī tēi-dō āpūē dōrē parā-nhōthā, thereupon, I also ran away in my fear.

bāpūē āpūē hālī-khē bōlō, the father said to his servants.

tinē āpūi gōhrchī bāḍē-dittī, he divided out his own property.

The declension of the **Relative Pronoun** is very similar to that of the demonstratives. Thus:—

Who, which, that.

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	jō	jō	jō	jō	jō	jō
Ag.	jūnē	jōsē	jūnē	jūnū	jūnū	jūnū
Obl.	jō	jōsuan, jōsō	jōtthā	jūnū	jūnū	jūnū

Examples are:—

jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē dēē-dē, that give to me, which is my share of the property.

tōē mā-khē chhēlū bī nī dittō, jūnē ā khuś kōrdā, thou didst not give me even a kid, with which I might have done rejoicing.

tērā chōhlā, jūnē āpūi gōrhī-barī rāḍē-dī khiyānī, thy son, who wasted his property on harlots.

mērē bābē-hāgē kitnē ālī ōssō, jūnū-hāgē muktī rōḍī āsā, how many servants are there in my father's house, to whom there is much bread.

The **Interrogative Pronoun** is very similarly declined :—

	Sing.			Plur.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	kun	kun	kāh	kun	kun	kāh
Ag.	kunīē	kūnē	kunīē	kunnē	kunnē	kunnē
Obl.	kū	kūnan, kūnē	kūnē	kunnē	kunnē	kunnē

Examples are :—

inē kāh kōrē-rākhō, what are these doing ?

tussō-phā pichhāū-kā kōs-rā chōhā āō, whose boy comes behind you ?

sē tussē kōs-phā lōā-thā, from whom did you buy that ?

The **Indefinite Pronouns** are *kōi*, anyone, someone ; and *kīē* or *kuchh*, anything, something. *Kōi* has an agent *kunīē*, and an oblique form *kōs*. *Kīē* and *kuchh* do not change in declension. *Jō-kōi* is 'whoever', *jō-kīē* or *jō-kuchh*, whatever.

Examples are :—

tēs kōi khānē-khē nā dēō-thā, no one gave him to eat.

jō-kīē mā-gē gōhrī-bārī ā, whatever property is mine (is thine).

Verbs. A.—Auxiliary Verbs and Verbs Substantive.—The present tense is thus conjugated :—

I am, etc.

Singular.	Plural.
1. <i>āsū, āsū, or ā.</i>	<i>āsū, āsū, ā.</i>
2. <i>āsē, āsē, ā.</i>	<i>āsē, āsē, ā.</i>
3. <i>āsā, āsā, āsā, āsā, ā, ā.</i>	<i>āsā, āsā, āsā, āsā, āsā, āsā.</i>

It will be seen that there are three sets of forms. The first commences with a short *ō*, followed by double *ss*, the second commences with *ā*, followed by a single *s*, and the third is a simple vowel or diphthong. In the third person the termination may be either *ā* or *ō*, according to the general law that final *ā* and *ō* are interchangeable, but the usual forms are *āsā, āsā, ā* and *ō*. Sometimes *ū* is found instead of the last.

There is a negative form of the present, *nāh ānhi*, which is the same for all persons of both numbers.

The past is *thā* or *thā*; plur., *thīē* or *thē*; fem. (both numbers) *thā*. Like the Hindi *thā* it does not change for person.

The verb 'to become' is *ōhū*, the past participle of which is *ōā*. *Rauhū* or *rauā*, to remain, is also used as an auxiliary. Its past participle is *rōhā* or *rōā*. *Rōā* is often used to mean 'I am'. With *lāgē*, as in *lāgē-rōā*, it is used to form a definite present.

Examples of the Auxiliary verbs will be found under the heading of the active verb. The following are examples of the Verb Substantive :—

tērā kāh nā ōssō, what is thy name?

ēs gōhṛē-rī kāh ummōr ōssō, what is the age of this horse?

jō gōhṛchī-rā mērā bāḍā āsā, (that) which is my share of the property.

junnō-hāgē muktī rōṭi āsā, to whom there is much bread.

jō-kīē mā-gē gōhṛī-bārī ā, sē sōbbi tērā ā, whatever property is mine that all is yours.

mērē bābē-hāgē kitnē āli ōssō, how many servants there are to my father!

tērē bāḍ-rē gauhrē kitnē bagēhr āsā, how many sons are there in thy father's house?

tēs-rā jēthā bāi khētṣō-dā thīā, his elder brother was in the field.

sē ābī dūr thā, he was still distant (when his father saw him).

ēkī ādmī-rē dō bagēhr thē, of a certain man there were two sons.

nā māhrā ghāt-mathōl ōā, no fight took place between us.

sōbbi jhōṇē kūray ōē, all the people became astonished.

āw tērā chōhṭā bōṭṇē zōgā nā rōā, I am not worthy to be called thy son.

tū daihrē-rā mā-sāthī rōā, thou art ever with me.

Active Verb.—The **Infinitive** or **Verbal Noun** is formed by adding *nū* (or *nu*) to the root. Thus, *ṣipnū* or *ṣipnu*, to strike. After *l*, *r*, *ṛ*, *ṛh*, or *ṛ*, the *nū* (*nu*) becomes *nū* (*nu*). Thus *kōrnū* or *kōrnu*, to do. Its oblique form ends in *ṇē* (*ṇē*); thus, *ṣipṇē*, *kōrnē*. Examples of the use of the oblique form of the infinitive are :—

sūr zāṇṇē-rī khātar, for feeding swine.

muktī rōṭi khāṇṇē-dēṇṇē-khē āsā, there is much bread for eating, and giving away.

bitrē zāṇṇē-rī-tēi bhājā, he refused to go inside.

khuṣi kōrnē pōrō, it is proper to do rejoicing.

Sometimes the infinitive has a passive signification, as in *tērā chōhṭā bōṭṇē zōgā nā rōā*, I am not worthy to be called thy son.

The **Present Participle** is formed by adding *dā* (or *dō*) to the root. Its oblique masculine ends in *dē*, and its feminine in *dī*. Thus *ṣipdā*, striking, masculine oblique *ṣipdē*, feminine *ṣipdī*. Examples are :—

mērē kanārē ṣipdā dauṛā, he ran beating in my direction.

nhōṭhdē nhōṭhdē, while running, i.e. as I ran.

The oblique form is sometimes used as an infinitive of purpose, as in *āw baḍārō sīto lāundē lōc gōā-thā*, I had taken the brotherhood to fix the boundary.

The last sentence is an example of a verb whose root ends in a vowel. These add *ndā* (*ndō*) instead of *dā* (*dō*). So :—

dēunū, to go, has *dēundā*;

raunū or *rauhnū*, to remain, has *raundā* or *rauhndā*;

zānū, to go, has *zāndā*;

aunū, to come, has *aundā*.

The verb *ōhṇū*, to become, is irregular, making its present participle *hundā*.

Like the Future Passive Participle, to be presently described, this participle is often construed with the oblique genitive, and then has a potential passive meaning. Mr. Bailey gives the following examples:—

māhrē nīh dēndō, (as for) our (case), there is no giving, *i.e.* we cannot give.

tērē nīh dēundō ānthi, (as for) thy (case), there is no going, *i.e.* thou canst not go.

mērī hanhūē-rē kitāb nīh pōrhāi, (as for) my sister's (case), the book cannot be read, *i.e.* my sister cannot read the book.

The **Past Participle** is formed by adding *ā* (or *ō*) to the root. Thus *ṣipā* (*ṣipō*), struck. Examples will be found under the head of the past tense. The following past participles are irregular:—

	Past Participle.
<i>ōhū</i> , to become,	<i>ōā</i> .
<i>zānū</i> , go,	<i>gōā</i> .
<i>lanū</i> , to take,	<i>lōā</i> .
<i>raunū</i> or <i>ranhū</i> , to remain,	<i>rōā</i> or <i>rōhā</i> .
<i>kōrnū</i> , to do,	<i>kēū</i> or <i>kīū</i> (fem. <i>kī</i>), or <i>kittā</i> .
<i>dēnū</i> , to give,	<i>dittā</i> .
<i>aunū</i> , to come,	<i>āyā</i> .
<i>khānū</i> , to eat,	<i>khāyā</i> .
<i>pīnū</i> , to drink,	<i>pīyā</i> .
<i>dēunū</i> , to go,	<i>dēūā</i> .

A compound past participle, corresponding to *ṣipā huudā*, in the state of being struck, is given by Mr. Bailey.

The **Future Passive Participle** is the same in form as the infinitive and makes its feminine in *nī* (or *nī*). Thus, *tētthi-rī pharād kōrnī ā*, of that a complaint is to be made, *i.e.* (I) shall make a complaint.

Like the present participle, this participle is often construed with the oblique genitive case. Mr. Bailey gives the following examples:—

mērē bāi-rē nīh dēnū, (as for) my brother's (case), it is not to be given, *i.e.* my brother has not to give.

tēs-rē chās pīnī, (as for) his (case), water is to be drunk, *i.e.* he has to drink water.

The **Conjunctive Participle** is made by adding *ē* to the root, but this form is mostly confined to compound verbs, *q.c.* The usual conjunctive participle adds *rō* to this, as in *ṣipē-rō*, having struck. This form is not given by Mr. Bailey, who gives instead a form equivalent to *ṣipē-an*, but such a form does not occur in the specimens.¹ Examples of the *rō* form are:—

āpū gōhrchī kaṭṭhī kōrē-rō, having made his property together.

tētī zāē-rō, having gone there (he wasted his substance).

sūrō-rō jūthē śekurē khāē-rō, having eaten the waste husks of the swine.

The **Noun of Agency** is formed by adding *wālā* to the oblique infinitive. Thus, *ṣipāwālā*, a striker. As an example, we can quote:—

gā Kōṭi-rā basūwālā, (I am) an inhabitant of village Kōṭi.

¹ This is probably *ṣipē-ran* (*i.e.* *rō*), with the *r* elided. The elision of *r* is a marked peculiarity of the Pīācha languages of the North-West Frontier.

The second person singular of the **Imperative** is the same in form as the root. The second person plural adds *ō* (or *ā*). Thus *ṭip*, strike thou; *ṭipō* (or *ṭipā*), strike ye. Irregular are :—

	Imperative.	
	2nd Sing.	2nd Plur.
<i>aṇṇū</i> , to come,	<i>ā</i> ,	<i>āō</i> or <i>ā</i> .
<i>dēṇū</i> , to give,	<i>dē</i> ,	<i>dēō</i> or <i>dō</i> (<i>dā</i>).
<i>lauṇū</i> , to take,	<i>lau</i> or <i>lē</i> ,	<i>lēō</i> or <i>lō</i> .
<i>dēṇṇū</i> , to go,	<i>ḍeu</i> or <i>ḍē</i> ,	<i>ḍēō</i> or <i>ḍō</i> .

The following are examples of the Imperative :—

2nd Sing.—

sē mā-khē dēē-dē, give thou to me.
mā-khē aṇṇē hāṇi-mājē rākh, keep me amongst thy servants.
tēs-pāndē zin ṭgār, put the saddle upon him.
rōśkī sāthī bānh, bind him with ropes.
kuē-dā chīs āṇ, bring water from the well.
mā-dā gāō-kā ḍē, walk before me.

2nd Plural.—

āchhē āchhē jhikhutē lēō, ēs-dē panēō. Hāthō-rī gunḥī-khē chhāp, ōr lātō-khē pāyī dēō, bring ye very good garments, (and) put ye (them) on him.
 Give a ring for the finger of his hand and shoes for his feet.
ēh rupōyā tēs-khē dā, give ye this rupee to him.
sē rupōyō tēs-hāgō urē lō, take those rupees from him.

The **Present Indicative** is conjugated as follows :—

I shall, etc.

Singular.	Plural.
1. <i>ṭipū</i> ,	<i>ṭipā</i> .
2. <i>ṭipē</i> ,	<i>ṭipō, ṭipā</i> .
3. <i>ṭipō, ṭipā</i> ,	<i>ṭipō, ṭipā</i> .

The **Present Subjunctive**. "I may strike", "(if) I strike", etc. is similarly conjugated, except that the 3rd person singular is *ṭipē*.

It will be observed that in the above paradigm there is the usual optional interchange of *ō* and *ā*.

Some verbs present slight irregularities. Thus, *aṇṇū*, to come, has its 1st person singular *āṇ*; *dēṇṇū*, to go, has *ḍēṇ*; and *lauṇū*, to take, *lāṇ*, and so on respectively for the other persons.

Examples of the present Indicative are :—

sē ṭibbē pāndē pāsū ṭgārō, he is grazing cattle on the hill-top.
mērā bāō tēs mḥāṭhē gaurō-dā rauhā, my father dwells in that small house.
tusō-phā pichhāṇ-kā kōs-rā chōḥfā āō, whose boy comes behind you?

For the Present Subjunctive, we have :—

khāṇ, pīṇ, mōj kōrū, let us eat, let us drink, let us make rejoicing.

A **Present Definite** may be formed by adding the verb substantive to the simple present, as in *ṭipō ōssō*, he is striking; but more usually it is formed by adding *lāgē rōā* either to the present participle or to the oblique form of the infinitive.

The word *rōā* is the past tense of *raupū*, to remain, and is treated as the past tense of an intransitive verb. Thus *ā fipdā lāgē rōā* or *ā fipē lāgē rōā*, I am striking. The only example in the specimens is:—

ā ēti bhūkhā mōrnē lāgē rōā, I here am dying of hunger.

Another form equivalent to the present definite is made by conjugating *rākhā* (*ō*), he was kept, with the shortest form of the conjunctive participle. *Rākhā*, being the past tense of a transitive verb, requires the subject to be in the agent case. Thus, *mōē fipē rākhā*, by me, having beaten, he was kept, i.e. I am beating him. So in the parable, the elder son asks his servant *inē kāk kōrē-rākhō*, what are these (people) doing?

The **Imperfect** is formed by conjugating the present with the past tense of the verb substantive. Thus, *ā fipū thā*, I was beating. Similarly, in the parable we have:—

āē sūrō-rē jūthō sēkuṛē khāē-rō āpnā pēt bōhrō-thā, he was filling his belly with the waste husks of the swine.

tēs kōi khāpē-khē nā dēō-thā, no one was giving him to eat.

The **Future** is conjugated as follows. It changes for gender:—

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1	<i>fipāā, fipamā</i>	<i>fipāī, fipamī</i>	<i>fipāmā</i>	<i>fipāmī</i>
2	<i>fipāla (-lo)</i>	<i>fipālī</i>	<i>fipālā</i>	<i>fipālī</i>
3	<i>fipōla (-lo)</i>	<i>fipōlī</i>	<i>fipōlā</i>	<i>fipōlī</i>

As examples we have:—

āw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, I will go from here to my father, and will say to him.

The **Past Conditional** is formed, exactly as in Hindi, by using the present participle without any auxiliary. Thus, *fipdā*, (if) I had struck, I should have struck (if), I might have struck. So, in the parable, we have:—

chhēlfū, junē ā āpnē sāthī-saṅgi khūē kōrdā, a kid with which I might have made rejoicing with my friends.

The **Past Tense** is formed exactly as in Hindi. The Past participle alone is used. In the case of transitive verbs, the participle is passive, and the subject is put in the case of the agent, exactly as in Hindi.

Thus, *mōē fipū*, he was struck by me; *mōē fipī*, she was struck by me, and so on. It will be remembered that, according to the usual rule, the masculine past participle can end either in *ā* or *ō* (in the case of *kēū*, done, it ends in *ū*). Thus, *fipā* or *fipō*. The masculine plural ends in *ā*, as in *fipē*, and the feminine singular and plural in *ī* as in *fipī*.

The following are examples of the past tense of intransitive verbs :—

bēśudā pōrā rōhā, I remained fallen senseless.

ā āj bahutā haṇḍā, I have walked a long way to-day.

dūr pōrdēśō-khē dēūā, he went to a far country.

tētī bōrā kāl pōrā, there a great famine fell (cf. *pōrō*, below).

sā kaṇḡāl ōē-gōā, he became poor.

sē uṭhā, he arose.

jōbē sē gauhrō-rē nēuyē āyā, when he came near the house.

hamō khuśī kōrnē pōrō, it fell to us to do rejoicing, i.e. it is proper for us to do rejoicing.

ēkī ghayē-pāndē hamē gōḍē, we quarrelled about a wall.

jōbē hamē sōbbī jhōyē sūwē-pāndē pūjē, when we all arrived at the boundary.

āpnē āpnē hāgō-khē dēūē, they went each to his own house.

jōbē tēs śud āi, when memory came to him.

The following are examples of the past tense of transitive verbs :—

mōē tēs-rā chōḥṭā ṭipā, I have beaten his son.

mōē pāp kēū, I have done sin (cf. *kittā*, below).

tōē mā-khē chhēḷṭū bī nī dittō, thou didst not give me even a kid.

tōē tēs-khē jūn tṛayō, thou preparedst a feast for him.

kaṇchhē bagēhrē āpnē bāō-hāgē bōlō, the younger son said to his father.

tinē sūr zāgnē-rī khātar khēṭgō-dā bhējā, he sent him into the fields to feed swine.

bādūē mā-pāndē bād kittā, the complainant made a complaint upon me.

mōē tērī ṭōl kī, tērī agayā nī tōrī, I did thy service, I did not break thy commands.

tinē āpnī gohrchī bāḍē-dittī, he divided out his property and gave it.

tinē khuśī manāwī, they celebrated rejoicing.

The **Perfect** is rarely used, the Past being commonly used in the sense of the perfect, as in several of the above examples. When the perfect is used it may be made as in Hindī, by adding the present tense of the verb substantive to the past participle, as in *mōē ṭipā ōśō*, I have struck him, or by a circumlocution, as in :—

tērā bāi ēthiā āē-rōā, thy brother having come here remained, i.e. thy brother is come (Hindī *ā rahā*).

The **Pluperfect** is made as in Hindī, with the past tense of the verb substantive, as in *mōē ṭipā-thā*, I had struck. The tense is often used to indicate something which occurred a long time ago. Examples are :—

mērū chōḥṭā mōrē gōā-thā, my son had died, i.e. died long ago.

rāchū-thā, he was lost (a long time ago).

sē tussē kōs-phā lōā-thā, from whom did you buy that?

Often the sense of the true pluperfect is indicated by a completive compound (*vide post*), as in :—

jōbē sōb khōē-rō mukā, when he had squandered everything.

The **Passive Voice** is formed as in Hindī, with *zāyū*, to go, as in *ā ṭipā zāū*, I am being beaten, but it is seldom used.

Causal Verbs are, as a rule, formed by adding *au* to the root. Thus, *ṣipauṇū* (with the *i* shortened), to cause to strike; *ṭgugauṇū*, to cause to graze.

The Past of such verbs ends in *āyā*, as in *ṣipāyā*.

Irregular is *khiyāṇū*, to cause to eat, Past *khiyānā*, as in *juniē āpai gōhri-bāri rāḍē-dī khiyānī*, who has caused his property to be devoured on (i.e. by) harlots.

There are the usual **Compound Verbs**. The specimens only contain examples of Intensives and Completives. Mr. Bailey gives Frequentatives and Continuatives.

Intensives are formed with the short form of the conjunctive participle, and are as common as in Hindī.

Thus, to quote a few from the specimens, we have:—

dēē-dēṇū, to give away.

bāḍū dēṇū, to share out.

ōē zāṇū, to take place.

mōrē zāṇū, to die.

lōē zāṇū, to take away (not a true intensive).

For **Frequentatives** Mr. Bailey gives *ā rīpē kōrū*, I am in the habit of falling.

For **Continuatives** Mr. Bailey gives *sē rīdā rōhā lāgē hundā*, he continues to fall, he keeps on falling.

Completives are formed with *mukṇū*, to complete, with the full conjunctive participle in *-rō*, as in:—

jōbē sōb khōē-rō mukā, when he completely squandered all, used, as explained above, in the sense of a pluperfect.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

एकी आदमी-रे दो बघेर थे । कणछे बघेरे आपणे बाबो-हागे बोला जे जो घरची-रा मेरा बाँडा आसा से माँ-खे देए दे । तवे तिनीए दूई-खे आपणी घरची बाँडे दिती । थोड़े-जए दैहड़े-दा फिरे कणछे बघेरे आपणी घरची कठी करे-रो दूर परदेशो-खे डेजआ होर तेती जाए-रो आपणी लटी-पटी शौकी-दी खोई । जवे सब खोए-रो मुका तवे तेती बड़ा काळ पड़ा होर से कंगाळ ओए गोआ । तवे तेस मुलको-दे एकी आदमी-हागे रोआ । तवे तिनीए सूर जागणे-री खातर खेचो-दा भेजा । होर से सूर-रे जूठे शेकुड़े खाए-रो आपणा पेट भरो-था । रका तेस कोई खाणे-खे ना देखो-था । जवे तेस शुद आई तवे बोला मेरे बाबे-हागे कितने आळी असो जुनो-हागे मुकती रीटी खाणे देणे-खे आसा अर आँ एतो भूखा मरने लागे रोआ । आँ एथिओ बापू-हागे डेजआँ होर तेस-खे बोलूआँ हे बापूआ मोएँ ताँ हुन्दे परमेश्वरो-रा बड़ा पाप केऊ । आँ तेरा छोटा बोलणे जोगा ना रोआ । माँ-खे आपणे हाळी माँजे राख । से उठा अर बापू-हागे डेजआ । से एवी दूर था बापूए देखा । तेस घिण लागी अर दौरे-रो तेस-रे गळे-दा लागा अर फाँया दिता । तेस-रे छोटे बोला जे हे बापूआ तेरे देखदे परमेश्वरो-रा मोएँ पाप केऊ अर आँ तेरा छोटा बोलणे जोगा ना रोआ । तवे बापूए आपणे हाळी-खे बोला जे आछे आछे भिखुते लेओ एस-दे पनेओ । हाथो-री गुंठी-खे छाप अर लातो-खे पाणी देओ । खाऊ पीऊ मोज करू जे मेरा छोटा मोरे गोआ-था जीए गोआ । राचा-था फावे गोआ । तवे तीने खुशी मणावी ॥

तोवे तेस-रा जेठा बाई खेचो-दा थीआ । जवे से घौरो-रे नेऊड़े आया तिनीए नाचणे गाणे-रा शाद गुणा । तिनीए तवे आपणा हाळी शादा अर पुछा जे ईने काह करे राखो । तिनीए तेस-खे बोला जे तेरा बाई एथीआ

आए रोआ । घौरो-री तेई राजौ खुशौ अटे-रो आए रोआ तेथी-री तेई तेरे
 बापूए बारकचारी चाणौ । से तवे बड़े रोशे ओथो वीतरे जाणे-री तेई
 भाजा । तेस-रा बापू तवे बाएँडा आया अर तेस पतेरो-खे लेए-गोआ । तवे
 तिनीए आपणे बापू-हागे बोली जे इतने वरशो मोएँ तेरी टळ की तेरी अगया
 नौ तोड़ी अर तोएँ आजो तेई माँ-खे छेलटू वी नौ दित्तो जुनीए आँ आपणे
 साथी संगी खुश करदा । जवे तेरा छोटा आया जुनीए आपणी घरी-वारी
 राँडे-दी खियानी तोएँ तेस-खे जून चाणो । तिनीए तेस-खे बोली जे वधेरा
 तू देहड़े-रा माँ-साथी रोआ । जो-कोएँ माँ-गे घरी-वारी आ से सबी तेरी आ ।
 आज एह माँ-तेई मौटा हामों खुशौ करने पड़ो । कोए जे तेरा वाई मरे
 गोआ-या एवी जीए गोआ । राचे गोआ-या एवी मीटे गोआ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eki-ādmī-rē dō bagēhr thē. Kan̄chhē-bagēhrē āpnē-bāō-hāgō
A-certain-man-of two sons were. By-the-younger-son his-own-father-to
 bōlā jē, 'jō gōhrchī-rā mērā bāḍā āsā, sē mā-khē
it-was-said that, 'what property-of my share is, that me-to
 dēē-dē.' Tōbē tinīē dūi-khē āpnī gōhrchī bāḍē-dittī.
give-away.' Then by-him the-two-to his-own property was-divided-out.
 Thōrē-jāē daihrē-dā phirē kan̄chhē-bagēhrē āpnī gōhrchī kaṭṭhī
A-few-indeed days-from after by-the-younger-son his-own property together
 kōrē-rō dūr-pōrdēsō-khē dēūā, hōr tētī zāē-rō āpnī
made-having a-far-country-to it-was-gone, and there gone-having his-own
 lōṭī-pōṭī śauki-dī khōi. Jōbē sōb khōē-rō mukā,
goods-chattels debauchery-in was-lost. When all been-lost-having was-finished,
 tōbē tētī bōrā kāl pōrā, hōr sē kaṅgāl ōē-gōā. Tōbē
then there a-great famine fell, and he poor became. Then
 tēs-mulkō-dē ēki-ādmī-hāgē rōā. Tōbē tinīē sūr
that-country-in a-certain-man-to he-remained. Then by-him swine
 zāgnē-rī khātar khētsō-dā bhējā. Hōr sē sūrō-rē
watching-of for-the-sake the-fields-in he-was-sent. And he the-swine-of
 jūṭhē śekurē khāē-rō āpnā pēt bōhrō-thā. Rakā tēs
waste husks eaten-having his-own belly he-filling-was. Other to-him
 kōi khānē-khē nā dēō-thā. Jōbē tēs śud āi, tōbē
anyone eating-for not giving-was. When to-him memory came, then
 bōlō, 'mērē-bābē-hāgē kitnē āṭī ōssō, junnō-hāgē mukī
it-was-said, 'my-father-to how-many servants are, whom-to much
 rōṭī khānē-dēnē-khē āsā, ōr ā ētī bhūkhā mōrnē lāgē-rōā.
bread eating-giving-for is, and I here hungry to-die engaged-remained.
 Aw ēthiō bāpū-hāgē dēūā, hōr tēs-khē bōlūā, "hē bāpūā,
I from-here the-father-to will-go, and him-to I-will-say, "O father,

mōē tā-hundē Pōrmēśwarō-rā bōrā pāp kēū. Āw tērā
by-me thy-while-being God-of great sin was-done. I thy
 chōhtā bōlnē zōgā nā rōā. Mā-khē āpnē-hājī-mājē
son to-say fit not remained. Me (acc.) thine-own-servants-among
 rākhi.²¹ Sē uthā, ōr bāpū-hagē dēūā. Sē ēbi dūr
keep.²¹ He arose, and the-father-to went. He still distant
 thā, bāpūē dēkhā. Tēs ghū lāg, ōr daurē-rō
was, by-the-father he-was-seen. To-him compassion came, and run-having
 tēs-rē gōlē-dā lāgā, ōr phāyā ditiā. Tēs-rē chōhtē
him-of neck-on he-was-attached, and a-kiss was-given. Him-of by-the-son
 bōlō jē, 'hē bāpūā, tērē-dēkhidē Pōrmēśwarō-rā mōē pāp
it-was-said that, 'O father, in-thy-seeing God-of by-me sin
 kēū, ōr āw tērā chōhtā bōlnē zōgā nā rōā.²
was-done, and I thy son to-say worthy not I-remained.'
 Tōbē bāpūē āpnē-hājī-khē bōlō jē, 'āchhē āchhē
Then by-the-father his-own-servants-to it-was-said that, 'good good
 jhikhutē lē, ēs-dē panēō. Hāthō-rī gunthī-khē chhāp,
clothes bring, this-one-one put-on. The-hand-of finger-for a-ring,
 ōr lātō-khē pānī dēō. Khāū, piū, mōj
and the-feet-to shoes give. Let-us-eat, let-us-drink, merriment
 kōrū, jē mērā chōhtā mōrē-gōā-thā, jē-gōā;
let-us-make, that my son having-died-gone-was, having-lived-went;
 rāchā-thā, phābē-gōā.² Tōbē tinē khuṣī
lost-was, having-been-found-went.' Then by-them rejoicing
 manāwi.
was-celebrated.

Tōbē tēs-rā jēthā bāi khētso-dā thīā. Jōbē sē gauhrō-rē
Then him-of the-elder brother the-field-in was. When he the-house-of
 nēūrē āyā, tinīē nāchnē-gāpē-rā śād śunā. Tinīē tōbē
near came, by-him dancing-singing-of noise was-heard. By-him then
 āpnā hājī śādā, ōr puchhā jē, 'inē kāh
his-own servant was-called, and it-was-asked that, 'by-these what
 kōrē-rākhō?' Tinīē tēs-khē bōlō jē, 'tērā bāi ēthīā
is-being-done?' By-him him-to it-was-said that, 'thy brother here
 āē-rōā, Gauhrō-rī-tēi rājī khuṣī oṭē-rō
come-has. The-house-of-for (i.e. to) happy rejoicing returned-having
 āē-rōā, tētthī-rī-tēi tērē-bāpūē bāraktsārī tsānī.² Sē
he-come-has, that-of-for by-thy-father feasting was-prepared.' He
 tōbē bōrē rōlē-āō, bitrē zānē-rī-tēi bhājā. Tēs-rā
then much angered, within going-of-for it-was-refused. Him-of

hāpū tōhē bāēdā āyā, ōr tēs patērō-khē lēē-gōā.
the-father then outside came, and him appeasing-for took-away.
 Tōbē tinīē āpnē-bāpū-hāgē bōlō jē, 'itnē-bōrsō mōē
Then by-him his-own-father-to it-was-said that, 'for-so-many-years by-me
 tēri tōl kī, tēri agayā nī tōri, ōr tōē
thy service was-done, thy command not was-broken, and by-thee
 ājō-tēi mā-khē chhēltā bī nī dittō, jūniē ā
today-up-to me-to a-kid even not was-given, by-which I
 āpnē-sāthi sāngī khuś kōrdā. Jōbē tērā chōhtā
my-own-companions with rejoicing might-have-made. When thy son
 āyā, jūniē āpnī gōrhi-bāri rādē-dī khiyānī, tōē
came, by-whom his-own property harlots-on was-caused-to-be-eaten, by-thee
 tēs-khē jūn tsānō.' Tinīē tēs-khē bōlō jē,
him-for a-feast was-prepared.' By-him him-to it-was-said that,
 'bagēhrā, tū daihrē-rā mā-sāthi rōā. Jō-kīē mā-gē gōhri-bāri
'son, thou days-of me-with remainedst. Whatever me-to property
 ā, sē sōbbī tēri ā. Āj ēh mā-tēi mītā hām
is, that all thine is. Today this-one me-to was-got for-us
 khuśi kōrnē pōrō; kōē jē tērā bāi mōrē-gōā-thā,
rejoicing to-do is-proper; why that thy brother having-died-gone-was,
 ēhī jīē-gōā; rāchē-gōā-thā, ēhī mītē-gōā.'
now having-lived-went; having-been-lost-gone-was, now having-been-got-went.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

મેરા નાં માધો । મેરે વાપૂ-રા નાં સાધૂ । જાત કનેત । ગાં કોટી-રા
વસણેવાઝા ॥

વાદૂં માં-પાંદે ચાનચઘ ભૂઠિયે વાદ કિત્તા । મોઈ વાદૂ ની ટીપા ।
ના મ્હારા ઘાલ-મથોલ ઓઆ । એકી ઘણે પાંદે હમેં ગહે । તેતીયે આંવ
વઢારો ઘણે-રી સીંવ લાઢંદે લોયે મોઆ યા । જવે હામેં સઘી ભણે સીંવિ-પાંદે
પૂજે તવે વાદૂં સઘી-રી ગાલી દિત્તી । જવે મેરે કનારે ટીપદા દોઢા સઘી
ભણે શૂરણ ઓયે । આપણે આપણે હાગો-ચે હેજયે । આંવ ચી તેઈ-દો આપણે
હરે પરા-મ્હોઠા । મ્હોઠદે મ્હોઠદે મેરા લાત ફોડૂઆ । આપણે હાગે તીજં
દેહડે-તેઈ વેશુદા પઢા રોહા । વાદૂં જાણો જે માં-પાંદે તેસ-રી ગાલી દેણે-રી
ફરાદ કરની ઓ । ઇયો-રી તેઈ મેરી ફરાદે-રે હોકણે-રી તેઈ વાદૂં ઓહે
ફરાદ કી । જો મ્હારી તેઈ ગાલી દિત્તી તેયી-રી ફરાદ એવી કરની ઓ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARĪ (KIŪTHALĪ).

STANDARD SUB-DIALECT.

STATE KEONTHAL.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mērā	nā	Mādhō.	Mērē-bāpū-rā	nā	Sādhū.	Jāt	Kanēt.
<i>My</i>	<i>name</i>	<i>Mādhō.</i>	<i>My-father-of</i>	<i>name</i>	<i>Sādhū.</i>	<i>Caste</i>	<i>Kanait.</i>
Gā	Kōṭi-rā	basnēwājā.					
<i>Village</i>	<i>Kōṭi-of</i>	<i>inhabitant.</i>					
Bādūē	mā-pāndē	chānchakh	jhūthiē	bād	kittā.		
<i>By-the-complainant</i>	<i>me-upon</i>	<i>gratuitous</i>	<i>false</i>	<i>complaint</i>	<i>was-made.</i>		
Mōē	bādū	nī	ṭipā.	Nā	māhrā	ghāl-mathōl	ōā.
<i>By-me</i>	<i>the-complainant</i>	<i>not</i>	<i>was-beaten.</i>	<i>Not</i>	<i>of-us</i>	<i>fighting</i>	<i>took-place.</i>
Ēki-ghanē-pāndē	hamē	gōḍē.	Tētīē	āw	badārō	ghanē-rī	
<i>One-wall-upon</i>	<i>we</i>	<i>quarrelled.</i>	<i>There</i>	<i>I</i>	<i>the-brotherhood</i>	<i>the-wall-of</i>	
sīw	lāundē	lōē-gōā-thā.	Jōbē	hāmē	sōbbī	jhōpē	
<i>boundary</i>	<i>for-fixing</i>	<i>taken-away-had.</i>	<i>When</i>	<i>we</i>	<i>all</i>	<i>persons</i>	
sīwē-pāndē	pūjē,	tōbē	bādūē	sōbbī-rī	gālī	dittī.	
<i>the-boundary-upon</i>	<i>arrived,</i>	<i>then</i>	<i>by-the-complainant</i>	<i>all-of</i>	<i>abuse</i>	<i>was-given.</i>	
Jōbē	mērē-kanārē	ṭipdā	daurā,	sōbbī	jhōpē	śūray	ōē.
<i>When</i>	<i>in-my-direction</i>	<i>beating</i>	<i>he-ran,</i>	<i>all</i>	<i>persons</i>	<i>astonished</i>	<i>became.</i>
Āpnē-āpnē-hāgō-khē		dēūē.	Āw	bī	tēi-dō	āpnē-dōrē	
<i>Their-own-their-own-houses-to</i>		<i>they-went.</i>	<i>I</i>	<i>also</i>	<i>there-on</i>	<i>in-my-own-fear</i>	
parā-nhōṭhā.	Nhōṭhdē-nhōṭhdē	mērā	lāt	phōrūā.	Āpnē-hāgē		
<i>away-ran.</i>	<i>A-running-a-running</i>	<i>my</i>	<i>foot</i>	<i>was-burst.</i>	<i>In-my-own-house</i>		
tū-daihrē-tēi	bēsudā	pōrā	rōhā.	Bādūē	zāpō		
<i>three-days-for</i>	<i>senseless</i>	<i>fallen</i>	<i>I-remained.</i>	<i>By-the-complainant</i>	<i>it-was-thought</i>		
jē,	mā-pāndē	tēs-rī	gālī	dēpē-rī	pharād	kōrnī	ō.
<i>that,</i>	<i>me-upon</i>	<i>him-of</i>	<i>abuse</i>	<i>giving-of</i>	<i>complaint</i>	<i>to-be-made</i>	<i>is.</i>
tēi	mērī-pharādē-rē	rōknē-rī	tēi	bādūē	ōpē	pharād	
<i>for</i>	<i>my-complaint-of</i>	<i>stopping-of</i>	<i>for</i>	<i>by-the-complainant</i>	<i>causelessly</i>	<i>complaint</i>	
kī.	Jō	māhrī-tēi	gālī	dittī,	tētthī-rī	pharād	ēbī
<i>was-made.</i>	<i>Because</i>	<i>us-to</i>	<i>abuse</i>	<i>was-given,</i>	<i>that-of</i>	<i>complaint</i>	<i>now</i>
kōrnī	ō.						
<i>to-be-made</i>	<i>is.</i>						

PATIALA KIŪṬHALĪ.

As explained on p. 550 *ante*, Kiūṭhali is spoken in the Śrīnagar *thānā* of the State of Patiala, the estimated number of speakers being 3,000. As a further example of Kiūṭhali, a version of the Parable is given as received from Śrīnagar. A transliteration is given, but it has not been thought necessary to give a translation also. The specimen is not very satisfactory owing to its being written in the Persian character, the reading of which sometimes leaves doubtful the forms of isolated words, but an effort has been made to correct the deficiencies in the transliteration, and the specimen is sufficient to show that the Kiūṭhali of Śrīnagar is the same language as that of the preceding specimens. The few differences are mainly matters of spelling. The following points may be noted :—

The postposition of the locative is sometimes *dē*, when we should expect *dā*, as in *hāthō-dē chhāp*, a ring on the hand ; *khētgo-dē*, (the elder son was) in the field ; *lunṭi-dē*, (wasted thy substance) among harlots.

Near the end of the Parable we have *hangē* instead of *hagē*, the sign of the dative.

Once or twice we have *ahū* for 'I,' and the nasal of *mā*, me, is often omitted. The *h* at the end of *ēh*, this, and *kāh*, what? is dropped, and the word for anything is *kōi*, not *kiē* or *kuchh*.

The conjunctive participle is generally formed as in the standard, but we have also *āō-rō*, having come, and *ū/hō-rō*, having arisen.

In *bōlumā*, I will say, the long *ū* has been shortened. Borrowings from Hindi are *khāē*, let us eat, *hōē*, let us become.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KĪŪTHALĪ).

SRINAGAR DIALECT.

(PATIALA STATE.)

ایکے آدمی رے دو بگہیر تھے تہنوں مانجے دے چھوڑے نے باپو
 ھاگے بولا ھین باپوآ جو مالو را بانڈا ماہے پہانیا تھا ماہے دے تے
 ننڈے نینوں ے سے مال بانڈے دتا ار تھوڑے دنو پاچے چھوڑے
 بگہیرے سبے ٹھیلوں کٹھا کرے رو ایکے دورو رے ملکہو ے ڈیوا ار تیتنی
 آپنا سب ٹھیوں کپوتنی مانجے کھوآ ار جبے سبہ ٹھیوں کھوئے پاپا ار
 جس ملکہو دا بڑا کال بڑا تہی سے کنگال اوھنے لاگا تے سے تیس ملکہو
 رے ایکے رانے ھاگے ڈیوا ننڈے سے آپے کھیچو دے سور جائے بھجا ار ننڈے
 سونچا کہ ے شیوکڑ سور کھاؤ سے تینو ے کھاؤ کہ کوئی تیس ے کوئین
 نہ دبو تھا تے ننڈے ھوشتی دے آر رو بولا میرے باؤرے کاما ھیرے والے
 ے لیکھاچی روٹی کھاو اوسو آر اھون بھوکھا مرو میرے اوٹھو رو آپے
 بار ھاگے ے ڈیونا آر تیس ے بولماں باپوآ اھون گین را ر تیرا گنائی
 اوسو ایسے اھون تیتھی جوگا نے جو لوگ ماہے تیرا بیٹا بولو ایسے ماں
 نو آپنا ھالی جانیرو راکھ تے اوٹھیرو آپے بارا ھاگے چالا آر سے ایبو دور تھا
 تیس دیکھے رو تیسرے باؤ ے ترش آبا آر دوڑے رو اونگٹی دنی ار
 بہت بہائیاں لوآ ے تیس ے بولا باپوآ موھین تیرا ار گین را بڑا کیا

ار ایسے ایٹھی جوگا لے جو لوگ مائے نیرا بیٹا بولو باپوے آپے
 نوکرو ۽ بولا چنگی دے چنگی جیو کھتے لیو ار نیس دے بہماؤ اور
 تیسرے ہانہو دے چھاپ ار لاتو دے باہنی دیو ار ہم کھائیں ار
 کھش ہوئیں موئیں جانا تھا ۽ میرا بیٹا مرے گوا پر ایسے جیو
 گوا راجے گوا تھا پر ایسے میٹھہ گوا تے سے کھش ہوئے لائے *

ار تیسرا بڑا بیٹا کھدچو دے تھا جب گھرو رے نیوڑے آیا گانے ار
 ناچنے را شاد ہوا تے ایک نوکر شادے رو پوچھا کہ اے کا سو تنٹے
 نیس ۽ بولا نیرا بھائی آیا ار تیرے باوے بڑی دھام دتی نتھے ری
 نتھیں کی کہ راجی باجی آیا تنٹے روٹے ہو پو نہ سونچا کہ بھینرا جاو
 تے تیسرے باوے باہر آوے رو تنٹے منیرا تنٹے باؤ ۽ جواب دتا
 دیکھ آؤں اینٹے ہر شون دے تیری ٹھول کردو ار کہے تیرے بولے باہر
 نہ ڈیوا پر نوئیں کبھے بکری را جھیلٹو مائے نہ دتا جو آؤں آپے سانہہ
 آئے سانہی کھش ہو او ار جے نیرا اے بیٹا آیا جنٹے نیرا لٹا پٹا
 لٹھی دے کھوا نوئیں تیسری کھاتر بڑی دھام کیں تنٹے نیس ۽
 بولا اے پونا نو سدا ماہنگے روٹے جو کئیں ماہنگے سو سب نیرا سو
 کھش ہونا ار کھشی منانا پڑو تھا کوئے کہ نیرا بھائی موا تھا ایسے
 جیو گوا ار راجے گوا تھا سے ایسے میٹھہ گوا *

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

PATIALA (ŚRĪNAGAR) SUB-DIALECT.

STATE PATIALA.

TRANSLITERATION.

Ēki-ādmī-rē dō bagēhr thē. Tihnaū-mājē-dē chhōtrē-nē bāpū-hāgē bolā, 'haī bāpūā, jō mālo-rā bādā mā-khē phābā-thā, mā-khē dē.' Tōbē tiniē tinaū-khē sē māl bādē-dittā. Ōr thwārē-dinō-pāchhē chhōtrē bagēhrē sōbbi-thiyū katthā kōrē-rō ēki-dūrō-rē mulkhō-khē dēūā, ōr tēti āpnā sōb-thiyū kapūti-mājē khōā. Ōr jōbē sōbh-thiyū khōē-pāyā, ōr tēs-mulkhō-dā bōrā kāl pōrā. Tōbē sē kaugāḷ ohnē lāgā. Tōbē sē tēs-mulkhō-rē ēki-rānē-hāgē dēūā. Tiniē sē āpnē-khētso-dē sūr zāgnē bhējā, ōr tiniē sōchā ki jē śyokur sūr khāō, sē tinau bī khāō, ki kōi tēs-khē kōī na dēō-thā. Tōbē tiniē hōsi-dē āo-(for āē-)rō bolā, 'mērē bāō-rē kāmā hīrnēwālē-khē lēkhāji rōti khāō-ōssō, ōr ahū bhukhā mōrū. Mērē-ūthō (for ūthē)-rō āpnē-bāō-hāgē-khē dēūā, ōr tēs-khē bōlumā, "bāpūā, ahū Gī-rā wa tērā gunāi ōssū; ēbī ahū tētthī zōgā nī, jō lōg mā-khē tērā bētā bolō. Ēbī mā tā āpnā hāli zānē-rō rākh." Tōbē ūthē-rō āpnē-bāwā-hāgē tsālā. Ōr sē ēbū dūr thā, tēs dēkhē-rō, tēs-rē bāō-khē tarī āyā, ōr daupē-rō ūgai ditti, ōr buhat phāiyā lōā. Bētē tēs-khē bolā, 'bāpūā, mōhē tērā ōr Gī-rā burā kiā, ōr ēbī ētthī zōgā nī jō lōg mā-khē tērā bētā bolō.' Bāpūē āpnē-naukrō-khē bolā, 'tsāngī-dē tsāngī jūkhatē lēō, ōr tēs-dē pahmāō, ōr tēs-rē hāthō-dē chhāp, ōr lātō-di bāhni dēō; ōr ham khāē ōr khuś hōē; mōē zānā-thā jē mērā bētā mōrē-gōā, par ēbī jūō gōā; rāchē-gōā-thā, par ēbī mīthē-gōā.' Tōbē sē khuś ohnē lāgē.

Ōr tēs-rā bōrā bētā khētso-dē thā. Jōb ghōrō-rē nēurē āyā, gānē ōr nāchnē-rā śād hōā. Tōbē ēk naukrō śādē-rō pūchhā ki, 'ē kā ōssō?' Tiniē tēs-khē bolā, 'tērā bhāi āyā, ōr tērē bāwē bōri dhām ditti, tētthī-ri-tēi ki ki rāji-bāji āyā.' Tiniē rōsē hōē-rō na sōchā ki 'bihtarā jāū.' Tōbē tēs-rē bāwē bahar āwē-rō tiniē māpēwā. Tiniē bāō-khē jāwāb dittā, 'dēkh, āw itnē-bōrsō-dē tēri tahlōl kōrdō, ōr kōbbhī tēri bōli bahar na dēūā, pōr tōē kōbbhī bakrī-rā chhēltū mā-khē na dittā, jō āw āpnē-sāth-āē sāthi khuś hō-āū. Ōr jōbē tērā ē bētā āyā, juniē tērā lōtā-pōtā lundī-dē khōā, tōē tēs-ri khātir bōri dhām kī.' Tiniē tēs-khē bolā, 'ē pōtā, tū sōdā mā-hāngē rō-hai; jō-kīē mā-hāngē ōssō, sōb tērā ōssō. Khuś ohnā ōr khuśi mānāpā pōrō-thā, kōē-ki tērā bhāi mōā-thā, ēbī jūō-gōā; ōr rāchē-gōā-thā, sē ēbī mīthē hai.'

HANDŪRĪ.

The word 'Handūri' means literally, the language of the State of Hindur (properly Handūr) or Nalagarh, lying immediately to the south-west of the rest of the Simla Hill States. But it is not the language of the whole of the State, and it is also spoken in other states adjoining.

In Nalagarh itself two languages are spoken. To the west there is the Pōwādhī Pañjābī of the plains, spoken by 39,545 people, and described in Part I of the Volume, pp. 679 and ff. In the east the language is Handūri, spoken by an estimated number of 17,862 people. Handūri is also spoken in the State of Mailog which lies to the east of Nalagarh. Further to the east lie the States of Bija and Kuthar where Baghāṭī is spoken. North of Nalagarh lies the State of Bilaspur or Kahlur. Here (as described in Part I, pp. 677 ff.) the language is Pañjābī.

To the north-east of Nalagarh and to the north of Mailog lie the States of Baghal and Kunhiar. Baghal has Bilaspur immediately to its north-west, and here and in Kunhiar, the language is called Bāghalī. Bāghalī, although it has a name of its own, is, however, only Handūri, but more mixed with Pañjābī. It is, in fact, a transition dialect showing Handūri merging into the Kahlūri Pañjābī of Bilaspur. It varies from place to place, and from mouth to mouth, and is sometimes not Handūri at all, but must be considered as identical with Kahlūri.

At other times it is more nearly Handūri. Under such circumstances it would be a useless waste of time to consider the fluctuating dialect of Baghal, and our attention will be confined to the Handūri spoken in east Nalagarh and Mailog, satisfying ourselves with recording the number of both forms of Handūri in the following statement:—

Handūri—		
East Nalagarh	17,862	
Mailog	6,117	
		23,979
Bāghalī—		
Baghal	24,384	
Kunhiar	1,848	
		26,232
Total Handūri of both kinds		50,211

Handūri itself is a transitional form of speech. It is a mixture of Kiūṭhālī and Pañjābī, and a very brief notice will suffice to show its character. Accordingly only one specimen—a version of the Parable—will be given, and the merest skeleton of its grammar. From these it will be seen that Kiūṭhālī and Pañjābī forms are used almost indifferently.

Nouns may be declined as in Kiūṭhālī with the plural generally the same as the singular, and with masculine nouns, like *ghar*, ending in consonants, making the oblique form in *ō* (*gharō*), or they may be declined as in Pañjābī with an oblique plural in *ā*, as in *hāṛiyā-khā*, (the father said) to the servants.

The Agent Case generally takes the Pañjābī postposition *nē*, but sometimes, we have the Kiūthali termination *ē* as well, as in *putē-nē*, by the son (*pūt*, a son). The locative may end either in the Kiūthali *ē*, or may be formed as in Pañjābī. Thus, we have *ḍōruyē*, (the elder son was) in the field, and *ḍōruā-bichē*, (sent him) into the fields (to feed swine), in which *bichē* represents the Pañjābī *vichch*.

The postposition of the Dative-Accusative is the Kiūthali *khē*, with *gē* for a variety. The postposition *jō* is also used for the same cases. It is common in the Pañjābī of Kangra and the neighbourhood.

The usual postposition of the Ablative is *tē*, as in *kūē-tē*, from the well, or *thē*.

The Genitive almost always has the Kiūthali *rā*, but sometimes we find the Pañjābī *dā* (as in sentence 232). The feminine of *rā* is *rī* with *riyā* for its oblique form. Thus, *ghōṛē-rī jin*, the saddle of the horse; *tēs-riyā baihan-sāthī*, with his sister; *tēs-riyā kyāṛī-tē*, on his neck.

The First two personal **Pronouns** are *hāū*, I; ag. *mē*; obl. *mā*, *mā*, or *mū*; gen. *mērā*; plural nom. and ag. *āsē*; obl. *āsā*; gen. *asāḍā* or *asārā*. So *tū* or *tū*, thou; ag. *tē*; obl. *tā*, *tā*; gen. *tērā*; plural nom. and ag. *tusē*; obl. *tusā*; gen. *tusāḍā* or *tusārā*. The Pañjābī influence in the above is manifest.

For the demonstrative pronouns, we have:—

ē, this; ag. *inī* or *inīyē*; obl. *ēs*, *ētē*, or *ē*; plur. *ē*; ag. *inē*; obl. *inā*.

sē or *ō*, that; ag. *tinī* or *tinīyē*; obl. *tēs*, *tētē* or *tē*; plur. *sē*; ag. *tinē*; obl. *tinā*.

As usual, these are also used as pronouns of the third person.

The relative pronoun is *jō*, ag. *jīnī* or *jīnīyē*, and so on, like the demonstratives.

Kiō, who? obl. sing. *kēs*. *Kyā*, what? obl. not noted.

Kichh is 'anything,' *jō-kichh*, whatever.

As regards **Verbs**, the Verb Substantive is the same as in Pañjābī, but *hē* or *hai* may also be used for any person of either number. *Nihē* is 'I am not.'

The principal parts of the verb *māruā*, to strike, are as follows:—

Pres. part. *mārdā*; Past part. *marēya* or *māryā*, (*laggā*, to begin, has *lāgā*); conj. part. *mārī-kē*.

Imperative. 2. sing. *mār*; plur. *mārō*.

Old Pres. sing. 1. *mārū*, 2. *mārē*, 3. *mārē*; plur. 1. *mārē*, 2. *mārō*, 3. *mārē*.

For the Present Definite, and for the Imperfect, we have *rahū-hā*, thou remainest (always) with me; *bharū-thā*, he was filling (his belly); and *dēō-thē*, (no people) were giving.

The Future is:—

Masc. sing. 1. *mārūgā*, 2. *mārgā*, 3. *mārgā*; plur. 1. *mārgē*, 2. *mārōgē*, 3. *mārgē*.

The Past Tenses are formed as usual from the Past Participle.

Irregular past participles are:—

ḍitā, given.

kitā, done.

lēyā, taken.

payā, fallen.

gēyā (plur. *gayē*), or *gā*, gone.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIUTHALI).

HANDURI DIALECT.

NALAGARH STATE.

एकौ-माणूआँ-रे दो पुत थे । छोटे-पुते-ने बोल्या जो मेरा बाँडा है से माँ-जो देई-दे । तीनीयें आपणे-घरो-रा लटा-फटा दूँ-जो बाँडी दीता । छोटे-पुते-ने जेवे आपणा बाँडा लेई-लेया बड़ी दूरो-रे मुखो-खे चाली गया । तेती रई-के आपणा लटा-फटा सारा जतो-पातो-बीचे खोई दीता । तेवे से सब लटा-फटा खोई चुक्या तो तेते मुखो भारी काड़ पया । से बड़ा कंगाड़ हुई गया । तेवे से तेते मुखो-रे एकौ माणू साथे रहने लागेया । जे-सगे से रहा तीनी आपने डोरुआँ बीचे सूर चारणे भेज-दीता । से सूरु-रे बचूरे-सलेवकड़ा-ते आपणा पेट भरूँ-था तेस-खे होर माणू किछ ना देखो-थे । तेवे तीनीयें सूँच्या कि मेरे-बाबे-गे इतने हाड़ी है । तीना-गे इतना रीठक है खाणे होर बाँडणे-खे बतेरा है । हाँजँ भूखा मरूँ हा । हाँजँ जठौ-के आपणे-बाबो-गे जाजंगा होर तस-खे बोलूंगा है बाबो में पणमसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता । हाँजँ तेरा पुत बोलणे जोगा नीहूँ । जेड़े तेरे होर हाड़ी है मूँ-जो बी राखी ले । होर जठौ-के आपणे-बाबो-गे आया । से अजा दूर-ही था तेस-रे बाबे तेवे से देखेआ । तेवे ते-जो तरस आई-गा । होर दोड़ी-के तेस-रीया क्वाड़ी-ते जाफी दीती होर तेस-रे मूँहाँ-ते पूका लिया । पुत बोलणे लागेया है बाबो में पणमसरो-खे नी जाणी-के ताँ हुँदिये पाप कीता होर हाँजँ एवे तेरा पुत बोलणे जोगा नी रेहा । फेरी तेस-रे बाबो-ने हाड़ीयाँ-खे बोलेया सोवटे सोवटे टाले ल्याओ होर तेस-खे पन्हाओ । तेस-रे हाथो-थे मूँदी होर पाओँ-ते जूती पन्हाओ । आसा-खे खाणे पीणे देखो होर राजी होणे देखो । मेरा पुत मरी गा-था एवे जीजँदा हुई-गा । हाची गा-था एवे मीटी-गा । तेवे सेओ राजी होणे लागे ॥

तेस-रा बड़ा पुत डोरुये था । तेवे से घरा-रे नेड़े पूज्या तीनी गीत नाचणा सुणेया । तेवे एक हाड़ी बलवाई-के पुछेया कि एती क्या हाई राहा ।

તીની તેસ-એ બોલ્યા જે તેરા ભાઈ આયા છે । તેરે-વાઓ-ને તેસ-રે-રાજી-બાજી
 આવળે-રા જગ કીતા । તેવે સે જડી ગા હોર ભીતરો જાણે-એ મૂકરી-ગા ।
 તેવે તેસ-રા વાઓ વાર આયા । તેસ-એ પલ્યાણે લાગા । પુતે-ને બોલ્યા ભઈ
 ફતની વર્સા મને તુસા-રી ટેક કીતી । કદી તુસારા બોલ નો મોડા ।
 હોર તેં મા-એ વાકરીયા-રા ફેલૂ વી ની દીતા । તેતે-સાથે જે હાંજ આપળે-
 મિત્રા-જો સ્વાઈ-કો રાજી હુંદા । તેતે વખતો જો એ તેરા પુત્ર આયા
 જીનીયેં જે તેરા ઘર-વાર રાંડા-જો સ્વડવાયા તેં તેસ-રે આવળે-રી સ્વાતર
 કીતી । તેસ-રે વાઓ-ને બોલ્યા જે છે પુત તૂ સદા મેરે સાથે રહૂં હા ।
 જે-કીક મેરે-ગે છે સે તેરા-હી છે । આસા રાજી હોળા ચાંદા યા । તેવે-જે
 તેરા ભાઈ મરી ગા-યા તેવે સે ફેર જીવી ગા ફાચી ગા-યા મીટી ગા ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

HAṆḌŪRĪ DIALECT.

NALAGARH STATE.

TRANSLITERATION AND TRANSLATION.

Eki-manūā-rē dō put thē. Chhōtē-putē-nē bōlyā, 'jō
 One-man-of two sons were. The-younger-son-by it-was-said, 'what
 mērā bādā hai, sē mā-jō dēi-dē. Tiniyē āpnē-gharō-rā latā-phatā
 my share is, that me-to give. By-him his-house-of property
 dū-jō bādī ditā. Chhōtē-putē-nē jēbē āpnā bādā
 both-to having-divided was-given. The-younger-son-by when his-own share
 lēi-lōyā bapī-dūrō-rē mulkhō-khē chālī-gēyā. Tēti rai-kē
 was-taken a-very-far-of country-to it-was-gone. There having-remained
 āpnā latā-phatā sārā ūtō-pātō-bichē khōi-ditā. Tēbē sē sab
 his-own property whole debauchery-in was-lost. When he whole
 latā-phatā khōi-chukyā, tō tētē-mulkhō bhārī kār payā.
 property wasted-completely, then that-country(-in) a-great famine fell.
 Sē barā kaṅgār huī-gēyā. Tēbē sē tētē-mulkhō-rē ēki mānū-sāthē
 He very poor became. Then he that-country-of one man-with
 rēhnē-lāgēyā; jē-sagē sē rahā, tīnī āpnē dōruā-bichē sūr
 to-dicell-began; whom-with he dwell, by-him his-own field-in swine
 chārpnē bhēj-ditā. Sē sūrō-rē bachūrē-salēōkrā-tē āpnā pēt
 to-graze he-was-sent-away. He swine-of remaining-husks-with his-own belly
 bharū-thā; tēs-khē hōr mānū kichh nā dēō-thē. Tēbē tiniyē
 filling-was; him-to other men anything not giving-were. Then by-him
 sūchyā kē, 'mērē-bābē-gē itnē hāpī hē, tinā-gē itnā
 it-was-thought that, 'my-father-of so-many servants are, them-with so-much
 rījk hē khānē, hōr bādpnē-khē batērā hē; hāū bhukhā marū-hā.
 food is to-eat, and distributing-for sufficient is; I hungry dying-am.
 Hāū ūthi-kē āpnē-bāō-gē jāūgā, hōr tēs-khē bōlūgā, "hē
 I arisen-having my-own-father-to will-go, and him-to I-will-say, "O
 bāō, mē Paṁmēsro-khē nī jāpī-kē tā hundiye pāp kitā;
 father, by-me God-to not known-having thee in-being sin was-done;
 hāū tērā put bōlūē jōgā nihū; jērē tērē hōr hāpī hē,
 I thy son to-be-called worthy am-not; such-as thy other servants are,

mū-jō hi rākhi-lē." 'Hēr ūthi-kē āpnō-bāō-gē āyā. Sē
me-to even keep." And arisen-having his-own-father-to he-came. He
 ajā dūr-hi thā, tēs-rē-bābē tēbē sē dēkhēā. Tēbē tē-jō taras
yet far-even was, by-his-father then he was-seen. Then him-to compassion
 āi-gā, hōr dōri-kē tēs-riyā kyāri-tē jāphī diti, hōr tēs-rē
came, and run-having his neck-on embracing was-given, and his
 mūhā-tē pūkā lēyā. Put bōlnē lāgēyā, 'hē bāō, mē
mouth-of kiss was-taken. The-son to-say began, 'O father, by-me
 Papmēsro-khē nī jāpi-kē tā hundiyē pāp kitā, hōr hāñ
God-to not known-having thee in-being sin was-done, and I
 ēbē tērā put bōlnē jōgā nī rēhā.' Phērī tēs-rē-bāō-nē
now thy son to-be-called 'worthy not remained.' Again his-father-by
 hāriyā-khē bōlēyā, 'sōbtē sōbtē tālē lyāō, hūr tēs-khē panhāō;
the-servants-to it-was-said, 'good good clothes bring, and him-to put-on;
 tēs-rē hāthō-thē mūdi hōr pāō-tē jūti panhāō; āsā-khē khāpē pīgē
his hand-on ring and feet-on shoe put-on; us-to eat (and)drink
 dēō, hōr rāji hōpē dēō; mērā put marī-gā-thā, ēbē jūddā
allow, and glad to-be allow; my son having-died-gone-had, now living
 hui-gā; hrāchī-gā-thā, ēbē miñi-gā.' Tēbē sēō rāji hōpē
became; having-been-lost-gone-had, now was-found.' Then they happy to-be
 lāgē.
 began.

Tēs-rā barā put dōruiyē thā. Tēbē sē gharā-rē nēre pūjyā,
His elder son field-in was. When he the-house-of near arrived,
 tīnī git nāchnā sunēyā. Tēbē ēk hārī balwāi-kē
by-him singing dancing was-heard. Then one servant called-having
 puchhēyā kē, 'ēti kyā hūi-rāhā?' Tīnī tēs-khē bōlyā
it-was-asked that, 'here what is-going-on?' By-him him-to it-was-said
 jē, 'tērā bhāi āyā-bē; tērē-bāō-nē tēs-rē rāji-bāji āwne-rā
that, 'thy brother come-is; thy-father-by his safe-and-sound coming-for
 jag kitā.' Tēbē sē jāpi-gā, hōr bhitrō jānē-khē mūkri-gā.
feast was-made.' Then he angry-went, and inside going-for refused.
 Tēbē tēs-rā bāō bār āyā, tēs-khē patyānē lāgā. Putē-nē
Then his father outside came, him-to to-entreat began. The-son-by
 bōlyā, 'bhāi, itnī barsā manē tusāri tēl kitī, kadī
it-was-said, 'lo, so-many years by-me thy service was-done, ever
 tusārā bōl nī mōrā, hōr tē mā-khē bākriyā-rā chhēlū
thy saying not was-disobeyed, and by-thee me-to goat-of young-one
 hī nī diti, tētē-sāthē jē hāñ āpnē-mitrā-jō
even not was-given, that-with that I my-own-friends-to
 khawāi-kē rāji hundā. Tētē-bakhto jō ē tērā
caused-to-eat-having happy might-have-become. At-that-time that this thy

putr āyā, jīniyē jē tērā ghar-bār rādā-jō kharwāyā, tē
 son came, by-whom that thy property harlots-to was-given-to-eat, thou
 tēs-rē āwnē-rī khātar kitī.' Tēs-rē hāu-nē bōlyā jē, 'hē
 his coming-of feast was-made.' His father-by it-was-said that, 'O
 put, tū sadā mērē-sāthē rahū-hā; jē-kichh mērē-gē hē, sē tērā
 son, thou always me-with dwelling-art; whatever me-with is, that thine
 hī hē; āsā rāji hōpā chāindā-thā; tēbē-jē tērā bhāi
 alone is; to-us happy to-be proper-was; then-that thy brother
 marī-gā-thā, tēbē sē phār jīwī-gā; hrāchī-gā-thā,
 having-died-gone-had, then he again came-to-life; having-been-lost-gone-had,
 mīti-gā.
 was-found.'

SIMLA SIRĀJĪ.

According to local tradition, difficult mountain country is known as Sirāj, *i.e.* Śiva's Kingdom. The Sirāj *par excellence* is the southern part of Kulu lying to the east of the State of Mandi and north of the river Sutlej (Satlaj). South of the Sutlej, the comparatively low-lying country comprising Kotgarh, Sangri and the greater part of Kumarsain is known as Śōdhōch, and the language here spoken is Śōdhōchī, which is akin to Kulu Sirājī. South of Śōdhōch we come to another difficult mountainous country comprising the east of the main portion of Keonthal State, including the small States of Theog and Ghund and part of Punur, part of the State of Kumharsain, the States of Darkoti and Balsan, the Kaneti tract of the State of Bashahr, and most of the British tract of Kotkhai. This also is a Sirāj, and, to distinguish the dialect here spoken from the Sirājī of Kulu, we may call it Simla Sirājī.

This Simla Sirājī includes two dialects mentioned by Mr. Bailey in his *Languages of the Northern Himalayas*, which he calls respectively Eastern Kiūṭhālī and Kōṭkhai. These two are practically the same, the former, perhaps, more nearly approaching the Standard Kiūṭhālī spoken to the west of the Simla Sirāj, than the latter. For the purposes of this Survey it is not necessary to distinguish between them.

The number of speakers of Simla Sirājī is reported to be as follows. It is to be remembered that the figures for Keonthal include those for Theog, Ghund, and Punur:—

Keonthal	9,110
Kumharsain	4,275
Darkoti	595
Balsan	5,457
Bashahr	2,514
Kotkhai	6,882
Total	28,833

Simla Sirājī closely resembles Standard Kiūṭhālī. Immediately to its south lies the Biśāu dialect of Sirmauri spoken in the State of Jubbal, but it shows few traces of its influence.

It is unnecessary to give a complete grammar of this dialect. It will be sufficient to point out the principal points in which it differs from Standard Kiūṭhālī.

As in Sirmauri, a final *i* very often becomes *ē*. This is especially common in the case of feminine nouns. Thus, in the parable we have both *badhāē* and *badhāī*, rejoicing. Similarly we have *ghōrchē*, for *ghōrchī*, property; *khēchē*, for *khēchī* (Hindī *khētī*), cultivation, and many other instances. There is the same interchange of final *ō* and *ā* that we have observed in Kiūṭhālī, as in *dō* or *dā*, the sign of the ablative case, but the *ō* termination is much more common.

The **Declension** of nouns is nearly the same as in Kiūṭhālī. The only important difference is that masculine nouns ending in a consonant often have the oblique form in *ō* instead of *ō*. Thus, the oblique form of *dēs*, a country, is either *dēsō* or *dēsō*.

The postpositions of the dative are *kē* or *kō* instead of *khē*, and *āgē* instead of *hāgē*. Similarly, in the ablative we have *āgō* instead of *hāgō*, but *dō* (*dā*) is more common. If the sentence *tēs-rē sūchūō* means 'he considered' as translated in the original specimen, the postposition *rē* is exceptionally used to indicate the agent case.

For the **Pronouns**, we have :—

	I	Thou
Sing.		
Nom.	ā	tū
Agent	mō, mōē	tō, tōē
Obl.	mā, mā	tū, tū
Plur.		
Nom.	ē, aimā, ēē	tūē
Agent	ē	tūē
Obl.	āō	tūō

The genitives are as in Kīṭhālī, except that according to Mr. Bailey the genitive plural 'your' is *tūaurō* or *tūaurō*.

The **Demonstrative Pronouns** are thus declined :—

This, he				That, he		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	āuē, āuūē	īuē	ēuē, ēuūē	tāuē, tāuūē	īuē	ēuē, ēuūē
Obl.	ēa	tāuāu	ētthā	tāa	tāuāu	tētthā
Plur.						
Nom.	ēh	ēh	ēh	ēē	ēē	ēē
Ag.	īuē	īuē	īuē	tāuē	tāuē	tāuē
Obl.	īuō, īuāu	īuē	īuō, īuāu	tāuō, tāuāu	tāuē	tāuō, tāuāu

The **Relative Pronoun** *jō* is similarly declined.

As for the other pronouns, 'what' is *kā* instead of *kāh*, and 'anything' is *kichh* instead of *kuchh*.

The **Verb Substantive** is thus conjugated in the present tense :—

	Sing.	Plur.
1.	ā	ā
2.	āi	ō
3.	au, ō, ō	au, ō, o

or *sō*, *ōsō* or *ōsō* may be used for any person of any number as in the Biśsau dialect of Sirmaurī.

The past is *tā* or *thā*, fem. *tī* or *thī*, etc.

In the Active Verb, the principal peculiarity is the conjunctive participle. This may end in *ī*, as in Sirmaurī, of which *ē* is, as explained above, a variant. Thus in the parable, in the same sentence, we have *bhāji-gōā*, he refused, and *rūśē-gōā*, he became angry. More commonly, however, *yō* is used instead of *ī*, as in *rōhyō*, having remained; *khōrchyō*, having spent, and many others. Compare Girīpārī Sirmaurī.

The conjugation of the **Present** differs slightly from the standard. It is:—

'I beat,' etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭū</i>
2.	<i>piṭā</i>	<i>piṭō</i>
3.	<i>piṭō</i>	<i>piṭō</i>

Similarly, the **Future** masculine is:—

'I shall beat,' etc.

	Sing.	Plur.
1.	<i>piṭulā</i>	<i>piṭūmē, piṭmē</i>
2.	<i>piṭelā</i>	<i>piṭōlē, piṭlē</i>
3.	<i>piṭelā, piṭlā</i>	<i>piṭōlē, piṭlē</i>

The **Imperfect** is formed by adding *tā* or *thā* to the present. Thus *ā piṭū tā*, I was striking. Or a periphrasis is used, as in *ā piṭē rōhā tā*.

The only other point to notice is the use of the verb *ājnā*, meaning to come. We shall meet similar forms of this verb in other dialects.

As a specimen of Simla Sirājī, there is given a version of the Parable of the Prodigal Son. It has not been thought necessary to add an interlinear translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRĀJĪ DIALECT.

एकी माकरे दो छोटू थे । छोटड़े छोटूए आपणे बाबेके बोलो जे जो घरचे या खेचे मेरे बाँडरे आजो से मूँके दे । तेने सब खेचे दोने छोटूक बाँडी । छोटे छोटूए आपणा बाँडा लेय एक दूरो देशोरे हाटक डेवा । तेथे रहय आपणे खेचे जाँदपणे-दे खोए । जवे सब खेचे खरचय मूका तवे तेश देशदा भारी काळ पड़ा । तवे से कंगळ हुआ । तवे तेस देशरे एकी वसन् आगे रहंदा लागा । तेने वसन्ए से सँगर चारदा खेचदा छाड़ा । तवे से सँगररे वचेदो शलेखड़े संगे आपणो पोछड़ भरो था । तेसके रेका माछ किछ ना देखो था । तवे तेसरे सूँचवो जे मेरे बाबे आगे एरे रीगड़ असो जीनरे रोटरीरा चोटा नई आँ भूखा मोई रखा । आँ जठय आपणे बाबे आगे डेज तेसके बोलू जे बाबा मों भगवानोरा पाप ताँ हुंदे कीया । एवे आँ तेरा छोटा बोलने जोगा नई रखा । जेरे तेरे रीगड़ असो एरा मूँके बी रख । तवे से जठय आपणे बाबे आगे आज्ञा । जवे से दूर आज्ञा तो तेसरे बाबे देखा । घीण करय तेसरे गळदे हूँडी देव घवाळ दी मूँहदे खोवे दिती । छोटूए बोलो जे बाबा मों भगवानोरा पाप ताँ सामने कीया । एवे आँ तेरा छोटा बोलने जोगा नई रखा । बाबे आपणे रीगड़ोके बोलो जे एसके सभीदो आछे भूड़के वमाओ । हाथोदे काँगणी लातोदे पाणी लाओ । आओके खाणे पीणेरे वधाए होणे देखो । कँईरी तेंई जे मेरा छोटा मरय जीवा । खोआ था एवे मिली गोआ । तवे वधाई करदे लागे ॥

तेसरा बड़ा छोटा खेचदा था । जवे से घरो नेड़ा पूजा तवे तेने नाचणो गाणो शुणो । एकी रीगड़ वोदय पूछो जे ए का हो रहो अ । तेने तेसके बोलो जे तेरा भाई आज्ञा अ । तेरे बाबे तेसरी राजी खुशीरे वधावीरे पावणचारि को अ । तवे से रुशे गोआ भीतरे डेवदा भाजी गोआ । तेसरा बाबा बाहर आज्ञा । तेस पतेजँदा लागा । छोटूए बोलो जे मों तो तेरी

चाकरी एतनी वरगो करे । ना कभी तेरो हुकम चोड़ो । तूएँ मूँके एक
 खेलटू वी ना दित्तो जो आँ आपणे मित्रो संगे मिलव खुशी करदा । जवे ए
 तेरा छोटा आज्ञा जेने वादे घरचे छेवड़ीदो खेवे तूएँ एसके एतणे पावणचारे
 दी च । बावे उत्तर दित्ता जे छोटया तू तो घेड़ी मूँ साथे रहे । जो
 काह मूँ आगे असो से सबे तेरा असो । आओ खुशी होणा पड़ो था ।
 केई जे तेरा भाई मूँय जीवा खोए गोआ था एवे मिले गोआ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

SIMLA SIRĀJĪ DIALECT.

TRANSLITERATION.

Ēki-māchhō-rē dō chōhtā thē. Chhōtrē-chōhtūē āpnē-bābē-kē bōlō jē, 'jō ghōrchē (yā khēchē) mērē bādē-rē ājō, sē mī-kē dē.' Tēnē sab khēchē dōnē-chōhtū-kō bādī. Chhōtē-chōhtūē āpnā bādā lēyō ēk-dūrō-dēsō-rē hāṭō-kō dēwā. Tēthē rōhyō āpnē khēchē jādpanē-dē khōē. Jōbē sōb khēchē khōrchyō-mūkā, tōbē tēs-dēsō-dā bhāri kāl pōrā. Tōbē sē kaugāl huā. Tōbē tēs-dēsō-rē ēki-bōsnū-āgē rōhndā lāgā. Tēnē-bōsnūē sē sūgōr chārdā khēchō-dā chhāpā. Tōbē sē sūgōr-rē bōchē-dō sōlēkhē-sōngē āpnō pōchhōr bhōrō-thā. Tēs-kē rēkā (other) māchh kichh nā dēō-thā. Tōbē tēs-rē sūchwō jē, 'mērē-bābē-āgē ērē rīgōr ōsō, jīnō-rē rōṭī-rā chōṭā (scarcity) naī; ā bhākhā mōi-rōā. Ā ūṭhyō āpnē-bābē-āgē dēū, tēs-kē bōlū jē, "bābā, mō Bhōgwānō-rā pāp tā-hundē kiya. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā. Jērē tērē rīgōr asō, ērā mī-kē bī rōkh." Tōbē sē ūṭhyō āpnē-bābē-āgē ājā. Jōbē sē dūr ājā, tō tēs-rē bābē dēkhā ghūp kōryō, tēs-rē gōḷō-dē hūṭī-dēyō (having run) gōhwāl dī (embraced) mīh-dē khōbē dittī. Chōhtūē bōlō jē, 'bābā, mō Bhōgwānō-rā pāp tā-sāmnē kiya. Ēbē ā tērā chōhtā bōlnē jōgā naī rōā.' Bābē āpnē-rīgōrō. kē bōlō jē, 'ēs-kē sabhi-dō āchhē jhūrke bōmāō. Hāthō-dē kāgnī, lātō-dē pānī lāō. Āṭ-kē khāṇē pīnē-rē badhāē hōnē dēō. Kēl-rī-tēl jē mērā chōhtā mōryō, jīwā; khōē-thā, ēbē mīlī-gōā.' Tōbē badhāi kōrdē lāgē.

Tēs-rā bōrā chōhtā khēchō-dā thā. Jōbē sē ghōrō-nēpā pūjā, tōbē tēnē nātōnō gānō sūpō. Ēki rīgōr bōdyō pūchhō jē, 'ē kā hō rōhō-ō?' Tēnē tēs-kē bōlō jē, 'tērā bhāi ājā-ō. Tērē-bābē tēs-rī rājī khūsi-rē badhāvi-rē pāwanchārē kī-ō.' Tōbē sē rūṣē-gōā, bhitrē dēwdā bhājī-gōā. Tēs-rā bābā bāhōr ājā. Tēs patēṭdā lāgā. Chōhtūē bōlō jē, 'mō tō tērī chākri ētnī-bōrsō kōrē, nā kōbbi tērō-hukōm tsōrō. Tūē mī-kē ēk chēhṭū bī nā dittō jō ā āpnē-mitrō sōngē mīlyō khūsi kōrdā. Jōbē ē tērā chōhtā ājā, jēnē bādē (all) ghōrchē chhēṭī-dō khēwē, tūē ēs-kē ētnē pāwanchārē dī-ō.' Bābē uttōr dittā jē, 'chōhtya, tū tō dhēṭī mī sāthē rōhē. Jō-kāh mī-āgē ōsō, sē sōbē tērā ōsō. Āṭ khūsi hōpā pōrō-thā, kēl jē tērā bhāi mīlyō jīwā; khōē gōā-thā ēbē mīlē-gōā.'

BARĀRĪ.

The northern, or Barār part of the Jubbal State has the State of Bashahr to its north, and the Punur section of the State of Keonthal and the Kotkhai tract of the Simla District to its west. The dialect spoken in Barār and also in the adjoining parts of Bashahr, Punur, and Kotkhai is known as Barārī. The estimated number of speakers reported is as follows:—

Jubbal (Barār)	3,898
Keonthal (Punur)	434
Bashahr	2,624
Kotkhai	938
Total number of speakers of Barārī	7,894

Barārī is hardly worth noticing as a separate dialect, and is only here described in deference to native nomenclature. It is simply a form of Simla Sirājī, somewhat mixed with the Biśsau form of Girīpārī Sirmaurī spoken in Jubbal. A short extract from a version of the Parable of the Prodigal Son will be sufficient as an example.

We may note the spelling of the word for 'son' which is *chhōafā* as in Biśsau. This is evidently an attempt to represent the sound of *chōhṭā*, the true pronunciation of the word spelt *chhōfā* in the vernacular character. We may also note the word *téchhē*, there, for *tētthē*, another instance of the common change of *t* to *ch*.

The interchange of *i* and *e*, and the oblique form in *ō* are as common as in Simla Sirājī; the suffix of the dative is, however, written *khē*, not *kē*.

For the pronouns, we have *āō* instead of *ā*, I; *mōē* instead of *mōē*, by me; and *tāō* instead of *tā*, thee. These are only variations of pronunciation in a dialect the pronunciation of which necessarily varies slightly every few miles. More important is the neuter form *tōō*, that, used for the nominative and accusative singular and plural. Its dative singular is *tēthūē* instead of *tētthi*. Here again, compare the Kāshmirī *tih*, that (neut.), dative *tath*.

Another word for 'that' is *sājē* as in Girīpārī. In the neighbouring Jaunsārī *jō* is very commonly added to the demonstrative pronoun. 'Anything' is *kiōhhi*.

In Sirmaurī the present participle is commonly employed as an infinitive of purpose, and here we have *chārdā* used with the same force. *Handē* in *khāyē-handē* is for *hundē*.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIÜTHALI).

BARARI DIALECT.

STATE JUBBAL.

एकौ माणछ रे दुई छोअटे थे । काणछे आपणे बावे खे लिखो जे ऐ
 बावू जू घरचे मेरे बाँडे दी आअ तेअ मूँ ओरु दे । तेणे आपणे घरची
 बरोबर दुई छोअटे खे बाँडी । काणछे छोअटे ज वादो लये हेड़ो तवे एकौ
 दूर देश दा डेवा । तेछे रई जू आपणे घरचे थे वादे खाई खंगाले । ज
 किछी ने रओ सेजे देश दा काळ पड़ा । से हुआ दाळजी । तवे रआ
 तेथुए देश रे वसण साथी । तेणे वसणे छाड़ा आपणे डोखरे दा सुंगर
 चारद । जू सुंगरे खाये हंटे शेकले वच तेअ खाई आपणे पेट भरा । रेका
 ने देअ किछी ने ओइए । तेणे सूँची जे मेरे बावे काए जेती रीगड़ स
 तेस खे आपू खे ओ बाँडणे खे मुक्ती रोटी स । आँअँ मरि लागा भूखा ।
 आँअँ आपणे बावे काए डेजला ओ बोलूला जे मँएँ पणेसर री खुशी खु वार
 ताँअँ आगू पाप किया स । ऐवे तेरा छोअटा बोलणे योगा ने रआ । मूँ
 भौ आपणे चाकर न्होरा जाण ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

BARĀRĪ DIALECT.

STATE JUBBAL.

TRANSLITERATION AND TRANSLATION.

Ekī-mānchha-rē duī chhōatē thē. Kānchhē āpnē-bābē-khē
One-man-of two sons were. By-the-younger his-own-father-to
 likhō jē, 'ai Bāhū, jū ghōrchē mērē-bādē-dī ā-ō, tēō
it-was-written that, 'O Father, what property my-share-in comes, that
 mū ōrū dē. Tēnē āpnē ghōrchī bōrōbōr duī-chhōatē-khē
to-me here give. By-him his-own property equally two-sons-to
 bādī. Kānchhē-chhōatē jō bādō layē-hērō, tōbē ēkī-dūr-dēsō-dā
was-divided. By-the-younger-son when all was-taken, then a-far-country-in
 dēwā. Tēchhē rōi, jū āpnē ghōrchē thē, bādē
he-went. There having-remained, what his-own property was, entirely
 khāi khōngulē. Jō kichhi nē rōō, sējē-dēsō-dā
having-eaten it-was-wasted. When anything not remained, that-country-in
 kāl pōrā. Sē huā dālji. Tōbē rōā tēthūē-dēsō-rē
a-famine fell. He became poor. Then he-remained that-country-of
 bōsōn sāthī. Tēnē-bōsōnē chhārā āpnē-dōkhērē-dā suṅgar chārdā.
inhabitant with. By-that-inhabitant he-was-sent his-own-field-in swine for-feeding.
 Jū suṅgrē khāyē-handē śēklē bōchō, tēō khāi
What by-the-swine being-eaten husks remained-over, those having-eaten
 āpnē pēt bhōrā. Rēkā nē dēō kichhi nē kōiē.
his-own belly was-filled. Other(-thing) not was-given anything not by-anyone.
 Tēnē sūchō jē, 'mērē-bābē-kāē jētī rīgōr sō, tēs-khē
By-him it-was-thought that, 'my-father-near as-many servants are, them-to
 āpū-khē ō bāpnē-khē muktī rōtī sō. Āō mōri-lāgā bhūkhā,
themselves-for and distributing-for much bread is. I dying-am hungry.
 Āō āpnē-bābē-kāē dēulā, ō bōlulā jē, "mōē Pōnēsōrō-rī
I my-own-father-near will-go, and I-will-say that, "by-me God-of
 khushī-khū bār tōō āgū pāp kiya-sō. Aibē tērā chhōatā bōlnē
desire-to outside thee before sin done-is. Now thy son for-calling
 yōgā nē rōā. Mū bhī āpnē-chākōr nhōrā jān."
fit not I-remained. Me also thing-own-servants like consider."

ŚŌRĀCHŌLĪ.

ŚŌrāchōlī is the Pahārī dialect of the Thakurate of Rawain,—a portion of the Keonthal State. The Thakurate is situated immediately to the east of the Barār Pargana of Jubbal. The number of speakers is estimated to be 2,428.

ŚŌrāchōlī is closely connected with Sirājī. It will be sufficient to give one specimen of it,—a version of the Parable of the Prodigal Son, and a brief account of the principal points in which the Grammar differs from that of Standard Kiūthali. We may commence by giving the following list of unusual words occurring in the specimen and in the list of words:—

- āthh*, a hand.
- āyūū*, to bring.
- āsūū*, to come.
- bādā*, all, the whole.
- bāmūū*, to put clothes on a person.
- chhāglū*, a son.
- chhāglī*, a daughter.
- chhēkūū*, in *khāyō chhēkūū*, to eat completely, to finish eating.
- dālī*, poor, poverty-stricken.
- dōkhōrā*, a field.
- gaur* or *gōhr*, a house.
- jhurkā*, a garment.
- kāgūi*, a ring.
- khāb*, the mouth.
- khāngālūū*, to waste.
- khōbā*, a kiss.
- māī*, a girl, a daughter.
- māyūū*, a boy, a son.
- ōr-dēūū*, to give away.
- paunchārī*, a feast.
- rēkā*, other, another.
- sād*, a sound.
- sēkhā*, a husk.
- lādō*, property, goods and chattels.
- līkā*, angry.
- ujūū*, to rise, to arise.
- uī*, an embrace.

The interchange of *ī* and *ē* is extremely common. Thus we have *paunchārē dīnē*, a feast was given, where we should expect *paunchārī dīnī*, etc.; for 'by him' we have *tīnī*, *tēnē*, and *tīnē*. On the other hand in *bhūkhāi*, by hunger, we have *ī* used instead of *ē*, the termination of the instrumental.

Similarly, the confounding of the letters *ā*, *ō*, and *ū* is very common. The termination of the Genitive is either *rō* or *rā*, and that of the Ablative is *dā*, *dō*, *dū*. As an extreme case we may quote the various forms for 'our.' These are: *āmārā*, *āmārō*, *āmārā* or *āmārō*.

The elision of initial *h* is very common. Thus: *hāmē* or *āmē*, we; *ōṇū* (or *ōṇō*, or *ōṇā*), to be; *uā* (or *uō*), become. As examples of the metathesis of the letter *h*, we may quote *āhth*, a hand, and *gōhr*, a house.

A good example of the frequent Pahārī change of *t* to *ch* is found in the word *tēchhē*, for *tēthē*, there.

In Kiūthali the oblique form of masculine nouns ending in consonants is made by adding *ō*. Thus, *gauhr*, a house, obl. *gauhrō*. In Sirājī this *ō* often becomes *ō*, and this is also the case in Śīrāchōlī. Thus, in the first few lines of the parable, we have *māṇchhō-rē*, *bāyō-kē*, and *dēkō-khē*. The same termination is even added to a noun ending in a vowel, in *mūō*, (before thy) face.

The postpositions closely resemble those of the Standard, but there are some variations, mostly matters of pronunciation.

The Genitive takes *rā* (*rō*) as usual.

For the Dative, besides *khē* (with its variant *khī*), we have also *khū*, *kū*, *kāē*, and the Sirājī *kē*. For *hūgē*, we have *āgē* and *āgū*.

For the Instrumental there is *kōrī* (*kōrē*), as in *rōstē kōrī bānh*, bind (him) with ropes; *śēkhlē-kōrē*, (filled his belly) with husks.

For the Ablative, besides *dā* (*dō*, *dū*), there are *khū* and *kiū*.

For the **Locative** there is the usual *dā* (*dō*). 'On' is *gās* or *gāsī* (*gāsō*).

For the **Personal Pronouns** there are several forms. We may note:—

	I.	Thou.
Sing.—		
Nom.	<i>ā, āū</i>	<i>tū</i>
Agent	<i>mūī</i>	<i>tūī, tāī</i>
Obl.	<i>mū</i>	<i>tā</i>
Gen.	<i>mērā (ō)</i>	<i>tērā (ō)</i>
Plur.—		
Nom.	<i>hāmē, āmē</i>	<i>tumē</i>
Agent	<i>hāmē, āmē</i>	<i>tumē</i>
Obl.	<i>amū</i>	<i>tumū</i>
Gen.	<i>āmārā (ō), amōrā (ō), āmrā (ō)</i>	<i>tumārā (ō), tuārā (ō), tuōrā (ō)</i>

The **Demonstratives** are:—

	This.	That.
Sing.—		
Nom.	<i>ē</i>	<i>sē, sēō</i>
Agent	<i>īṇī, ēṇē, īṇē, neut. ēthūē</i>	<i>tīṇī, tēṇē, tīṇē, neut. tēthūē</i>
Obl.	<i>ēs, neut. ēthū</i>	<i>tēs, neut. tēthū</i>
Plur.—		
Nom.	<i>ē</i>	<i>sē, sēō</i>
Agent	<i>īnē</i>	<i>tīnē</i>
Obl.	<i>iū</i>	<i>tīū</i>

No feminine forms have been noted, but they doubtless exist, as in the Standard.

The Relative pronoun is *jun* or *jō*, declined like *sē*. Thus, Agent sing. *jīṇī*. *Jun-jō* is 'whatever.'

Kā is 'what?' and *kichhī*, 'anything.'

The Verb Substantive has many forms for the present. The following have been noted :—

I am, etc.

Sing. and Plur.

1. *āsū, āsū, sū.*
2. } *āsō, sō, āsō, sō, āsā (ō), sā, ō, ō.*
3. }

The Singular and Plural are the same, and so are the second and third persons. The Past is *thō* or *thiyō*.

The Active Verb shows few irregularities, and most of these are matters of spelling.

Irregular past participles noted are *dīnā(ō)*, given; *gōā* or *gō*, gone; *rōā(ō)*, remained; and *uā(ō)*, become.

The conjunctive participle ends in *i (ē)* as in *phēī*, having run; *ālē*, having come; but the Sirāji form in *yō* is more common, as in *ōiyō*, having become; *pīiyō*, having struck; *lōyō*, having taken; *rōyō*, having remained; *ujūiyō*, having arisen.

The Present Participle is, as usual, employed as an infinitive of purpose, as in *chārdō chhārō*, sent him to feed (swine).

The Present is thus conjugated :—

I strike, etc.

Sing.	Plur.
1. <i>pīū.</i>	<i>pīū, pīē.</i>
2. <i>pīō.</i>	<i>pīō, pīē.</i>
3. <i>pīō, pīō, pīā.</i>	<i>pīō, pīē.</i>

The above are the forms noted. There are doubtless others also.

For the Imperfect we have *bhōrō-thō*, he was filling (his belly).

For the Past Conditional, we have *rōndō thiyō*, I might have remained.

The following forms have been noted for the Future Masculine :—

'I shall strike,' etc.

Sing.	Plur.
1. <i>pīūlō</i>	<i>pīūlē.</i>
2. <i>pīlō</i>	<i>pīlē.</i>
3. <i>pīlō</i>	<i>pīlē.</i>

The Past is quite regular, and need not detain us.

So is the Perfect. Thus: *āsō-ō*, he has come. Forms like *kōrū-ō*, (sin) has been done, are for *kōrō-ō*, under the rule about the interchange of *ū* and *ō*.

For the Pluperfect, we have *afāō-thiyō*, (thy saying) had (not) been put aside.

For Compound Verbs, we have :—

Intensives, such as *mōrē* (for *mōrī*) *gō-thō*; *ōē* (for *hōī*) *gō*.

A completive is *tinē khāyō chhēkō*, he had completely eaten.

Inceptives are formed with the Present Participle, as in *rōndō lāgō*, he began to remain.

A Permissive compound is *khānē pīnē dēō*, allow (me) to eat (and) drink.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORĀCHOLĪ DIALECT.

एकी माणछरे दुई छाँगटू थे । आपणे वायके तेणे काणछे छाँगटूए बोली मेरे ओ बाया जूणजो टांडो मेरे बाँडेदो आश तेथू मूँ वी ओर-दे । तीणी आपणो टांडो दुई विल बाँडो । जवे काणछे छाँगटूए बादो लय एडो तेवा सेओ छाँगटू दूर देशखे डेवो तेछे तेणे रय आपणो टांडो खाओ खंगालो । जवे तीणे बादो खाय छेको तेवा तेस देशदो बड़ी काळ पड़ो । तेवा सेओ दाळजी उओ । तेवा सेओ तेस देशदो एकी माणछ माँजी रंदो लागो । तेवा तीणी माणछे सेओ डोखरेदो सूँगर चारदो छाड़ो । सेओ सूँगररि खाए हुंदे शिखळे करे आपणो पेट भर थो । औरी माणछे तेस किछौ ने दीणो । तसरे सूँचोयो जे जेतणे रीगड़ मेरे वाय काए असो तीज रीगड़ आगे खाणे बाँडनेखी मुकतो असो आँ मूँचा भूखाई । आँ उजूइय आपणे वाय विल डेज ज मूँई तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । आज तेरो छाँगटू बोलणे जोगो ना रचा । मूँ वी रीगड़ भाणे चाण । उजूइय आपणे वाय काछो आशो । एवी सेओ दूर आणे लागो थो तीणी वाये आशदो बेर देखो घीण कौये फेटो आशिय गळा उटे दीणे तेसरौ खावदे खोवे दीणे । तेसरे छाँगटूए तेसखे बोली ए बाया मूँई तेरे मूँअ आगू पणसरदो बदको आगलो करू ओ । एवा आज तेरो छाँग टू बोलणे जोगो ना रचा । बावे आपणे रीगड़खे बोली बादेखू आछड़े भुड़के आणो तेसखे वामो । तेसरे हाथदे रेके काँगणे लाखो नई पाणी लाखो । मूँ खाणे पीणे देखो आछे रीणे देखो । मूँई जाणो ज मेरो छाँगटू मरे गो थो तवे जीउंदो ओए गो । सेओ खुशी उंदे लागे ॥

एवै तेसरो बड़ी छाँगटू डोखरेदो थो । तेवा सेओ घौर नेड़ा पूजा तवे नाचणे गाणेरा शाद शुणा । तीणी एकी रीगड़दू बोदिय शादो की तेसरो का मतलब अस । तेणे तेसखे बोली ज तेरो भाई आशो अ । तेरे बाये

પૌણચારે દીણે સેઓ જીંડંદો મિલો । સે ટાંકા ઉચ્ચા મોતરે ડેડંદો ભાજો ।
 તેથૂઘૂ તેસરો વાય વારે આણો । તેવા તેસ સમભાડંદો લાગો । સેઓ ભાજો
 જ એટી વરણ તેરો કાજકામ કિયો કૈવી તેરો ચોલણો ન અટાચો ધિયો ।
 મૂંકે વી તાર્ફે લોકડો ચેઠટૂ ના દીણો જેથે આજે આપણે ભલમાણકેદા આઠો
 રંદો ધિયો । જવે તેરો સે છાંગટૂ આણો જીણી વાદે ઘરચે કેવડીટૂ સેવે તૂંડે
 તેસઘી પૌણચારે દીણે । તીણી નારે કિયે તૂ દુસકૂરી મૂં હારે રચા । જૂ
 મૂં આગૂ અસો વાદો તેરો । આમૂં સુશી ઓળા ધિયો જ તેરો ભાઈ મરે ગો
 ધિયો એવે તર્ફે જીંડંદા ઓણ ગોઆ । સોણ ગો થો એવે મિલે ગો ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

ŚORĀCHŌLĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekī-māṇchhō-rē	duī	chhāgtū	thā.	Āpnē-bāyō-kē
<i>A-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>His-own-father-to</i>
tēṇē-kāṇchhē-chhāgtūē	bōlō,	'mērē-ō-bāyā,	jūṇ-jō	tāḍō
<i>by-that-younger-son</i>	<i>it-was-said,</i>	<i>'my-O-father,</i>	<i>whatever</i>	<i>property</i>
mērē-bāḍē-dō āsō,	tēthū mū	bī	ōr-dē.'	Tiṇī āpnō tāḍō
<i>my-share-in comes,</i>	<i>that</i>	<i>to-me</i>	<i>also</i>	<i>give-away.'</i>
duī-bil bāḍō.	Jōbē	kāṇchhē-chhāgtūē	bādō	lōyō-ērō,
<i>two-near was-decided.</i>	<i>When</i>	<i>by-the-younger-son</i>	<i>all</i>	<i>it-was-taken-up,</i>
chhāgtū	dūr-dēsō-khē	dēwō.	Tēchhē	tēṇē
<i>son</i>	<i>a-far-country-to</i>	<i>went.</i>	<i>There</i>	<i>by-him</i>
tāḍō	khāō	khaṅgālō.	Jōbē	tiṇē
<i>property was-eaten</i>	<i>was-wasted.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>
tāḍō	tēs-dēsō-dō	bōrō	kāl	pōrō.
<i>then that-country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell.</i>	<i>Then</i>
sēō	tēs-dēsō-dō	ēkī-māṇchhō-māji	rōndō	lāgō.
<i>he that-country-in</i>	<i>a-man-among</i>	<i>remaining</i>	<i>began.</i>	<i>Then</i>
sēō	dōkhōrē-dō	sūgōr	chārdō	chhārō.
<i>he the-field-in</i>	<i>swine</i>	<i>feeding</i>	<i>was-deputed.</i>	<i>He</i>
khāē-hundē-śēkhlē-kōrē	āpnō	pēt	bhōrō-thō.	Aurī-māṇchhē
<i>eaten-being-husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>filling-was.</i>	<i>By-another-man</i>
kiēhī	nē	dīṇō.	Tēs-rē	sūchōyō
<i>anything- not</i>	<i>was-given.</i>	<i>Him-of</i>	<i>it-was-thought</i>	<i>that,</i>
mērē-bāyō-kāē	ōsō,	tīṇī-rigōrō-āgē	khāṇē	bāḍnō-khī
<i>my-father-to</i>	<i>are,</i>	<i>those-servants-to</i>	<i>eating</i>	<i>dividing-for</i>
bhūkhāi.	Ā	ujūiyō	āpnē-bāyō-bil	dēū
<i>by-hunger.</i>	<i>I</i>	<i>having-arisen</i>	<i>my-own-father-near</i>	<i>(will-)go</i>
tērē-mūō-āgū	Pōṇēsōr-dō	bōdkō	āglō	kōrū-ō.
<i>thy-face-before</i>	<i>God-in</i>	<i>sin</i>	<i>formerly</i>	<i>done-is.</i>
bōḷṇē	jōgō	nā	rōā.	Mū
<i>to-be-called</i>	<i>worthy</i>	<i>not</i>	<i>remained.</i>	<i>Me</i>
Ujūiyō	āpnē-bāyō-kāchhō	āsō.	Ēbī	sēō
<i>Having-arisen</i>	<i>his-own-father-near</i>	<i>he-came.</i>	<i>Yet</i>	<i>he</i>

lāgō-thō, tīnī-bāyē āsō-di bēr dēkhō ghīn
reached-was, by-that-father coming-of (at-the-)time he-was-seen, compassion
 kiye, phēṭī āsiyō gōlā utē dīnē, tēs-rī-khābō-dē
was-made, having-run having-come on-the-neck embrace was-given, his-mouth-on
 khōbē dīnē. Tēs-rē chhāgtū tēs-khē bōlō, 'ē bāyā,
kisses were-given. By-him-of the-son him-to it-was-said, 'O father,
 mūṭ tērē-mūō-āgū Pōnēsōr-dō bōdkō āglō kōrū-ō. Ebā āṭ tērō
by-me thy-face-before God-in ain formerly done-is. Now I thy
 chhāgtū bōlnē jōgō nā rōā,' Bābē āpnē-
son to-be-called worthy not I-remained.' By-the-father his-own
 rīgōrō-khē bōlō, 'bādē-khū āchhē jhukē āgō, tēs-khē hāmō.
servants-to it-was-said, 'all-than good garments bring, him-to clothe.
 Tēs-rē āhthō-dē rēkē kāgnē lāō, nāi pāṇī lāō. Mū khāqē pīnē
Him-of hand-on another ring put, new shoes put. Me to-eat to-drink
 dēō, āchhē rōnē dēō. Mūṭ jānō jō mērō chhāgtū
allow, well to-remain allow. By-me it-is-thought that my son
 mōrē-gō-thō, tōbē jīundō ōē-gō.' Sēō khuṣī undē lāgē.
died-gone-was, then living he-became.' They rejoicing being began.

Elai tēs-rō bōrō chhāgtū dōkhōrē-dō thō. Tēbā sēō gauhrō-nērā
Now him-of the-elder son the-field-in was. Then he the-house-near
 pūjā, tōbē nāchhē-gānē-rā sād sunā. Tīnī ēkī-rīgōr-dū
arrived, then dancing-singing-of sound was-heard. By-him a-servant-on
 bōdiyō sādō kī, 'tēs-rō kā mōtlōh ōsō?' Tēnē
having-called it-was-asked that, 'that-of what meaning is?' By-him
 tēs-khē bōlō jō 'tērō bhāi āsō-ō. Tērē-bāyē paṇchārē
him-to it-was-said that 'thy brother come-is. By-thy-father feast
 dīnē, sēō jīundō milō.' Sē tīkā uā, bhītōrē dēundō bhājō.
was-given, he living was-got.' He angry became, within going refused.
 Tēthū-khū tēs-rō bāy bārē āsō. Tēbā tēs sōmjhāundō
That-for him-of the-father outside came. Then to-him explaining
 lāgō. Sēō bhājō jō, 'ēṭī bōrōs tērō kāj-kām kiyo;
he-began. He refused that, 'so-many years thy business was-done;
 kaibī tērō bōlnō nā aṭāō-thiyō. Mū-kē bī tāṭ lōkrō chēṭā
ever thy saying not put-aside-was. Me-to also by-thee a-small goat
 nā dīnō, jēthē āṭ āpnē-bhōl-māṇchhē-dā āchhō rōndō-thiyō.
not was-given, by-which I my-own-friends-among well might-have-remained.
 Jōbē tērō sē chhāgtū āsō, jīnī bādē ghōrchī chhāwṛī-dū
When thy that son came, by-whom the-whole possession harlots-on
 khēwē, tūṭ tēs-khī paṇchārē dīnē.' Tīnī nāṭ
was-caused-to-be-eaten, by-thee him-for a-feast was-given.' By-him negation

kiyē, 'tū dus-kūrī mī hārē rōā. Jū
was-done, 'thou days-a-score (i.e. always) me with remainedst. What
 mī-āgū ōsō, bādō tērō. Āmī khuśī ōpā thiyō, jō tērō bhāi
me-to is, all thine. For-us rejoicing to-be was, as thy brother
 mōrē-gō-thiyō, ēbē tai jīundā ōē-gōā; khōē-gō-thō, ēbē mīlē-gō.
died-gone-was, now verily living he-became; lost-gone-was, now was-got.'

KĪRNĪ.

Immediately to the south of the Barāṭ Pargana of Jubbal and of Rawain lies the State of Taroch. To its south lies the main portion of the State of Jubbal, of which the language is the Biśsau dialect of Sirmaurī, and to its east the Jaunsār-Bāwar Pargana of Dehra Dun, of which the language is Jaunsārī. The language spoken in Taroch and the adjacent parts of Jubbal is called Kīrnī, from Kīrn, the name of one of the Parganas of the State, and, as might be expected, is a mixture of Eastern Kiūṭhālī and Jaunsārī, the former element predominating. A very brief notice will suffice. As a specimen there is given a short extract from a version of the Parable of the Prodigal Son.

It will be seen that we have here most of the special peculiarities of Eastern Kiūṭhālī. There is the usual confusion of *i* and *ē*, as in *tīs* or *tēs*, him; of *ī* and *ē*, as in the dative postposition *kē* corresponding to the Simla Sirāji *kē*; and *kichhō*, anything, corresponding to the Śōrāchōlī *kichhī*.

On the other hand, the postposition of the genitive is the Jaunsārī *kā*, changed to *kō* under the usual Kiūṭhālī rule.

The first person singular of the Future occurs in *nakūlō*, I will go, and *bōlūlō*, I will say, which are Eastern Kiūṭhālī. The Jaunsārī forms would be *naśmā* and *bōlmā*. In the Conjunctive Participle *khari-bērū*, being troubled, we are reminded of the Kumaunī form ending in *bēr*, which is used much farther east.

As special peculiarities we may notice the interchange of *k* and *g* in *sūkrō* or *sūgrō*, swine, and the termination *rō* added, as in Rājasthānī, to the Past Participle, as in *māgiē-rō* and *bāchīē-rō*. The word *āsī* for 'was' is interesting as a survival of the old Prakrit form *āsī*, from which is derived the Pañjābī *sī*. Forms similar to *āsī* also occur in several of the Piśācha dialects of the North-West Frontier. We may also note the use of *hōndē* as a sort of expletive with the genitive in *mērē hōndē-kō bāfō*, the share of my being, i.e., my share. Here we see the commencement of the use of *hōndē* to form a genitive, an idiom which is firmly established in Kāshmīrī, where *hōndē* is used as a genitive postposition. It also occurs in Rājasthānī (Mārwārī) and in Sindhī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ)

(KIENĪ DIALECT.)

(STATES JUBBAL AND TAROCH.)

एकौ आदमी के दो बेटा हुए थे । कानके बेटे आपणे बापो कीं बोलो
 जो मेरे होन्दे को बाँटो ओरो दे । तेने घरेजँची दोनो कीं बाँटे दिनौ ।
 जब तिने आपणो बाँटो ओरो माँगौएडो तबे सेओ दूरी देसो नशो । तेघो
 तिने बादो खाओ बेचो । जब तिने आपणो बाँटो खाई बेचौएडो तब
 पड़ो तेस देसो काळ । तब तेस खरौ बेरु आशी । तब तेस-की जिज दौ एसी
 आशी हाँ किसिके धाँन साँडो । तेने से आपणे खेचो दा सुँक्रो चारदी
 छाड़ा । तेस सुँगे कीं जो तूस जवराओ थो से खाओ आफु ओर तिस कोई
 किछे न दथे । तब तिने आपणे जौओ दो सुँच्यो मेरे बापू के ठाँई तो
 नोक्रो चाक्रो को घाटो नी जिजँ खे खाणे के बाँटणे के बावले चापड़े हाँ
 एईकी मरु भोकी । हाँ आपणे वा कीं न नशूलो तेस कीं बोलूलो वा मूँ
 भगवानो की कचली की ताजँ आगे हाँ न तेरो बेटो भटैजँदो । जसने तेरे
 नोकर एशो मूँ भी जान ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRI (KIŪTHALI).

KIRNĪ DIALECT.

(STATES JUBBAL AND TAROCH.)

TRANSLITERATION AND TRANSLATION.

Eki-ādmī-kē dō bēṭā huē-thē. Kānchhē-bētē āpnē-bāpō-kī
One-man-of two sons were. By-the-younger-son his-own-father-to
 bōlō jō, 'mērē-hōndē-kō bāṭō, orō-dē.' Tēnē gharēūchī dōnō-kō
it-was-said that, 'my-being-of share, away-give.' By-him property both-to
 bāṭē-dinī. Jab tinē āpnō bāṭō orō-māgiērō, tabē sē-ō
was-divided-out. When by-him his-own share away-was-taken, then he-also
 dūri-dēsō naśō. Tēthō tinē hādō khāō bēchō. Jabē
to-a-far-country went-away. There by-him all was-eaten was-sold. When
 tinē āpnō bāṭō khāi-bēchiērō, tab parō tēs-dēsō kāl.
by-him his-own share was-eaten-was-sold, then fell in-that-country a-famine.
 Tab tēs kharī-bērū āsī. Tab tēs-kē jīū-dī ēsī āsī, 'hā
Then to-him being-troubled was. Then him-of soul-in such was, 'I
 kēsī-kō dhān sādō.' Tēnē sē āpnē khēchō-dā sūkrō chārdō
some-one-of near may-live.' By-him he his-own fields-in swine feeding
 chhārā. Tēs-sūgrō-kī jō tūs ābrāō thō, sē khāyō
was-sent. That-pig-for what husks remained-over were, that was-eaten
 āphu, or tīs kōī kichhō na dē thē. Tab tinē
by-himself, and to-him anyone anything not giving was. Then by-him
 āpnē-jīō-dō sūchyō, 'mērē-bāpū-kē thāl tō nōkrō-chākrō-kō
his-own-soul-in it-was-thought, 'my-father-of near indeed servants-of
 ghātō nī, jīū-khē khānē-kē bāṭnē-kē bāwalē chāprē, hā ēikē
deficiency is-not, whom-for eating-of dividing-of much bread (is), I here
 marū bhōkē. Hā āpnē-bā-kī-na naśulō, tēs-kī bōlūlō,
die by-hunger. I my-own-father-to-near will-depart, him-to I-will-say,
 "hā, mū Bhagawānō-kī kachhī kī tāū āgē. Hā na tērō
"father, by-me God-of sin was-done thee before. I not thy
 bēṭō jhātēūdō. Jasnē tērē-nōkar-ēsō mū bhi jān."
son to-be-called. As thy-servant-like me also consider."

KŌOHĪ.

Bashahr is the largest in extent of the Simla Hill States, and its Rājā is the proud possessor of a pedigree which traces his family back for 120 generations. It lies to the east of Śōdhōch and Simla Sirāj (see p. 593 *ante*), and has to its south the Barāj tract of Jubbal, the Rawain Pargana of Keonthal, and Garhwal. At its western end it is bounded on the north by the river Satlaj, across which lies the Sirāj of Kulu. Its inhabitants have been tentatively identified with the Brisari of Pliny XVI, 17, and the locality indicated by that writer agrees with the suggestion.

Bashahr is bilingual. In its western half its language is Aryan, and towards the east the language is the Tibeto-Burman Kanāw-rī or Kanauri and other connected forms of speech. There are doubtless many Aryan dialects spoken among the western mountains and these are all grouped together by local tradition under the name of Kōchī, the number of speakers being reported to be 51,882.

The example of Kōchī given below, which is presumably the dialect spoken near Rāmpur, the capital of the State, is a form of Kiūthālī, closely allied to Simla Sirājī and Śōrāchōlī. It shows a few traces of the influence of the Kulu Sirājī spoken on the other side of the Satlaj, such as the use of the postposition *lē* for the dative, but these are of small importance, and Kōchī must certainly be classed as a form of Kiūthālī.¹

The specimen of Kōchī, as received, was written in an alphabet of its own, allied to, but not the same as, Tākri. The following are the forms used for the different letters of the alphabet; no instances of the letters *pha* and *dha* occur in the specimens received. It will be seen that the form of *jha* is the same as that of *ja*, which is an apt illustration of the tendency in these Pahārī languages to drop the aspiration of sonant aspirates (*gha*, *jha*, *dha*, *bha*):—

¹ There is a slight error in regard to the area shown for Kōchī in the map facing p. 373. Mr. Grahanne Bailey informs me that in this map it goes a little too far to the north-east. The blue area lying east of the letter *ē* of the word 'Kōchī' in the map, and north of the river Satlaj, should have been shown as white.

Kāchi Alphabet.

a	ا	da	د
ā	آ, ا, د:	dha	ط
ā, ī	ع:	na	ن
u, ū	و	pa	پ
ē	ه, ه	pha	ف
ai	ہ	ba	ب
ō	و, و	bha	ث
au	ئ	ma	م
ka	ك	mha	م
kha	خ, ط	ya	ي
ga	گ	ra	ر
gha	غ	la	ل
cha	چ	va	و, و
chha	ح	śa, sha, sa	س
ja	ج	ha	ه
jha	ج	kā	ك, ك:
ḷa	ط	ki, ki	ك
ḷha		ku, kū	ك
ḍa	ڙ, ڙ	kē	ك, ك:
ḍha		kai	ك
ṛa	ر, م	kō	ك
ta	ت	kau	ك
tha	ث		

The Kōchī alphabet is as careless as the Tākri in the representation of vowel sounds. Only a few variations have been shown in the foregoing table.

In order to facilitate the reading of the specimen it is given in facsimile, with, on the opposite pages, a line for line and letter for letter transcription in the Nāgarī character. This is followed by a transcription in the Roman character, showing the words not as they are written, but as they would be written if spelt correctly in the Nāgarī character.

In the first place no distinction is made between long and short *i* or between long and short *u*, the long *i* being used for both the former and the short *u* being used for both the latter. The initial *ā* is often written *a*. Thus, *āpāē* is written अपणे.

Non-initial long vowels are often represented by their initial forms, and at the same time the letter व is often used as a sort of scaffold on which to build an initial *ō*. Thus *ō* is written, as an initial either ओ or वो. Moreover this व is used instead of *y* when this precedes *ō*. Thus *tēthiyō* is written तेथोवो and *khāyō* is written खावो. Instances of the use of initial vowels instead of non-initials are ल्वाचाटे for *luāfē* and माचांणी for *gānō*. These are two extreme cases, for both the non-initial and the initial forms are used. For non-initial *ē*, we have सण; or even सध (for सधे) for *sē*; and तेणवे for *tēnē*. In the latter we have an example of *yē* used for initial *ē*. For non-initial *ō* we have cases like परदेसचो for *pardēsō*, while still more extreme cases are दाव for *dō*, and even घरव for *ghōrō*.

The letter *ē* is sometimes used instead of *i* as in पाकडेवो for *pākōriyō*, and similarly *ō* is used instead of *u*, as in हावो for *hāū*.

The letters *ē* and *ai* are continually confused, as in तेवे for *tēbē*.

A sign resembling a *visarga* (:) is frequent in the specimens. It will be observed that it only occurs after long vowels, and possibly it may be (as in Tākri) merely an indication of length.

As regards consonants, it may be noted that *ṃ* is always written with *annāsika* (or, rather, *anuscāra* instead of *annāsika*) over the preceding vowel. Thus, *tēpē* is written तेणे.

As regards pronunciation the facts are much as in Sirājī. Thus there is the frequent interchange of *ē* and *i*, as in *ghōrchī* or *ghōrchē*, property; *dīnī* or *dēyē*, given (fem.). So also, there is the interchange of *ā*, *ō* and *ū*, of which there are examples in almost every line of the specimens. We may quote one example of *ā* being used instead of a regular *ō*, viz., *mulkā-dō* instead of *mulkō-dō*.

There is a good example of the usual change of *t* to *ch* in the word for 'here,' which is once written *īthā* and once *ichhā*.

We have seen how most words written with an aspirated consonant for the first letter, in Kiūthalī, transfer the aspiration to the end of the first syllable. Thus the word written *chhōṭū* is pronounced, and in this work transliterated, *chōhṭū*. This pronunciation affects the Kōchī spelling of the word *chhōṭū*, which is here spelt *chhōhṭu* (चोहटु). Here the *chh* is preserved in writing, owing to literary influence, but the transfer of the *h* is also indicated by its insertion after the *chhō*. As usual this word is here represented in the Roman character by *chōhṭū*.

An initial *y* is liable to be dropped, as in *ād* for *yād*, memory. So also a *dh* has been dropped in *sāū*, a friend, if it represents *sādhū*.

In the declension of nouns we have the occasional Sirājī change of *ō* to *ō̄*, as in *mānsō-rē*, of a man, but *sūgōrō-rē*, for *sūgōrō-rē̄*, of the swine. In other respects the oblique form is made as in Kiūṭhālī.

In addition to the usual Kiūṭhālī postpositions, we may note *lē* (borrowed from Kulu Sirājī), to; *wilē* (or, once, *wilō*), near, equivalent to the Hindōstānī *pās*; *māḥī*, with, together with; and *kōrē* (or *kōrī*), with, by means of. The Kiūṭhālī *hōgē* appears as *āgē*.

For the personal pronouns there are, as usual, several forms differing slightly from those found in standard Kiūṭhālī. Thus we have *hāū* or *hā̄*, I; agent *mūē* or *mō̄*; obl. *mū̄*; *hāō̄*, us; *mhārā*, our. *tū*, thou; agent *tūē* or *tē̄*; obl. *tāō̄*.

ē or *yah*, this, has its emphatic form *ēi*, this very; and its oblique (regular) *ēs*. *Sē*, he, that, has its agent *tēnē* (*tīnī*), and its oblique *tēs*, *tē*, or *tēh*. The relative pronoun *jē* has its agent *jēē*, referring to a goat, and *jēnē* (*jīnī*), referring to a human being. *Kā* is what? *Kōē* (*kōi*), anyone; *kiehh*, anything; *jē-kiē̄*, whatever.

The Verb Substantive in the present tense is *sō* or *āsō*. This verb has also a present participle *āsō̄*, and a conjunctive participle *āsiyō̄*, with which forms we may compare the Kāshmīrī *āsun*, to be, which is conjugated throughout.

The imperfect is *thā*, etc., as usual.

The conjugation of the active verb calls for few remarks, as it is practically the same as in Kiūṭhālī. The present participle of *hōnū* (*hōnā* or *hōnō*), to be, is *hōndū*, not *hondū*.

The past participle of *dēnū* (-*ā*, -*ō*), to give, is *dīnā* (*dēnō*, etc.) or *dittā* (*dittō*). In the phrase *dēnā-dō thā*, (the elder son) had gone to the field, *dō* is added to the past participle, a suffix which is common in the Ḍōgrā dialect of Pañjābī, spoken far to the west.

The conjunctive participle is formed by adding *ī* (*ē*) or *iyō̄*, as in Simla Sirājī. The *ī* (*ē*) forms are principally used in compound verbs, as in *phēḥī dēwiyō̄*, having run, in which *phēḥī dēwiyō̄* is a compound verb.

As usual the present participle is used to indicate an infinitive of purpose, as in *chārdā chhāyō̄*, appointed him to feed (swine).

Inceptive compounds are formed with *laggnū* (past part. *lāgū*) and the present participle, as in *manāōndā patēōndā lāgū*, he began to reconcile and coax.

Completive compounds are formed with *muknū* and the conjunctive participle, as in *ghōrchē khā(i)yō̄ bēchiyō̄ mukē*, (when) he had completely eaten and sold the property.

As regards vocabulary the following words may be noted:—

<i>ād</i> ,	memory.
<i>ājnū</i> ,	to come.
<i>bōdnā</i> ,	to summon, call.
<i>dhērō</i> , a day; <i>dhērē</i> (<i>dhēri</i>),	always, continually.
<i>dus</i> ,	a day.
<i>ghyāl</i> ,	clinging, an embrace.

<i>kēr,</i>	the neck.
<i>khōbū,</i>	a kiss.
<i>laukhyō,</i>	small, younger.
<i>muknū,</i>	to complete.
<i>nāsū,</i>	to go, depart.
<i>nōhōrē,</i>	adv. like.
<i>phētū,</i>	to run.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (KIUTHALI).

KŌCHI DIALECT.

STATE NASHAUR.

IN KŌCHI CHARACTERS.

हरी भरीमेरे ऊरु कंडा से गोपि कंडासे वी व वी ह वी
 ह उरे अरसे उ उरु व वी मुगे कंडा से उरु उरु अरसे
 अरसी उरु वी वी वी वी ! उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु

Page 618, L. 4 from the bottom, insert उरु at end of line.

5. अरसी उरु उरु उरु ! उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु !
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 10. उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु
 15. उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु उरु

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KĪŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

LITERAL TRANSCRIPTION IN THE NĀGARĪ CHARACTER.

- एकी मानसो रे दुइः छोहटु थे । लोखड़े छोहटुए बावे खे बोलो ए बाबा
 जो तेरे घरचे हौ तेइः रा बांडा मु ले ओरु दे । तेवै तेंगे अपंगे
 घरची दुइः वीले बांडीयो दीणे । तेवे हकड़े दुसो पाके काणकः छोहटु
 अपंगा बांडा पाकड़ेवो परदेसवी लेः नासो । तेवे तेंगये अपंगे सारे
 5. घरची देआके दे खोए । जैवे तेहरे सए अपंगे सारे घरचे खावो बेचिवो
 मुके तेवै तेस मुलका दो काक पड़ो । तेवे सए दाऊजे हुअः ।
 तेवे सए एकी जीमीदारो मांजी रंहदा लागा । तेंगे से अपंगे
 डोखरे दे सुंगरा चारदः छाड़वोः । तेवै से सुंगर रे वचे होंदे सके-
 कड़े करे अपंगवोः पेछड़ा भरना चावो था । होर ना देवो थे
 10. कोए कीक तेस ले । तेवै तेस रे अपंगे बाप रे रीगड़ धग्गड़
 रे आद आजे जे तीन रे आपु खाइयो रीटी पोळी वचदी थी
 हांवो इःका भूखा मरु । तेंगे अपंगे जीवो दाव सुंचो हांवो
 इःया अपंगे बाप वीले डेउ हांवो तेस खे बोलु जे मोयें पंग-
 सर ना देखीयो तांवो आसदे पाप कीय । एवै हांवो तेरो छोहटु
 15. फीरने जोगा ना रहाः । तु मुं अपंगे एकी रीगड़वो नहोरे अपु आगे

- ६३ । उवै मरे उषीहँ छपले वीर वीरान मरि । ऊरी मरे सुन ६
 व उमरे वीर उम देसीहँ अलीहँ । उलेहँ वीर उलेहँ उम
 केहँ वीर केहँ के अलीहँ देसीहँ मुँह के वीरु देले । उमरे केहँ
 वीरानः भँ वीर पंख मरि देसीहँ उहँ देसीहँ पंख सीहँ
 ५. उवै उँ केहँ वीर केहँ रीरः के मरः ॥ अलीहँ छपले वीरानः
 वीरः के हस मी वीरान मरिहँ उके उके रुहँ वीरान
 उहँ केहँ वीरान मरिहँ केहँ केहँ मरिहँ । रीर के मरिहँ
 मरिहँ रीर मरिहँ मीरान उवै मरे सुन मरिहँ पंख ।
 उवै वीर केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 १०. पुरी अलीहँ रीरान मरिहँ मरिहँ उवै उले हस मीरान
 वीरानः केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 वीरानः मरिहँ वीरान मरिहँ केहँ केहँ केहँ केहँ केहँ
 केहँ केहँ । उवै केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 १५. केहँ वीरान के मरिहँ उवै हस मीरान वीरान केहँ वीरान
 वीरान केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 मरिहँ केहँ वीरान केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ
 केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ केहँ

छाड़ । तेवे सए तेथीवो अपंगे बाप वीलो चाला । अजी सए दुइः
था तेस रे बापे तेस देखीवो घीग की । तंगे फेटी डेवेयो तेस
छोहटु री कीरवो दे घ्याऊ देइयो मुंह दे खोवु देंगे । तेस रे छोहटुए
बोलआः मों बावा पंगसर ना देखीयो तांवा आसदे पाप कीयो

5. एवै तेरो छोहटु फीरने जोगः ना रहः । तीणयें अपंगे रीगड़वीः खे
बोलोः जे एस खी भीतरा गाड़ीयो आछे आछे जुड़की वमांवा ।

हाथ दे कांगणे लातवो दे लवाआटे लावो । जे आज ये मेरा छोहटा
मुआ होंदा जीवा खोआ होंदा मौला । तेवे सए दुइः सुखा दे पड़े ॥

तेहरा बडड़ा छोहटा डोखरे दे डेउआ दी थाः । जेवे सअ धरवः नेड़े

10. पुजा तीणयें नाचंगो गाआंगो सुणवो । तेवै तेंगे एक रीगड़
बोदीयो पुछो जे म्हारे काये यः काः होए रवोः । तंगे तेस खी बोलो
जे तेरा दाद आए रचो सवोः । तेरे बावे तेए खी भले चांगे आणे
री तेंडः खांगोकारी की सवोः । एंडः सुंणयो रुसे गोआ । भीतरे डेवोंदा
भाजे गोआ । तेह रा बाव बाहारे आसेयो तेस खे मनावोंदा पतेवोंदा लागाः ।

15. छोहटे बोलो जे मोंये तेरे टहल टकुरी कःये वरसो की । तेरो
बोलो नेइः टाला । तेंडः मुंखे एक छेऊटु वी ना दीतो जेंडःये हां अपंगे
साउ संगे खुसी करदा । जेवै ए तेरा एजा छोहटा आज्ञा जेंणयें
तेरे सारी घरचे छेवोड़ीयो दे खेवे तेस खे तयें खंगोकारी देंगे ।
बावे तेस ख जवाव दीणा जे तु तो मुं संगे घेड़ी रये सः जे

ਲੀਝੇ ਖੁੰ ਭੀਯੋ ਭਾਝੇ ਸੇ ਸਭ ਤੋਰੇ ਸਨ ਤਿਹੋ ਭੁਸੀ ਤੇਲਿ ਖੜਕ ਥੇ
 ਫੇਰੀ ਹੈ ਤੋਰੇ ਸਨ ਸਾਰੇ ਸੋਭਿ ਥੇ। ਥਵੇ ਨੀਓਰੇ ਤੁਝੇ ਸਨ:
 ਸਕੁਝੇ ਸੋਭਿ ਥੇ ਅੰਗੇ ਸੋਭਿ

कोर्ये मुं चागे अःसो से सब तेरो सब । हांवे खुसी होचा पड़व था

कीवोइः जै तेरा दाद मरे गोचा था । एवै जीउंदा हुआ सबः

गड़ावे गोचा था मौले गोचा ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KIŪTHALĪ).

KŌCHĪ DIALECT.

STATE BASHAHR.

TRANSLITERATION ACCORDING TO PRONUNCIATION, AND
TRANSLATION.

Ēki-mānsō-rē	dui	chōhtū	thē.	Laukhrē-chōhtūē	bābē-khē			
One-man-of	two	sons	were.	By-the-younger-son	the-father-to			
bōlō,	'ē	bābā,	jō	tērē	ghōrchē	hau,	tēl-rā	bāḍā
it-was-said,	'O	father,	what	thy	property	may-be,	that-of	share
mūl-lē	ōrū-dē.	Tēbē	tēnē	āpnē	ghōrchī	dui-wilē		
me-to	give-away.'	Then	by-him	his-own	property	the-two-near		
bāḍiyō	ḍiṇē.	Tēbē	hōkrē-dusō-pāchhē	kāochhā	chōhtū			
having-divided	was-given.	Then	some-days-after	the-younger	son			
āpnā	bāḍā	pākōriyō	pōrdēsō-lē	nāsō.	Tēbē	tēnē	āpnē	
his-own	share	having-taken	a-far-country-to	went.	There	by-him	his-own	
sārē	ghōrchī	deālō-dē	khōē.	Jēbē	tēh-rē	sē	āpnē	sārē
all	property	bankruptcy-in	was-lost.	When	him-of	that	his-own	all
ghōrchē	khāyō	bēchiyō	mukē,	tēbē	tēs-mulkā-dō			
property	having-eaten	having-sold	was-finished,	then	that-country-in			
kāl	pōrō.	Tēbē	sē	dāl-jē	huā.	Tēbē	sē	ōkī-jimidārō-māji
a-famine	fell.	Then	he	poor	became.	Then	he	a-farmer-with
rahndā	lāgā.	Tēnē	sē	āpnē-ḍōkhrē-dē	sūgrā	chārdā		
remaining	begun.	By-him	he	his-own-fields-in	swine	feeding		
chihārō.	Tēbē	sē	sūgōrō-rē	bōchē-hōndē-sōlēkrē-kōrō	āpnō			
was-appointed.	Then	he	the-swine-of	remained-becoming-husks-with	his-own			
pēchhrā	bhōrnā	chāō-thā,	hōr	nā	deō-thē	kōē	kichh	
belly	to-fill	wishing-was,	and	not	giving-was	anyone	anything	
tēs-lē.	Tēbē	tēs-rē	āpnē-bāpō-rē	rīgōr-dhāggōrō-rē	ād	ājē		
him-to.	Then	him-of	his-own-father-of	servants-menials-of	memory	came		
jē,	'tīn-rē	āpū	khāiyō	rōṭī-pōlī	bōchdī-thī,			
that,	'them-of	themselves	having-eaten	bread-etcetera	remaining-over-and-above-was,			
hāñ	ichhā	bhūkhā	mōrū.	Tēnē	āpnē-jīwō-dō	sūchō,		
I	here	hungry	die.'	By-him	his-own-soul-in	it-was-thought,		
'hāñ	iñhā (for ichhā)	āpnō	bāpō-wilē	ḍēū.	Hāñ	tēs-khē	bōlū	
'I	here	my-own	father-near	may-go.	I	him-to	may-say	

jē, "mōē Pōnsōr nā dēkhiyō tāō āsdē pāp kiy(ō).
that, "by-me God not having-seen thee in-being sin was-done.
 Ēbē hāū tērō chōhtū phirnē jōgā nā rōhā. Tū mū.
Now I thy son to-be-called worthy not remained. Thou me
 āpnē-rigōrō-nōhōrē āpū-āgē chhār." Tēbē sē tēthiyō
thine-own-servants-like thyself-before keep." Then he from-there
 āpnē-bāpō-wilō chālā. Ājī sē dūr-i thā, tēs-rō bāpē
his-own-father-near went. Still he far-even was, him-of by-the-father
 tēs dēkhiyō ghīn kī. Tēpē phēti dēwiyō
him having-seen compassion was-made. By-him having-run having-gone
 tēs-chōhtū-rī kērō-dē ghyāl dēiyō mūhō-dē khōhū dinē.
that-son-of neck-on clinging having-given the-face-on kisses were-given.
 Tēs-rō chōhtūē bōlā, 'mō, bābā, Pānsōr nā dēkhiyō
Him-of by-the-son it-was-said, 'by-me, father, God not having-seen
 tāō āsdē pāp kiyō. Ēbē tērō chōhtū phirnē jōgā nā
thee in-being sin was-done. Now thy son to-be-called worthy not
 rōhā.' Tēpē āpnē-rigōrō-khē bōlō jē, 'ēs-khī
I-remained.' By-him his-own-servants-to it-was-said that, 'this-one-to
 bhitrā gāriyō achhē achhē jhurkē bōmāō. Hāthō-dē
from-inside having-brought good good garments put-on. Hand-on
 kāgnē, lātō-dē lwātē lāō. Jē āj yē mērā chōhtā muā
a-ring, feet-on shoes put. That to-day this my son dead
 hōndā, jiwā; khōā hōndā, milā.' Tēbē sē dui sukhā-dē
being, lived; lost being, was-got.' Then they two happiness-in
 pōrē.
fell.

Tēh-rā bōdrā chōhtā dōkhrē-dē dēuā-dō thā. Jēbē sē
Him-of the-elder son the-field-in gone was. When he
 ghōrō-nērē pūjā, tēpē nāchnō gānō sunō. Tēbē tēpē
the-house-near arrived, by-him dancing singing was-heard. Then by-him
 ōk rigōr bōdiyō pūchhō jē, 'mhārē-kāē yah kā
a servant having-called it-was-asked that, 'our(-house)-in this what
 hōi rōō? Tēpē tēs-khī bōlō jē, 'tērā
having-become remained?' By-him him-to it-was-said that, 'thy
 dād āē rōō-sō. Tērē-bābē tē-khī bhōlē
younger-brother having-come remained-is. By-thy-father him-for well
 chōngē āpē-rī tēi khāpō-kāri kī-sō.' Ēi suniyō
healthy coming-of for a-feast made-is.' This having-heard
 rusō-gōā. Bhitrē dēōndā bhājē-gōā. Tēh-rā bāb
he-became-angry. Within going he-refused. Him-of the-father

bāhārē āsiyō tēs-khē manāōndā patēōndā lāgā. Chōhtē
outside having-become him-to reconciling coaxing began. By-the-son
 bōlō jē, 'mōē tērē tōhōl tōkuri kār-bōrsō kī,
it-was-said that, 'by-me thy service attendance for-several-years was-done,
 tērō bōlō nēi tālā. Tēi mī-khē ēk chhētū
thy said-thing not-even was-disobeyed. By-thee me-to a kid
 bī nā dītō, jēi hā āpnē-sāu-sōngē khusi
even not was-given, by-which I my-own-friends-with rejoicing
 kōrdā. Jēbē ē tērā ējā chōhtā ājā, jēnē
might-have-made. When this thy such son came, by-whom
 tērē sārī ghōrchī chhēwpiō-dē khēwē, tēs-khē tāē
thy all property harlots-on was-caused-to-be-eaten, him-for by-thee
 khānō-kārī dēpē.' Bālē tēs-khē jāwāb dīpā jē,
a-feast was-given. By-the-father him-to answer was-given that,
 'tā tō mī-sōngē dhēri rōē-sō. jē-kīē
'thou indeed me-with for-days (i.e. always) remained-art. Whatever
 mī-āgē āsō, sē sōb tērā sō. Hāō khusi hōnā
me-to is, that all thine is. For-us rejoiced to-become
 pōrō-thā, kēāi jē tērō dād mōrē-gōā-thā, chē
proper-was, because that thy younger-brother died-gone-was, now
 jūndā huā-sō; gōrāē-gōā-thā, milē-gōā.
living become-is; lost-gone-was, got-went.'

STANDARD LIST OF WORDS AND SENTENCES
FOR THE KIŪTHALĪ GROUP.

STANDARD LIST OF WORDS AND

English.	Kiñball.	Handl.
1. One . . .	Ek . . .	Ek . . .
2. Two . . .	Do . . .	Do . . .
3. Three . . .	Chaun . . .	Tin . . .
4. Four . . .	Tsār . . .	Chār . . .
5. Five . . .	Pānz, pāñj . . .	Pāch . . .
6. Six . . .	Tshō . . .	Chhā . . .
7. Seven . . .	Sat . . .	Sat . . .
8. Eight . . .	Atth . . .	Ath . . .
9. Nine . . .	Nau . . .	Nō . . .
10. Ten . . .	Das . . .	Das . . .
11. Twenty . . .	Bis . . .	Bi . . .
12. Fifty . . .	Pajāh . . .	Pañjāh . . .
13. Hundred . . .	Śau . . .	So . . .
14. I . . .	Ā . . .	Hāñ . . .
15. Of me . . .	Mērā, mērō . . .	Mērā . . .
16. Mine . . .	Mērā, mērō . . .	Mērā . . .
17. We . . .	Hamē . . .	Āsē . . .
18. Of us . . .	Māhrā (or -ō), mārā (or -ō) . . .	Asādē . . .
19. Our . . .	Māhrā (or -ō), mārā (or -ō) . . .	Asādē . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tārā, tērō . . .	Tārā . . .
22. Thine . . .	Tārā, tērō . . .	Tārā . . .
23. You . . .	Tumē, tusaē . . .	Tusē . . .
24. Of you . . .	Tumāhrā (or -ō) . . .	Tusādā . . .
25. Your . . .	Tumāhrā (or -ō) . . .	Tusādā . . .

PHRASES FOR THE KIŪṬHALI GROUP.

Simla Sirāṇi.	Śāśābāl.	English.
Ek	Ēk	1. One.
Dō	Dai	2. Two.
Chann	Chin	3. Three.
Chār	Chār	4. Four.
Pañj	Pāj	5. Five.
Chho	Chha	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Nan	Nan	9. Nine.
Daś	Danś	10. Ten.
Biś	Biś	11. Twenty.
Pajā	Ādō śau	12. Fifty.
Śau	Śau	13. Hundred.
Ā	Ā	14. I.
Mērā	Mērā, mērō	15. Of me.
Mērā	Mērā, mērō	16. Mine.
Āī, ē, aimō, ōī	Hārō, āmē	17. We.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	18. Of us.
Māhrā	Āmōrā, amōrō, amārā, āmārō, āmrā, āmrō.	19. Our.
Ta	Tā	20. Thou.
Tērā	Tērā, tērō	21. Of thee.
Tērā . . . . .	.....	22. Thine.
Tāī, tē	Tumō	23. You.
Tnaur	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	24. Of you.
Tnaurō	Tumārā, tumārō, tuārā, tuārō, tuōrā, tuōrō.	25. Your.

English.	Kiñchal.	Hagḍur.
26. He	Sé	Sé
27. Of him	Tēs-rā	Tēs-dā
28. His	Tēs-rā	Tēs-dā
29. They	Sé	Sé
30. Of them	Tin-rā, tihnan-rā	Tinā-rā
31. Their	Tin-rā, tihnan-rā	Tinā-rā
32. Hand	Hath	Hath
33. Foot	lāt	Pair
34. Nose	Nak	Nak
35. Eye	Ākkhā	Hakkh
36. Mouth	Mūh	Mūh
37. Tooth	Dand	Dand
38. Ear	Kān	Kān
39. Hair	Bāl	Kōē
40. Head	Māṇḍ	Sir
41. Tongue	Jib	Jib
42. Belly	Paṭ	Paṭ
43. Back	Piṭh	Piṭh, piṭhl
44. Iron	Loā	Lohā
45. Gold	Soṇā	Soinā
46. Silver	Chāṇḍ	Chāḍi
47. Father	Bāpū, bāo	Babā
48. Mother	Āmā, tīt	Ammā
49. Brother	Bāīā, bāō	Dādā
50. Sister	Bobī, bōhū	Bobo
51. Man	Mīchh, thiṇḍ	Māṇḍ
52. Woman	Jwānas, chhāwī	Jawānas

Pima Sirájl.	Síracáhl.	English.
Só	Só, só	26. He.
Tés-rá	Tés-ró	27. Of him.
Tés-rá	Tés-ró	28. His.
Só	Só, só	29. They.
Tinau-rá	Tiú-ró	30. Of them.
Tinau-rá	Tiú-ró	31. Their.
Háth	Áhth	32. Hand.
Lát	Bágoé	33. Foot.
Nák	Nák	34. Nose.
Ákh	Ákh	35. Eye.
Mú	Kháb	36. Mouth.
Dád	Dád	37. Tooth.
Káu	Kónthú	38. Ear.
Baj	Mádal	39. Hair.
Múđ	Múđ	40. Head.
Jib	Jib	41. Tongue.
Péř	Péř	42. Belly.
Pířhi	Pířh	43. Back.
Lohó	Loh	44. Iron.
Sáno	Sunó	45. Gold.
Rápó	Rápó	46. Silver.
Babá	Babú, bá	47. Father.
Í	Íje, áy	48. Mother.
Dadá, bhái	Bhái, bháya	49. Brother.
Dáé	Dáda, boná	50. Sister.
Machh	Mápinhh, mápehh	51. Man.
Astró	Chhəwři	52. Woman.

English.	Kiñṭhali.	Hagḍari.
53. Wife	Chhōwri	Bahrā
54. Child	Bagēhr	Bhāt
55. Son	Betā, bagēhr	Bagā bhāt
56. Daughter	Betī	Chhōṭī
57. Slave	Ālī	Kāmā
58. Cultivator	Bastarū	Pāū
59. Shepherd	Badālā	Gawāl
60. God	Thāukur	Paymēswar
61. Devil	Bhāt	Lūḍ
62. Sun	Sūraj	Sūraj
63. Moon	Jāhū	Chand
64. Star	Tārā	Tārē
65. Fire	Āg	Āg
66. Water	Chis	Pāul
67. House	Gaulr	Ghar
68. Horse	Gaurā	Ghōṛā, kōṛā
69. Cow	Gāul	Gāyē
70. Dog	Sekāri, kukkar	Kotā
71. Cat	Giṇḍā (m.), brailī (f.)	Bill
72. Cock	Kukkrā	Kukkrā
73. Duck . . . . .	.....	Bātakh
74. Ass	Gadhā	Gadhā
75. Camel	Ūṭ	Ūṭ
76. Bird	Charkā, pañchhi	Pañchhi
77. Go	Dē	Jā
78. Eat	Khā	Khā
79. Sit	Bēth	Baith

Sindhi Script.	Sinhala.	English.
Chhōṣṭi	Bōṭi	53. Wife.
Chōhṭā, chōhṭā	Lōhṭā	54. Child.
Chhāngṭā	Chhāngṭā, māyṭā	55. Son.
Chhāngṭi	Chhāngṭi, māi	56. Daughter.
Kāmṭā	Kāmṭā	57. Slave.
Bōṣṭā	Bōṣṭā	58. Cultivator.
Bōṭhālā	Bōṭhālā	59. Shepherd.
Thākṭr	Pōṣṭōr	60. God.
Rīṭ	Satān	61. Devil.
Dōs	Śuraj	62. Sun.
Jō	Jōṭap	63. Moon.
Tārā	Tārā	64. Star.
Ag	Āg	65. Fire.
Pāṭ	Pāṭ	66. Water.
Gauhr, gōhr	Gauhr, gauhr	67. House.
Gōhrā	Gōhrā, gōhrā	68. Horse.
Gāo	Gāo	69. Cow.
Kakar	Kukur	70. Dog.
Dhōṭā	Birāl	71. Cat.
Kakhrā	Kakhrā	72. Cock.
Bōṭkh	Bōṭk	73. Duck.
Gādā	Gādā	74. Ass.
Uṭ	Uṭ	75. Camel.
Pōṭhrā	Chōṭhrā	76. Bird.
Dā	Dā	77. Go.
Khā	Khā	78. Eat.
Bōṭh	Bōṭh	79. Sit.

English.	Kiñṇhalī.	Haṇṭhī.
80. Come	Ā	Ā
81. Heat	Tip	Mār
82. Stand	Ubbā	Ubbē-ho
83. Die	Mōr	Mar
84. Give	Dē	Dē
85. Run	Dauṛ	Dauṛ
86. Up	Ubbā	Ubbē
87. Near	Nēnṛē	Nēṛē
88. Down	Bhēḍā, andhā	Udā
89. Far	Dār	Dār
90. Before	Gāḍkā	Āgē
91. Behind	Pachhukā, picchhāḍkā	Picchhā
92. Who	Kuṇ	Kiḍ
93. What	Kah	Kyā
94. Why	Kōmī-khō, kōē	Kaḍ
95. And	Hōr	Phēr
96. But	Par	Par
97. If	Jai	Jē
98. Yes	Āh	Hā
99. No	Nih, na	Nā
100. Alas	Rakh	Dukh
101. A father	Bāpū	Bāo
102. Of a father	Bāpū-rā	Bāo-rā
103. To a father	Bāpū-khō, -hāgō	Bāo-khō
104. From a father	Bāpū-dā, -hāgō	Bāo-tē
105. Two fathers	Dō bāpū	Dō bāo
106. Fathers	Bāpū	Bāo

Sindhi Bhrāj.	Sanskrit.	English.
Āj	Ās	80. Come.
Pit	Pit	81. Bent.
Uḥā ṣ	Uḥā-hṣ	82. Stand.
Mōr	Mā	83. Die.
Dā	Dā	84. Give.
Phet	Śig	85. Run.
Gāah	Gāā	86. Up.
Nāpā	Nāpi	87. Near.
Niṭhā	Niṭhā	88. Down.
Dār	Dār	89. Far.
Āgē	Āgū	90. Before.
Pachhā	Pichhā	91. Behind.
Kān-jā	Kupē	92. Who.
Kā	Kā	93. What.
Kālī	Kāukhi	94. Why.
Tāl	Tāl, tōḥ	95. And.
Sidhā	Par	96. But.
Jai	Je	97. If.
O	Hābā	98. Yes.
Nā	Nā	99. No.
Jhaurī	Ērā	100. Alas.
Bābā	Bābū	101. A father.
Bābā-rā	Bābū-rā	102. Of a father.
Bābā-ka	Bābā-khā	103. To a father.
Bābā-do	Bābā-dā	104. From a father.
Dō bābā	Dul bābū	105. Two fathers.
Bābē	Bābā	106. Fathers.

English.	Kiñchalī.	Haṁṣarī.
107. Of fathers . . .	Bāp-rā . . .	Bāo-rā . . .
108. To fathers . . .	Bāp-khā, -hāgō . . .	Bāo-khā . . .
109. From fathers . . .	Bāp-dā, -hāgō . . .	Bāo-tā . . .
110. A daughter . . .	Bēṭi . . .	Bēṭi . . .
111. Of a daughter . . .	Bēṭi-rā . . .	Bēṭi-rā . . .
112. To a daughter . . .	Bēṭi-khā, -hāgō . . .	Bēṭi-khā . . .
113. From a daughter . . .	Bēṭi-dā, -hāgō . . .	Bēṭi-tā . . .
114. Two daughters . . .	Dō bēṭi . . .	Dō bēṭiyā . . .
115. Daughters . . .	Bēṭi . . .	Bēṭiyā . . .
116. Of daughters . . .	Bēṭi-rā . . .	Bēṭiyā-rā . . .
117. To daughters . . .	Bēṭi-khā, -hāgō . . .	Bēṭiyā-khā . . .
118. From daughters . . .	Bēṭi-dā, -hāgō . . .	Bēṭiyā-tā . . .
119. A good man . . .	Ek bhālā māchh . . .	Kharā ādmī . . .
120. Of a good man . . .	Ek bhālā māchhō-rā . . .	Kharā ādmī-rā . . .
121. To a good man . . .	Ek bhālā māchhō-khā, -hāgō . . .	Kharā ādmī-khā . . .
122. From a good man . . .	Ek bhālā māchhō-dā, -hāgō . . .	Kharā ādmī-tā . . .
123. Two good men . . .	Dō bhālā māchh . . .	Dō kharā ādmī . . .
124. Good men . . .	Bhālā māchh . . .	Kharā ādmī . . .
125. Of good men . . .	Bhālā māchhō-rā . . .	Kharā ādmī-rā . . .
126. To good men . . .	Bhālā māchhō-khā, -hāgō . . .	Kharā ādmī-khā . . .
127. From good men . . .	Bhālā māchhō-dā, -hāgō . . .	Kharā ādmī-tā . . .
128. A good woman . . .	Ek tādōzzarī jwānas . . .	Ek khari jwānas . . .
129. A bad boy . . .	Ek natsōzzā (or natsōzzarō) bagōhr . . .	Ek burā chhōṭā . . .
130. Good women . . .	Tādōzzarī chhōwpi . . .	Khariyā jwānas . . .
131. A bad girl . . .	Ek natsōzzi chhōṭi . . .	Ek burī chhōṭi . . .
132. Good . . .	Tādōzzarā (or -rō) . . .	Kharā . . .
133. Better . . .	(Ēs-dā) bēh (better than this) . . .	(Tēs-tē) kharā . . .

Simla Strāṇi.	Sārachōṭi.	English.
Bābē-rā	Bābū-rā	107. Of fathers.
Bābē-kā	Bābē-khē	108. To fathers.
Bābā-dō	Bābō-dō	109. From fathers.
Chōhṭi	Chhāṭi	110. A daughter.
Chōhṭi-rā	Chhāṭi-rā	111. Of a daughter.
Chōhṭi-kā	Chhāṭi-khē	112. To a daughter.
Chōhṭi-dō	Chhāṭi-dō	113. From a daughter.
Dō chōhṭiyā	Dāi chhāṭi	114. Two daughters.
Chōhṭi	Chhāṭi	115. Daughters.
Chōhṭi-rā	Chhāṭi-rā	116. Of daughters.
Chōhṭi-kā	Chhāṭi-khē	117. Two daughters.
Chōhṭi-dō	Chhāṭi-dō	118. From daughters.
Bhōlē māchh	Bhōlē māchh	119. A good man.
Bhōlē māchh-rā	Bhōlē māchhō-rā	120. Of a good man.
Bhōlē māchh-kā	Bhōlē māchhō-khē	121. To a good man.
Bhōlē māchh-dō	Bhōlē māchhō-dō	122. From a good man.
Dō bhōlē māchh	Dāi bhōlē māchh	123. Two good men.
Bhōlē māchh	Bhōlē māchh	124. Good men.
Bhōlē māchh-rā	Bhōlē māchhō-rā	125. Of good men.
Bhōlē māchh-kā	Bhōlē māchhō-khē	126. To good men.
Bhōlē māchh-dō	Bhōlē māchhō-dō	127. From good men.
Bhōlē chhōṭi	Bhōlē chhōṭi	128. A good woman.
Burō chōhṭi	Ek nīkāṃō chhāṭi	129. A bad boy.
Bhōlē chhōṭi	Bāṭhṭi chhōṭi	130. Good women.
Rīhī chōhṭi	Ek nīkāṃī māī	131. A bad girl.
Āchhō, bhōlē	Āchhō	132. Good.
Āchhō, bhōlē	(Tēs-kiā) āchhō	133. Better.

English.	Khithali.	Hapdūri.
134. Best . . .	Sōbbit-dā tōḥzavā (-tō)	(Sab-tē) kharā
135. High . . .	Uchā (or -tō)	Uchā
136. Higher . . .	(Ē-dā) uchā (-tō)	(Tēs-tē) ūchā
137. Highest . . .	Sōbbit-dā uch*ā (-tō)	(Sab-tē) ūchā
138. A horse . . .	Gohā	Kōpā
139. A mare . . .	Gāhī	Kōpī
140. Horses . . .	Gāhē	Kōpē
141. Mares . . .	Gāhī	Kōpīyā
142. A bull . . .	Sān	Bald
143. A cow . . .	Gāni	Gāyē
144. Bulls . . .	Sān	Bald
145. Cows . . .	Gāni	Gāyē
146. A dog . . .	Sakāri	Katā
147. A bitch . . .	Sakāran	Ken
148. Dogs . . .	Sakār	Katē
149. Bitches . . .	Sakāri	Kūttīyā
150. A he goat . . .	Bākri	Bakrā
151. A female goat . . .	Bākri	Bakri
152. Goats . . .	Bākro	Bakrē
153. A male deer . . .	Aran	Hiran
154. A female deer . . .	Arni	Hirni
155. Deer . . .	Aran	Hiran
156. I am . . .	Ā ōsā, ān	Hān hē
157. Thou art . . .	Tā ōsā, āsē	Tā hē
158. He is . . .	Sē ōsā, ōsō, āsā, āsō	Sē hē
159. We are . . .	Hamē ōsā, āsā	Āsē hē
160. You are . . .	Tumē ōsā, āsō	Tasē hē

Simsa Sūtrāṇi.	Sūtrāṇi.	English.
Sabhi-dō achhō . . .	Bādō-khū āchhō . . .	134. Best.
Uchhō . . .	Gā . . .	135. High.
Uchhō . . .	(Tēs-khū) gā . . .	136. Higher.
Sabhi dō uchhō . . .	Bādō-khū gā . . .	137. Highest.
Gahrā . . .	Gahrō . . .	138. A horse.
Gahrī . . .	Gahrī . . .	139. A mare.
Gahrō . . .	Gahrō . . .	140. Horses.
Gahrī . . .	Gahrī . . .	141. Mares.
Bōd . . .	Bōd . . .	142. A bull.
Gāo . . .	Gāo . . .	143. A cow.
Bōd . . .	Bōd . . .	144. Bulls.
Gāo . . .	Gāo . . .	145. Cows.
Kākō . . .	Kukur . . .	146. A dog.
Kukri . . .	Kukrō . . .	147. A bitch.
Kakar . . .	Kukōr . . .	148. Dogs.
Kukri . . .	Kukri . . .	149. Bitches.
Bākā . . .	Bākō . . .	150. A he goat.
Bākri . . .	Bākō . . .	151. A female goat.
Bākō . . .	Bākō . . .	152. Goats.
Hōrin . . .	Ōrin . . .	153. A male deer.
Hōrni . . .	Ōrin . . .	154. A female deer.
Hōrni . . .	Ōrin . . .	155. Deer.
Āñ sō, ōs, ōs . . .	Āñ ōs, ās, sū . . .	156. I am.
Tū ai, sō, ōs, ōs . . .	Tū ōs, sō, ās, sū . . .	157. Thou art.
Sē au, o, ō, sō, ōs, ōs . . .	Sē, ōs, sō, ās, sū . . .	158. He is.
Ē ū, sō, ōs, ōs . . .	Āmō, ōs, ās, sū . . .	159. We are.
Tōñ o, sō, ōs, ōs . . .	Tamō ōs, sō, ās, sū . . .	160. You are.

English.	Kiñṣhall.	Haṇḍōr.
161. They are . . .	Sə ḍasā, ḍasō, ḍasā, ḍasō	Sə ḥə . . .
162. I was . . .	Ā thā, thiyā . . .	Haṇ thā . . .
163. Thou wast . . .	Tā thā, thiyā . . .	Tā thā . . .
164. He was . . .	Sə thā, thiyā . . .	Sə thā . . .
165. We were . . .	Hamē thā, thiyē . . .	Āsē thā . . .
166. You were . . .	Tumē thā, thiyē . . .	Tusē thā . . .
167. They were . . .	Sə thā, thiyē . . .	Sə thā . . .
168. Be . . .	Ō . . .	Hō . . .
169. To be . . .	Ōḡ, chūḡ . . .	Hōḡ . . .
170. Being . . .	Hundā . . .	Hundā . . .
171. Having been . . .	Ōḡ-rā (or -rā) . . .	Hōi-kē . . .
172. I may be . . .	A ḡ, chū . . .	Hāḡ ḡ . . .
173. I shall be . . .	Ā ḡmā . . .	Hāḡ ḡḡ ḡḡ . . .
174. I should be . . .	Ā ḡ, chū . . .	.....
175. Beat . . .	Tip . . .	Mā . . .
176. To beat . . .	Tipā . . .	Mānā . . .
177. Beating . . .	Tip-dā . . .	Māḍē . . .
178. Having beaten . . .	Tipē-rā (or -rā) . . .	Māri-kē . . .
179. I beat . . .	Ā tipā . . .	Hāḡ māḡ . . .
180. Thou beatest . . .	Tā tipā . . .	Tā māḡ . . .
181. He beats . . .	Sə tipā, tipō . . .	Sə māḡ . . .
182. We beat . . .	Hamē tipā . . .	Āsē māḡ . . .
183. You beat . . .	Tumē tipā, tipō . . .	Tusē māḡ . . .
184. They beat . . .	Sə tipā, tipō . . .	Sə māḡ . . .
185. I beat (<i>Past Tense</i>) . . .	Moḡ tipā . . .	Mō māḡyā . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Toḡ tipā . . .	Tō māḡyā . . .
187. He beat (<i>Past Tense</i>) . . .	Tinṣ tipā . . .	Tintyē māḡyā . . .

Single Sūtr.	Sūtrabhl.	English.
Sa au, ō, ō, so, so, so, so	Sa ōa, ō, ōa, ō	161. They are.
Ā tā, thā	Ā tā thā	162. I was.
Ta tā, thā	Ta thā	163. Thou wast.
So tā, thā	So thā	164. He was.
Ē tā, thā	Āmā thā	165. We were.
Toā tā, thā	Tumā thā	166. You were.
Sa tā, thā	Sa thā	167. They were.
Ha	Ō	168. Be.
Ōhā	Ōhā	169. To be.
Hudā	Ōudā	170. Being.
Hā-ro	Ōiyā	171. Having been.
Hā	Āā ōā	172. I may be.
Ā hā	Āā ōā	173. I shall be.
.....	.....	174. I should be.
Pi	Pi	175. Beat.
Piā	Piā	176. To beat.
Piā	Piā	177. Beating.
Piā-ro	Piāyā	178. Having beaten.
Ā piā	Āā piā	179. I beat.
Ta piā, piā	Ta piā	180. Thou beatest.
So piā	So piā	181. He beats.
Ē piā	Āmā piā	182. We beat.
Toā piā	Tumā piā	183. You beat.
Sa piā	Sa piā	184. They beat.
Moā piā	Maī piā	185. I beat (<i>Past Tense</i>).
Toā piā	Tāī piā	186. Thou beatest (<i>Past Tense</i>).
Toā piā	Tāī piā	187. He beat (<i>Past Tense</i>).

English.	Kiñchañ.	Haṇḍi.
188. We beat. (Past Tense)	Hamē tipā	Āsē mārēyā
189. You beat. (Past Tense)	Tumē tipā	Tusē mārēyā
190. They beat. (Past Tense).	Tihnē tipā	Tinē mārēyā
191. I am beating	Ā tipā lāgē-rā	Hēē mārē lāgē-rayā
192. I was beating	Ā tipā-thā	Hēē marī rayā-thā
193. I had beaten	Mōē tipā-thā	Mē mārēyā-thā
194. I may beat	Ā tipō	Hēē mārē
195. I shall beat	Ā tipōmā, tipō	Hēē mārōgā
196. Thou wilt beat	Tā tipō	Tā mārō
197. He will beat	Sē tipō	Sē mārō
198. We shall beat	Hamē tipōmā	Āsē mārō
199. You will beat	Tumē tipō	Tusē mārōgē
200. They will beat	Sē tipō	Sē mārō
201. I should beat	Ā tipō . . . .	.....
202. I am beaten	Ā tipā jā	Hēē mārēyā gēyā
203. I was beaten	Ā tipā gō	Hēē mārēyā gēyā-thā
204. I shall be beaten	Ā tipā jātmā	Hēē mārēyā gayā-hūgā
205. I go	Ā dē	Hēē jā
206. Thou goest	Tā dē	Tā jā
207. He goes	Sē dēwā, dēwō	Sē jā
208. We go	Hamē dē	Āsē jā
209. You go	Tumē dēwā, dēwō	Tusē jā
210. They go	Sē dēwā, dēwō	Sē jā
211. I went	Ā dēwā	Hēē gēyā
212. Thou wentest	Tā dēwā	Tā gēyā
213. He went	Sē dēwā	Sē gēyā
214. We went	Hamē dēwō	Āsē gayō

Sinla Sirañt.	Śāṅkhā.	English.
Ē piā	Āmē piā	188. We beat (<i>Past Tense</i>).
Tā piā	Tumē piā	189. You beat (<i>Past Tense</i>).
Tinē piā	Tinē piā	190. They beat (<i>Past Tense</i>).
Ā piā rāhā ū	Ā piā-lāgē-rāhā-sū, ā piā-sū.	191. I am beating.
Ā piā rāhā tā	Ā piā-thā	192. I was beating.
Moē piā tā	Moē piā-thā	193. I had beaten.
Ā piā	Ā piā	194. I may beat.
Ā piāla	Ā piāla	195. I shall beat.
Tā piāla	Tā piāla	196. Thou wilt beat.
Sā piāla, piāla	Sā piāla	197. He will beat.
Ē piāmē, piāmē	Āmē piāla	198. We shall beat.
Tā piāla, piāla	Tumē piāla	199. You will beat.
Sā piāla, piāla	Sā piāla	200. They will beat.
.....	.....	201. I should beat.
Ā piā goā	Ā piā-jāu-sū	202. I am beaten.
Ā piā goā tā	Ā piā-goā	203. I was beaten.
Ā piā jāla	Ā piā-jāla	204. I shall be beaten.
Ā dā	Ā dā	205. I go.
Tā dā	Tā dāwā	206. Thou goest.
Sā dā	Sā dāwā	207. He goes.
Ē dā	Āmē dā	208. We go.
Tā dā	Tumē dāwā, dā	209. You go.
Sā dā	Sā dāwā, dā	210. They go.
Ā dāwā	Ā dāwā	211. I went.
Tā dāwā	Tā dāwā	212. Thou wentest.
Sā dāwā	Sā dāwā	213. He went.
Ē dāwā	Āmē dāwā	214. We went.

English.	Klithali.	Haridari.
215. You went . . .	Tunē dēwē . . .	Tunē gayē . . .
216. They went . . .	Sē dēwē . . .	Sē gayē . . .
217. Go . . .	Dē . . .	Jā . . .
218. Going . . .	Dēundā . . .	Jāndā . . .
219. Gone . . .	Goā . . .	Gayā . . .
220. What is your name?	Tērā kāh uñ dēwē ? . . .	Tērā kyā nūw ? . . .
221. How old is this horse?	Ēs gōhrē-rī kāh ummōr dēwē ?	Is ghōrē-rī kyā umar hē ? .
222. How far is it from here to Kashmir?	Ēthā-dā Kāsmīr kitnā dūr āsā ?	Kāsmīr ēthā-tē kitnā dūr hē ?
223. How many sons are there in your father's house?	Tērē bāwā-rē gauhrē kitnā bagōhr āsā ?	Tērē bāwā-rē ghar kitnā mathē hai ?
224. I have walked a long way to-day.	Ā āj babuā hāṇḍā . . .	Hāñ āj baṭiyē dūrnā-tē āyā .
225. The son of my uncle is married to his sister.	Māw kākē-rā chōhīā tēs-rī banhō-sāthī bā āsā.	Mērē chāchū-rā put tēs-riyā baihap-sāthī byā hā.
226. In the house is the saddle of the white horse.	Chitṭā gōhrē-rī xīn tēs gauhrē āsā.	Bagē ghōrē-rī jin ghar-hī rakhē-rī.
227. Put the saddle upon his back.	Tēs pāndā xīn tsār . . .	Jin piṭhī-parē rākhi-dō . . .
228. I have beaten his son with many stripes.	Moṣ tēs-rā chahṭā chitē-sāthī ṭipā.	Mai tēs-rē puto-jō bahut kuṭiyā.
229. He is grazing cattle on the top of the hill.	Sē ṭhōṣ-pāndā pāsā tsārē .	Ō uṭhī dhārā par pāsā chārāyā karā-ā.
230. He is sitting on a horse under that tree.	Sē tēs dālō nṭhē gōhrē-pāndō bēthā āsā.	Ō dālō-bēth ghōrē-parō chahṭ-rā.
231. His brother is taller than his sister.	Tēs-rā bhāīā tēs-rī banhō-dā lābā āsā.	Tēs-rā bhāī tēs-tō (than him) lāmā ā.
232. The price of that is two rupees and a half.	Tēs-rā mōl dāhā rapōyā āsā.	Tētō-dā mōl dāhā rapaiyā ā.
233. My father lives in that small house.	Mērā bāw tēs mṭhṭhō gauhrē-dā rauhā.	Mērā bāw tēs ohhōṭṭyā ṣub-giyā rā.
234. Give this rupee to him.	Ēh rapōyā tēs-khē dā . . .	Ē rapaiyā ā-jō dō . . .
235. Take those rupees from him.	Sē rapōyō tēs-hāgō urē lō . . .	Ē rapaiyō tēs-tē lai-lō . . .
236. Beat him well and bind him with ropes.	Tēs achhā ṭip ōr rōṣī-sāthī bānh.	Ēs-jō ain kuṭ-kē rasē-kanē bādhō.
237. Draw water from the well.	Kūṣ-dā chīs āṇ . . .	Kūṣ-tē pāṭ chaki-lō . . .
238. Walk before me . . .	Mā dā gāṭ-kā ḡ . . .	Mā-tē āḡē chal . . .
239. Whose boy comes behind you?	Tusō-phā piṭhāṭ-kā kōs-rā chōhīā āo ?	Tā-tē piṭhō kēs-rā bhāñ hai ?
240. From whom did you buy that?	Sē tusō kōs-phā lōā-thā ? .	Ē tē kēs-tē lōyā-hai ? .
241. From a shopkeeper of the village.	Gā-rē bāniyē-phā . . .	Gāw-rē baṭāntiyē-tē . . .

Sindhi Shraji.	Sinhala.	English.
Tuñ dēwē	Tama dēwē	215. You went.
Sē dēwē	Se dēwē	216. They went.
Dē	Dē	217. Go.
Dēundā	Dēundā	218. Going.
Dēwā	Dēwā	219. Gone.
Tērō nāwō kā ō ? . .	Tērō kā nāwō rē ? . .	220. What is your name ?
E ghōrā keti umarī-rā ? .	Ēa ghōrē-rē kā umōr asā ?	221. How old is this horse ?
Ith-dā Kashmir kitpō dār sō ?	Ichhō-kiñ Kōsmir keti dār asā ?	222. How far is it from here to Kashmir ?
Tērō bāp-rē keti chōhō ō ?	Tērō bāp-rē keti chhōg- tō asā ?	223. How many sons are there in your father's house ?
Āj ĩ dār tēi hāpā . .	Āj aj bhōtō hāpō . .	224. I have walked a long way to-day.
Mērō kākē-rē chōhō ō-ri būh ap sō.	Mērō kākē-rē chhōgā tē- ri dādī-rō jāpō huō.	225. The son of my uncle is married to his sister.
Śuklō ghōrē-ri jin gauhrō ā.	Śuklō ghōrē-rē kāthē ghōrō bhitrō asā.	226. In the house is the sad- dle of the white horse.
Jin ō-ri pūthi-gās chhār .	Tē-ri pūthē gās kāthē pāpō.	227. Put the saddle upon his back.
Mō ō-rō chōhō chhōtō pāpā.	Mōi tē-rō chhōgā chhōtō- kōrō pūpō-sō.	228. I have beaten his son with many stripes.
Sō tē dāhō gōrā dēwāndā.	Sō tēr gās bōhō chārō asā.	229. He is grazing cattle on the top of the hill.
Sō tē-ruk-h-nīthō ghōrō gās ō.	Sō tē bāk-thōi ghōrē- gās bōthā-sā.	230. He is sitting on a horse under that tree.
Tēs-rā bhāt tēs-ri banhō-dā lāmbā ō.	Tēs-rā bhāyā tēs-ri bōpō- kiñ lābā sās.	231. His brother is taller than his sister.
Tēs-rō mōi dhāl rupē .	Tēihā-rō mōi dhāl rupayā asā.	232. The price of that is two rupees and a half.
Mērā bāpā tēs nāwō gauhrō- dā rō-ō.	Mērō bāpō chhōtō ghōrō- dō rōā-sā.	233. My father lives in that small house.
Ē rupē tēs dō	Ēa rupayō ō dō	234. Give this rupee to him.
Tēs-dā sōjā rupē āp . .	Tēyō rupayō tēs-kiñ ōr kōr.	235. Take those rupees from him.
Tēs ōchhō pūpō bī ōr rāsiyō bī bānā.	Tēs ōchhō pūpō tēō rōtō kōrī bānā.	236. Beat him well and bind him with ropes.
Bao-dō pāpī khich . . .	Kās-kiñ pāpī gār . . .	237. Draw water from the well.
Mū-dō gās-kā chāl . . .	Mōi agō chāl	238. Walk before me.
Tē pāchhā kōs-rā chōhō ājō ?	Tamni pōchhi kās-rā māyū sās ?	239. Whose boy comes be- hind you ?
Tāñ kōs-dā ginā ? . . .	Tamē sō kās-dō ginā- thō ?	240. From whom did you buy that ?
Gās-rē ōki bōniyē-dā . .	Gōrō-rē bāniyē-kiñ . . .	241. From a shopkeeper of the village.

THE SATLAJ GROUP.

The River Satlaj forms the northern boundary of the tract of country consisting of the Simla District and its connected Hill States, including the western portion of the State of Bashahr. To its north lie, on the west, the State of Suket, and, going eastward, the Sirāj tract of Kulu. The language of Suket is Sukēti, and will not be discussed here (*vide* pp. 757 ff.). The meaning of Sirāj has been explained on p. 593. The word signifies the kingdom of Śiva, *i.e.* the Highlands. There are several tracts in the Panjab Himalayas called by this name. We have already met with one Sirāj in Simla. There is another south-west of Kashtāwār far to the west of the country with which we are now dealing. Finally, there is the Kulu Sirāj. This is the hill country between the River Bias and the River Satlaj, and consists of a high range dividing two systems of valleys,—one feeding the former and the other the latter river. At one place the two rivers are less than thirty miles apart. The northern, or Biās, system of valleys is known as Inner Sirāj, and the southern, or Satlaj, system is known as Outer Sirāj.

South of the Satlaj, in the Simla Hill States, there is a similar system of valleys also connecting with that river. Along the river, and in its vicinity, on the southern bank lie, from west to east, the States of Bhajji, Sangri, parts of Keonthal and Kumharsain, the Kōtgarū (Kotgarh) 'alāqa of Simla, and the State of Bashahr. Bhajji has been already disposed of (*vide* p. 550). Its language is Kiñthali. So also, on the east, Kōchī, the principal Aryan language of Bashahr, has been described on pp. 613 ff. There remain the portion of the south side of the Satlaj Valley opposite Outer Sirāj, and including the State of Sangri, parts of Keonthal and Kumharsain, a small portion of Bashahr, and the Kōtgarū 'alāqa. This tract is locally known as Šōdōch or Šōdōch.

The language of this tract is closely allied to that spoken across the Satlaj in Outer Sirāj, and, for convenience of reference, these two are put together as forming the Satlaj Group.

The language of Inner Sirāj, on the Biās side of the watershed, is different, and is allied to Kuḷuī.

The Satlaj group forms a linguistic stepping stone between the languages of the Simla Group and those of the Kulu Group. It consists, as explained, of two dialects, *viz.* Šōdōchī spoken south of the Satlaj, and Outer Sirājī spoken north of that river. Returns have been received for the number of speakers of Šōdōchī, but not for those of Outer Sirājī.

It has been reported that the total number of speakers of both kinds of Sirājī is 50,551. Of these, we may estimate 20,000 as speaking the Outer dialect.

We may, therefore, put the number of speakers of the Satlaj Group of dialects as follows :—

Šōdōchī—		
Sangri	2,606	
Keonthal	3,026	
Kumharsain	6,039	
Bashahr	3,654	
Kotgarh	3,564	
	<hr/>	
	18,893	
Outer Sirājī	20,000	
	<hr/>	
	Total	38,893
		<hr/>

Both Śōdōchī and Outer Sirājī have been described by the Rev. T. Grahame Bailey in his *Languages of the Northern Himalayas*. He calls Śōdōchī 'Kotgurū.' For the purposes of this Survey, specimens of Śōdōchī have been received. These agree exactly with Mr. Bailey's Kotgurū. No specimens have been received of Outer Sirājī. This is a matter of small importance, as Śōdōchī and Outer Sirājī present very few points of difference.

As a specimen of Śōdōchī there are appended a version of the Parable of the Prodigal Son, and the ordinary list of words. In the grammatical sketch I have freely utilized the account given by Mr. Bailey. I have noted any points in which Outer Sirājī differs. The information given regarding the latter is entirely taken from that gentleman's work.

Vocabulary.—As in other Pahārī forms of speech, the Vocabulary contains many words strange to ordinary Hindī. The following are a few that have been collected from Mr. Bailey's work, Mr. Diack's *Kulū Dialect of Hindī*, and other sources. Some of the words are Śōdōchī and others are Outer Sirājī, but no doubt all are intelligible over the whole area. Words only noted in Outer Sirāj are marked 'O. S.';—

- agdē*, before.
- ākkh*, the eye.
- āl*, a weaving machine (O. S.).
- ārnau*, to be defeated.
- ārśā*, on this side.
- ātshau*, see *hātshau*.
- auhṇau*, or *aupau*, to be, to become.
- aul*, a plough.
- bāb*, a father.
- bāgnau*, to run.
- bāgur*, wind, air.
- bāhrṭau*, a load.
- bāz*, *bāz*, *bhāz*, a brother.
- baiṇ*, see *būṇ*.
- baitī*, the evening meal (O. S.).
- barērā*, a brother (O. S.).
- bauhrī*, much.
- baup*, a forest, jungle.
- bāwtā*, one of the slanting roofs of a house (O. S.).
- bēdṇau*, or *bōdṇau*, to call, summon.
- bēdṇau*, seed.
- bēhṛ*, a sheep.
- bēsṇau*, to sit.
- bēṭhū*, a low-caste servant, a slave.
- bhōrī*, great, excessive.
- bijā*, drought (O. S.).
- bīṭau*, good, beautiful.
- bōdṇau*, great, large.
- bōdkou*, great, excessive.

- bōḍṇau*, see *bēḍṇau*.
bōḷd, an ox.
brailan, fem. *braili*, a cat.
bū, a grandfather (O. S.).
būḷṇ, *bailṇ*, a younger sister.
būt, a tree.
chān, ready.
channau, to make.
chann, three.
chēi, a younger sister.
chhēōrī, see *tshēōrī*.
chhōtū, see *tshōtū*.
chīr, a plot of cultivated land (O. S.).
chiūkhū, fem. *chiūkhī*, a small bird.
dāhr, a hill.
dāi, an elder sister.
daiḥṇau, a day, the sun.
daiḥrē, daily, continually, always.
dālji, poor, indigent.
dāṇau, to place.
dānd, a tooth.
dan, sunshine.
dēṇau, to go.
dhan, the belly (O. S.).
dhōṭi jāṇau, to tumble down (O. S.).
dhōṇi, the master of a *bēṭhū* (O. S.).
dōl, a plain (O. S.).
dzāḍau, cold.
dzai, if, that.
dzibh, the tongue.
dzōṇau, a man, a person.
dzōrkī, a fish (O. S.).
dzōt, a hill-top, pass (O. S.).
dzōth, *dzōth*, the moon.
gāē, upon.
gās, up.
gauhr, a house.
gēō, ghī.
ghīy, compassion.
ghōrchī, property, possessions.
gōṛāṇau, to be lost.
gōḥṇau, a horse.
grāsni, a household god (O. S.).
graū, a village.
guḷūau, sweet.

- hāṇḍṇau*, to walk.
hātth, a hand.
hātshau, *hātsau*, *ōtshau*, good.
hidzē, yesterday. In (O. S.) *hiḥ*.
hōknau, little, small.
hōrth, a wife (O. S.).
hōtsau, little, small (O. S.).
hūbhī, up.
hūndī, down.
i, *ij*, a mother.
ichhṇau, to come (O. S.).
jāt, the mouth.
jhēṭṇau, to fight.
jhīṇau, to draw (water).
jhūṭṇau, to drink (O. S.).
jōchṇau, to yoke, *and jōchṇau*, to plough.
jōlkā, clothes (O. S.).
kāē, near.
kāḡṇī, a ring.
kālī, to-morrow.
kēṇkī, alone, separate (O. S.).
khākḥh, the corner of the mouth (O. S.).
khāssau, much (O. S.).
khēch, *khēts*, a field.
khēuṇau, to give to eat.
khōraṇt, the beams at the gable ends of a house for supporting the framework of the roof (O. S.).
khōrau, upright, standing.
khōṭṇau, to serve, to do service.
kōṇak, wheat (O. S.).
kōṇorā, a winnowing tub (O. S.).
lāḡṇī, a field.
lāṇau, to take.
lāṇau, to apply, appoint (*lagānā*).
lāt, a foot.
lōlōṭā, a haystack (O. S.).
lōṭṇau, to fall.
māhtṇau, i. q. *māḥṭṇau*.
māṇḍṇau, a bed (O. S.).
māṇḍzhū, in, within, from in.
māṇōchh, *māṇś*, a man.
māss, meat.
mātrī, a mortgage (O. S.).
mērā, kindness (O. S.).
māḥṭṇau, little, small.

- mōndōr*, a roof (O. S.).
mūh, the face.
naītau, hot.
nāñi, a wife.
naū, a name.
nēdāhī, *nēri*, near.
nēcōl, low-lying land (O. S.).
nikkau, bad (O. S.).
nīñau, to take away (O. S.).
ōr, other, another; and.
ōrtā . . . pōrtā, hither and thither (O. S.).
ōrū laiñau, to take away.
ōtāñau, to put to one side.
ōñau, to go to one side, to turn.
painau, sharp.
pānd, the top story of a house (O. S.).
pañēñau, to give to drink.
pārsā, beyond.
pātshā, behind.
phāñau, to meet.
phuāl, a shepherd.
phōrōz, the day before yesterday (O. S.).
piñdī, a house (O. S.).
pinnī, an egg.
piñau, to beat.
pitshū, behind (O. S.).
piñh, the back.
pōhlū, *pōñōhōl*, hay (O. S.).
pōlñau, a shoe.
pōr, but.
pōt, *pēt*, the belly.
pōtsēli, a blanket (O. S.).
rāch, *rāchī*, night.
rāmlau, clean (O. S.).
rāñdū, a husband.
rauhñau, *rauhñau*, *rōñau*, to remain.
rian, bad, ugly.
rigōr, a servant.
saigōrñau, to make (O. S.).
šaiñau, a fox.
sāñ, a friend, companion.
šēlau, cold.
sithē, with, together with; with, by means of.
šittau, white (O. S.).
šōbhlau, good, beautiful, well (O. S.).
šōhrāj, highland (= Sirāj) (O. S.).
šōlōkhñau, chaff, husk.

- sorlau*, a plain (O. S.).
šorū, a boy, a son (O. S.).
šrāl, hair.
suhōn, wild hay-grass (O. S.); a large roof-beam (O. S.).
sulai, lazy (O. S.).
sūnau, gold.
suttṇau, to lie down, to sleep.
ṭhurnau, to run.
tichchhau, sharp (O. S.).
tōl, *tōl*, down, below.
tsāgau, well, healthy (*chaṅgā*).
tshāh, buttermilk.
tshēkau, swift (O. S.).
tshēōrī, *chhēōrī*, a woman, a wife.
tsikṇau, to beat (O. S.).
tshōtū, *chhōtū*, a boy, a son.
tsōrnau, to graze, eat grass.
ulī, a cave (O. S.).
utshṭrau, *utshṭau*, *utṣṭrau*, high, lofty.
uzṇau, *uzṇau*, to rise, arise.

Pronunciation.—The pronunciation of Šōdōchī and Outer Sirājī follows the usual Western Pahārī lines. The letter *a* is almost always pronounced as the *ō* in hot, and is then so transliterated. There is the same continual change of a final *ā*, to *ū* or *ō*. Thus we have *tshōtā*, but much more often *tshōtū*, a son. Unlike, however, the other Simla dialects, the letter *ō*, whether original or a secondary development, is always changed to *au* when final, and often undergoes the same change when not final. Thus the Hindi *hōnā*, to become, is represented in Šōdōchī by *aṇau* or *auṇau*. Sometimes we even find *ō* becoming *au*, as in *rōṇau* or *rauṇau*, the Hindi *rahnā*, to remain. Similarly, the letter *ē* often becomes *ai*, as in *laiṇau*, Hindi *lēnā*, to take.

The letter *ch* often becomes *ts*, as in *chhōtū* or *tshōtū*, a son, and similarly *j* becomes *z*, as in *uzṇau*, for *ujṇau*, to arise, or *dz*, as in *dzibh*, for *jibh*, the tongue.

The letter *h* is often dropped, as in *ōṭṇau*, to go to one side, Hindi *haṭnā*; *kōlau*, equivalent to the Kāshmīrī *śēhot*, cold. Sometimes the *h* is retained, but is placed after the vowel which it originally preceded, as in *aṇau* or *auṇau*, the Hindi *hōnā*, to become. The same is the case with aspirated sonant consonants. Thus, the aspiration is dropped in *gēō* (cf. Kāshmīrī *gēv*), clarified butter (*ghī*), and is transferred in *gauhr*, for *ghar* or *ghōr*, a house; in *gōhṇā*, a horse; and in *daiṇrau*, usually written *dhaiṇrau*, a day.

A medial soft consonant is sometimes dropped, as in *lāṇau*, the Hindi *lagānā*, to apply. Similarly the letter *r* of the genitive termination *rau* is invariably dropped, so that we have *hāthiō* for *hāthī-rō*, of an elephant.

The letter *t* (especially when representing an older *tr*), as usual, is liable to be changed to *ch*. Thus we have *chaun*, three; *jēchṇau*, Hindi *jōtnā*, to yoke; and *rāch*, Hindi *rāt*, night.

Nouns.—A very common termination for nouns and adjectives is *tau* (or *ṭrau*) added without changing the meaning. Thus we have *bāhrtau*, a load, Hindi *bhār*; and *utṣṭau* or *utṣṭrau*, high, Hindi *ūchā*.

The declension of nouns as a whole closely follows that of the Simla dialects, but there are divergencies of importance.

The genitive termination *rō* of Simla drops its initial *r*, and becomes *au* (or *ō*), which is added, like a true termination, to the main word. Thus the genitive of *gauhr*, a house, is *gauhrau* or *gauhrō*, and of *tshōfi*, a girl, *tshōfiau*. It may be noted that in Sainji, a dialect of the adjoining Kulu Group, the reverse course is followed, the *ō* being dropped and the *r* retained. The case of the agent takes the termination *ai* (or *ē*) as in *tshōfiai* (-ē), by the girl.

In the case of nouns ending in *au* (*ā*, *ō*) or *ū*, the termination of the nominative is dropped, and the genitive (singular or plural) termination is *ēau*, that of the agent being *ēyai*. Thus from *gōhrau*, a horse, the genitive (singular or plural) *gōhrēau* (*gōhrēō*), and the agent (singular or plural) *gōhrēyai* (-ēyē).

The other cases, as elsewhere, are formed with postpositions added to an oblique form. In the case of masculine nouns ending in *au* (*ā*, *ō*, or *ū*), the oblique form, singular or plural, is made by changing *au* to *ai* or *ē*. Thus, *gōhrau*, a horse, oblique singular or plural, *gōhrai* or *gōhrē*. In the case of masculine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *ā*. Thus *gauhr*, a house, oblique form, singular or plural, *gauhrā*.

In the case of feminine nouns ending in a consonant, the oblique form, singular or plural, is made by adding *i*. Thus, *bāih* or *baih*, a sister; oblique form, singular or plural, *baihi*. In the case of all other nouns, the oblique form, singular or plural, is the same as the nominative singular.

The nominative plural of masculine nouns in *au* (*ā*, *ō*, *ū*) is made by changing the *au* to *ai* or *ē*. Thus, *gōhrau*, a horse; *gōhrai* or *gōhrē*, horses. In the case of feminine nouns ending in a consonant, it is formed by adding *i*. Thus, *baih*, a sister; *baihi*, sisters. Outer Sirāji, however, has no nasalization (*baihi*). In the case of all other nouns, the nominative plural is the same as the nominative singular.

The vocative of masculine nouns ends in *ā* in the singular, and in *ō* in the plural. In the case of feminine nouns it ends in *ē* in the singular, and in *ō* or *ē* in the plural.

It will thus be seen that the plural has the same form as the singular, except in the vocative, and in the case of nominative plurals of masculine nouns in *au* (*ā*, *ō*, *ū*) and of feminine nouns ending in a consonant.

The following table gives these changes in a succinct form:—

Nom. sing.	Nom. plur.	Gen. sing. and plur.	Ag. sing. and plur.	Obl. sing. and plur.	Voc. sing.	Voc. plur.
<i>gōhrau</i> (<i>ā</i> , <i>ō</i>), a horse	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēau</i> (<i>ō</i>)	<i>gōhrēyai</i> (<i>ē</i>)	<i>gōhrai</i> (<i>ē</i>)	<i>gōhrēā</i>	<i>gōhrēō</i>
<i>gauhr</i> , a house	<i>gauhr</i>	<i>gauhrau</i> (<i>ō</i>)	<i>gauhrai</i> (<i>ē</i>)	<i>gauhrā</i>	<i>gauhrā</i>	<i>gauhrō</i>
<i>hāih</i> , an elephant	<i>hāih</i>	<i>bāihiau</i> (<i>ō</i>)	<i>hāihai</i> (<i>ē</i>)	<i>hāihā</i>	<i>hāihā</i>	<i>hāihō</i>
<i>tshōfi</i> , a girl	<i>tshōfi</i>	<i>tshōfiau</i> (<i>ō</i>)	<i>tshōfiai</i> (<i>ē</i>)	<i>tshōfi</i>	<i>tshōfiyē</i>	<i>tshōfiyō</i>
<i>bāih</i> or <i>baih</i> , a sister	<i>bāihai</i> (O. S. <i>baihai</i>),	<i>bāihau</i> (<i>ō</i>)	<i>bāihai</i> (<i>ē</i>)	<i>bāihai</i>	<i>bāihē</i>	<i>bāihō</i>

According to Mr. Bailey, the vocative singular of *bāb*, a father, is irregular, being *bābb*, but in the specimen, the regular form, *bābā*, is always given.

The genitive (singular or plural) of *gāō*, a cow, is *gāwō*, and its agent *gāwai*.

As regards the formation of cases, the genitive termination is, as usual, adjectival, changing to *ai* or *ē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *i* when agreeing with a feminine noun. The masculine oblique singular of *gōhrēau* is *gōhrēai* (-ē) or *gōhrāi* (-ē).

Sometimes in the parable, instead of the regular termination *au* of the genitive, we come across the fuller form *rau* (*rō*), masculine singular; oblique and plural *rai* (*rē*); fem. *ri*. This is evidently borrowed from Kiūṭhali.

The postposition of the dative-accusative is *lai* (of which *lē* and *thē* are variants) or *kē*. That of the locative is *dē* or *dī*, though sometimes, in the parable, we come across the Kiūṭhali adjectival *dō*. For the ablative the postposition is *kā*, or *thakā*. *Mā* means 'from in.' Outer Sirājī has *kē*, from, just as we shall see that Inner Sirājī has *kā*.

Adjectives call for no remarks. Those in *au* (*ā*, *ō*, *ū*) change to *ai* (*ē*) when agreeing with masculine nouns in the oblique singular or in the plural, and to *i* when agreeing with feminine nouns.

Comparison is made as usual, the thing with which comparison is made being put in the ablative.

Pronouns.—The first two personal pronouns are declined as follows:—

		I.	Thou.
Sing.	Nom.	<i>mā</i> (O. S. <i>hū</i>)	<i>tū</i> .
	Agent	<i>mai</i>	<i>taī</i> .
	Obl.	<i>mū</i> , <i>mū</i>	<i>tā</i> , <i>tā</i> .
	Gen.	<i>mērau</i> (-ō)	<i>tērau</i> (-ō).
Plur.	Nom. }	<i>hamē</i> , <i>hāmē</i>	<i>tumē</i> , <i>tūmē</i> .
	Agent }		
	Obl.	<i>hamā</i> , <i>hāmā</i>	<i>tumā</i> , <i>tūmā</i> .
	Gen.	<i>māhrau</i> (-ō)	<i>thārau</i> (-ō).

In the nominative plural, the final nasal may be omitted. Thus *hamē*, etc.

The Demonstrative Pronouns, also used as pronouns of the 3rd person, have three genders in the singular, when used as substantives. When used as adjectives, the masculine form is used whatever may be the gender of the noun with which they are in agreement. Thus, in the parable we have *tēū* (not *tēth*) *mulkhā-rē ēkī māṇṣā sōṅgē* with a man of that country.

	He, she, it, this.			He, she, it, that.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.—						
Nom.	<i>jav</i> (jə), <i>ḡu</i> , <i>ḡh</i> (O. S. also <i>ḡ</i>)	<i>jav</i> (jə), <i>ḡu</i> , <i>ḡh</i>	<i>jav</i> (jə), <i>ḡu</i> , <i>ḡh</i>	<i>sau</i> (sə), <i>sai</i> (sə) (O. S. also <i>ḡh</i>)	<i>sau</i> (sə), <i>sai</i> (sə)	<i>sau</i> (sə), <i>sai</i> (sə) (O. S. <i>ḡh</i>)
Agent	<i>ḡvai</i> (-ə)	<i>ai</i> (ə)	<i>ḡvai</i> (-ə)	<i>iṃi</i> (O. S. <i>iṃi</i>)	<i>tai</i> (tə) (O. S. <i>tai</i>)	<i>iṃi</i> (O. S. <i>iṃi</i>)
Obl.	<i>ḡu</i> , <i>ḡe</i>	<i>aiā</i> (əi)	<i>aiḡh</i>	<i>tḡu</i> , <i>tḡe</i> , <i>tḡh</i>	<i>taiā</i> , <i>tḡh</i>	<i>tḡtḡh</i>
Gen.	<i>ḡh-rau</i> (-rə)	<i>aiāu</i> (-ə) (O. S. <i>ḡsəḡ</i>)	<i>aiḡhan</i> (-ə)	<i>tḡuāu</i> (-ə), <i>tḡh- rau</i> (-rə), <i>tḡs- rau</i> (-rə)	<i>taiāu</i> (-ə) (O. S. <i>tḡsəḡ</i>)	<i>tḡtḡhan</i> (-ə)
Plur.—						
Nom.		<i>jai</i> (jə), <i>ḡu</i>			<i>sai</i> (sə)	
Agent		<i>iṃai</i> (iṃə)			<i>iṃi</i>	
Obl.		<i>iṃā</i>			<i>iṃi</i>	
Gen.		<i>iṃau</i> (iṃə), <i>iṃāu</i> (-ə)			<i>iṃāu</i> (iṃə), <i>iṃāu</i> (-ə)	

Note the form *jav*, meaning 'this.' The same use of a form resembling the relative pronoun also obtains in Rājasthān.

The **Relative Pronoun** *ḡau* or *ḡuṃ*, who, which, is declined as follows. Sing. ag. *ḡuṃi* or *ḡiṃi*, obl. *ḡauā*, gen. *ḡau-rə*. The plural is the same as the singular, except that the ag. is *ḡuṃiṃai* or *ḡiṃiṃai*.

The **Interrogative Pronoun** *kuṃ*, who, is declined exactly like *ḡuṃ*. Its neuter is *kaḡ* (kə), gen. *kiṃwə*.

Indefinite Pronouns are: *kōi*, anyone, someone (ag. *kuṃi*, gen. *kōsai*), and *kichh*, anything, something. *ḡau kuṃi* or *ḡuṃ kuṃi* is 'whoever,' and *ḡau kichh* or *ḡuṃ kichh* is 'whatever.'

VERBS.—A. Auxiliary Verbs and Verbs Substantive.

The Verb Substantive in the present takes the form *ā*, *āsā*, or (O. S.) *āssā*, all of which are used for all persons of both numbers. In the first person singular and plural, we also find the form *ā*. O. S. has also *ā* in the first person singular.

The past tense is *tau* (tə), pl. *tai* (tə); fem. sing. and plur. *tī*. We occasionally come across the Kiṃḡhālī forms *than* (thə), *thai* (thə), *thī*. As usual, this does not change for person.

A negative Verb substantive is *nēhī ainhī*, I am not. It does not change for number or person. Outer Sirāji has *āthī* instead of *ainthī*.

B. Active Verb.—Infinitive *piṭṭau* (-ṇā, -ṇō), to strike. After *r* we have *nau* instead of *ṇau* as in *tsōrnau*, to graze. Outer Sirāji has optionally -ṇā instead of -ṇō.

Present Participle *piṭḍau* (-dā, -dō), striking. After a vowel the termination is *ndau*, as in *jāndau*, going. So *rauhndau*, *raundau*, or *rōndau*, remaining, from *rauhṇau*, *rauṇau* or *rōṇau*, to remain.

Past Participle, *piṭau* (-ā, -ō), struck.

Irregular are :—

auḥṇau or *auṇau*, to be, to become,

past part. *ūḥau*, *ūau*

ḍēṇau, to go,

ḍēūau

lagṇau, to be joined,

lāṇau

jāṇau, to go,

gōau or *gau*, plur. *gēai*, *gai*; fem. *gēi*

kōrnau, to do,

kian

ḍēṇau, to give,

ḍinau (O. S. *ḍēnnau*)

laiṇau, to take, is regular.

The Outer Sirāji *ichhṇau*, to come, has its past participle *āō*.

Future Passive Participle, *piṭṇau*, meet to be struck.

Same in form as the Infinitive, but declinable as an adjective.

Conjunctive Participle, *piṭḥō*, having struck (in compounds, *piṭi*). Outer Sirāji, *piṭē-kōrē*.

Adverbial Pres. Part., *piṭdā*, while striking.

Noun of Agency, *piṭṇēālā*.

Imperat. 2 sing. *piṭ*, strike thou.

2 plur. *piṭau* (O. S. *piṭā*), strike ye.

In this form Mr. Bailey doubles the final consonant of the root. Thus, *piṭṭ*, *piṭṭau*.

Present. Used both as a Present Indicative and as a Present Subjunctive, and in Outer Sirāji as a Future; I strike, I may strike (O. S. I shall strike), etc.

	Sing.	Plur.
1.	<i>piṭū</i>	<i>piṭi</i> , <i>piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be observed that the second and third person of both numbers have all the same forms.

āṇau, to come, has :—

	Sing.	Plur.
1.	<i>āū</i>	<i>āi</i> , <i>ā</i>
2 & 3.	<i>ā</i>	<i>ā</i>

dēuṇau, to go, has:—

	Sing.	Plur.
1.	<i>dēū</i>	<i>dēwi, dēwā</i>
2 & 3.	<i>dēwā</i>	<i>dēwā</i>

A Definite Present may be formed with the past participle of the verb *lagṇau*, and the present participle, as in *mū piṭḍau lāḡau aundau*, I am beating, equivalent to the Hindi *mai mārta lagā hōtā* (*hū*).

The Imperfect is formed from the present by adding *tau* (*tā*) (plur. *tai* (*tē*); fem. *tī*) to the present. Thus *mū piṭū tau*, I was beating.

Or it may be formed on the same principle as the present definite. Thus, *mū piṭḍau lāḡau aundau tau*, I was striking.

The Past Conditional is simply the present participle, and does not change for person. Thus, *mū piṭḍau*, (if) I had struck.

The Future is thus conjugated:—

	Sing.	Plur.
1.	<i>piṭmū, piṭū</i>	<i>piṭmē, piṭi, piṭā</i>
2.	<i>piṭā</i>	<i>piṭā</i>
3.	<i>piṭā</i>	<i>piṭā</i>

It will be seen that this tense is the same as the present, except that it has additional forms in the first person singular and plural. In that person, *dēuṇau*, to go, makes *dēmū, dēmē*. Outer Sirāji has no forms in *mū* or *mē*.

The past tenses are formed from the past participle as usual, and need no remarks.

Thus:—

- mū dēūau*, I went.
- mai piṭau*, I struck him.
- mū dēūau tau*, I had gone.
- mai piṭau tau*, I had struck him.

Mr. Bailey gives as a continuative compound, a phrase corresponding to *mū piṭḍau rauḥū*, I continue to fall. The present participle is also used in inceptive compounds, as in *sau raundau lāḡau*, he began to dwell (with a man of that country). It is also used as an infinitive of purpose, as in *sau suṅgrai tsārdau lāau*, he appointed him to feed swine.

The conjunctive participle in *i* is used in various verbal compounds, as in *lōpōdāwī mukau* (when), he had completely wasted.

Mr. Bailey draws attention to an idiomatic use of the genitive with the present participle, the latter being used in a passive sense. Thus, *jau kitāb tēūē nēhī pōrhdī*, as for his (part), this book is not being read, *i.e.*, he cannot read this book; *mērē nēhī dēundau*, as for my (part), there is not going, *i.e.*, I cannot go.

The usual verb for 'to go' is *dēuṇau*. *Jāṇau* is mainly employed in composition.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

एकी बाबे दोई छोटू ते । तीना मां हखने छोटूए बोलौ हे बाबा आपणी घरची मांभा जी मेरी बाँडी पड़ा तेज मूल्हे दे । तेबी तीनी तीना ले आपणी घरची बाँडी । थोड़े धेड़े ऊए ते तीनी छोटूए आपणे बाँडेई घरची कठी करय दूर देशा री सैली के डेऊथी । तेती आपणी घरची जादपणे-दी लपडावी दीनी । जेबी सारी घरची लपडावी मुकौ । तेबी तेज मुलखा दे बड़ी काळ पड़ी । तेबी सौ बड़ी दाळजी ऊथी । तेबी सौ तेज मुलखा रे एकी माण्णा संगे रौंदौ लागौ । तीनी सौ आपणी लांगटी दो सुंगरे चारदौ लाथी । तेबी सौ सुंगरे रे बचे औंदे शलोकड़े सिधे आपणी पोट भरा तौ । तेज ले ओर कोई किछ ना देखा तौ । तेबी तेज ले सोच आई । आपणे जी दे मूँची जे मेरे बाबा काए जेतेरे रीगड़ बैठू आसा तीना काए खाणे बाँडणे ले रोटौ मुक्ती ओआ । मूँ लागौ औंदो भूखी मरदौ । मूँ एबी उजुयो आपणे बाबा काए ले डेऊ । तेज के बोलू जे बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊथी । मूँ एबी तेरी छोटूबोलणे जोगी ना रौहौ । मूँ ले एकी रीगड़ा बराबरी रख । तेबी सौ खड़ी उजुथी । आपणे बाबा काले आथी । तेबी सै भरी दूर तौ तेतरी तेऊए बाबे हेरौ । देखी धीण की । ठूरयो तेऊए मूँहा दी पोप्पी दीनी । तेऊए छोटूए तेज ले बोलौ ए बाबा मूँ ताँ काए परमेसरा काए बदकौ पापी ऊथी । मूँ एबी तेरी छोटू बोलणे जोगी ना रौथी । तेऊए बाबे आपणे रीगड़ा ले बोलौ जे सभी का बीतै जुड़के आणौ एऊ ले बटेथी । एऊए हाथा दे काँगणी लाथी लाता दे पोलड़े लाथी । हामाँ ले खाणी पीणी खुशी औणे देथी । की ले जे मेरी जी छोटू मुथी तौ फिरे जीउंदौ ऊथी गड़ाथी तौ एबी मिली गोथी । सै खुशी औंदी लागी ॥

तेऊथी बड़ी छोटू खेचा दो तौ । जेबी सौ घौरा सेठ पूजौ तीनी नाचणी गाणी शृणौ । तो एकी रीगड़ा ले बोदिय पूछौ जे के जी लागे औंदे करंदे । तीनी बोलौ तेज ले तेरी भाऊ आथी तेरे बाबे खानाकारी की की ले जे तेज ले सौ भकौ चाँगौ जीउंदौ मिली । तेथी गाए सौ नराज

जअौ । भौवे डेउंदौ भाजौ । तेव्यी गाए तेजअौ बाव वारे आअौ । तेज
 ले पतेउंदौ लागौ । तीनी बोलौ जे एची वरग तां सिधे रौहंदे खटदे
 जई । केवीए तेरौ बोल ना अटाअौ । तँ मेरौ तार्ई केवी एक छेळू बी
 ना दीनौ जेव का मूँ बी साज संगे खुशी रअंदौ । जेवी तेरौ छोटू आअौ
 जीनी तेरौ सारी घरची छेवड़ी के मराई तँ एह री तार्ई खानाकारी कौ ।
 बावे तेज ले बोलौ ए छोटू तू तो मूँ संगे घेड़ी रौहा । जौ मूँ काए आ, सौ
 सब तेरौ आ । हमाँ ले खुशी मनाउणी चेइजे । कौ ले जे तेरौ भाई मोरी
 गोअौ तौ तेवी जीउंदौ फिरौ गड़ाई गोअौ तौ एवी मिली गोअौ ॥

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (ŚODŌCHĪ).

TRANSLITERATION AND TRANSLATION.

Eki-bābē dōi tshōtū tai. Tinā-mā hōknē-tshōtūē
Of-one-father two sons were. Them-from-among by-the-younger-son
 hōlau, 'hō bābā, āpnī-ghōrchī-māndzhā dzau mērau bādan pōrā.
it-was-said, 'O father, thing-own-property-from-in what my share falls,
 tēu mū-lhai dē.' Tēbi tinī tinā-lai āpnī ghōrchī bānī.
that me-to give.' Then by-him them-to his-own property was-divided.
 Thōrai daihrai ūai-tai, tīnī-tshōtūē āpnē-bādeī ghōrchī kōtthī
A-few days become-were, by-that-son of-his-own-share the-property together,
 kōrēō dūr-dēsā-rī sailī-kē dēūau. Tēti āpnī ghōrchī
having-made a-far-country-of journey-to it-was-gone. There his-own property
 jādpōnē-dī lōpōdāwī dīnī. Jēhī sārī ghōrchī
debauchery-on having-squandered was-given. When all property
 lōpōdāwī mukau, tēbi tēu-mulkhā-dē bōddau kāl pōrau.
having-squandered he-completed, then that-country-in a-great famine fell.
 Tēbi sau bōddau dālji ūau. Tēbi sau tēu-mulkhā-rē ēkī-mānsā-sōgē
Then he very poor became. Then he that-country-of a-man-with
 raundau lāgau. Tīnī sau āpnī-lāgtī-dō suŋgrai tsārdau lāau.
dwelling began. By-him he his-own-fields-in swine feeding was-appointed.
 Tēbi sau suŋgrē-rē bōchē-aundē-sōlōkrē-sithē āpnau pōt lōdā-tau.
Then he the-swine-of remaining-being-husks-with his-own belly filling-was.
 Tēu-lai ōr-kōi kichh nā dēā-tan. Tēbi tēu-lai sōch āi.
Him-to other-anyone anything not giving-was. Then him-to thought came.
 Āpnē-jī-dē sūchan dzai, 'mērē-bābā-kāō jētrē rigōr bēthā
His-own-soul-in it-was-thought that, 'my-father-near as-many servants slaves
 āsā, tinā-kāō khāpē-bādnē-lai rōtī mukti ōā. Mū lāgau-aundau
are. them-near eating-dividing-for bread much was. I occupied-being
 bhūkhan mōrdau. Mū ēhī uzuōō āpnē-bābā-kāē-lai dēu.
hungry (am-)dying. I now having-arisen my-own-father-near-to may-go.
 Tēu-kē hōlū dzai, "bābā, mū tā-kāē Pōrmēsā-kāē bōdkau pāpī
Him-to I-may-say that, "father, I thee-near God-near great sinner
 ūau. Mū ēhī tērau tshōtū bōlnē jōgau nā rauhan. Mū-lai
became. I now thy son to-say worthy not remained. Me(acc.)
 ākī-rigōrā-bōrāhōrī rōkli." Tēbi sau khōrau uzau. Āpnē-bābā-kālai
a-servant-like keep.'" Then he standing arose. His-own-father-near

āau. Tēhī sai bhōrī dūr tau, tētrī tēūē-bābē hērau.
he-came. Then he great distance was, then by-his-father he-was-seen.

Dēkhī ghīn kī. Thūrēō tēūē-mūhā-dī pōppī dīnī.
Having-seen pity was-made. Having-run his-face-on kisses were-given.

Tēūē-tshōtūē tēū-lai bōlau, 'ē bābā, mū tā-kāē Pōrmēsā-kāē bōdkau
By-his-son him-to it-was-said, 'O father, I thee-near God-near great

pāpī āau. Mū ēbī tērau tshōtū bōlē jōgau nā mauau.
sinner became. I now thy son to-say worthy not remained.'

Tēūē-bābē āpūē-rigōrā-lai bōlau dzai, 'sōbhi-kā bitai jurkai
By-his-father his-on-servants-to it-was-said that, 'all-than good garments

āpau, ēū-lai bōdhēau; ēūē-hatthā-dē kāgnī lāau, lātā-dē pōlri lāau.
bring, this-one-to put-on; this-one's-hand-on a-ring put, foot-on shoes put.

Hāmā-lai khāpau pīpau khuṣī aundē dēau. Kī-lai dzai
Us-to eating drinking happiness to-become give. What-for that

mērau jau tshōtū mauau-tau, phirē jūndau āau; gōrāau-tan, ēbī
my this son dead-was, again living became; lost-was, now

mill-gōau.' Sai khuṣī aundī lāgī.
got-went.' That happiness being began.

Tēūau bōddau tshōtū khētsā-dō tau. Jēbī sau gauhrā-sēthē
His elder son the-field-in was. When he the-house-near

pūjau, tīnī nātsau gāpau śunau. Tō ēkī-rigōrā-lai bōdēō
arrived, by-him dancing singing was-heard. Then a-servant-to having-called

pūchhan dzai, 'kai jau lāgē-aundē-kōrdē?' Tīnī
it-was-asked that, 'what this (they-)employed-being-(are-)doing?' By-him

bōlau tēū-lai, 'tērau bhāu āau; tēre-bābē khānākārī kī,
it-was-said him-to, 'thy brother came; by-thy-father a-feast was-made,

kī-lai dzai tēū-lai sau bhōlau tsāgau jūndau milan.' Tētth-i-gāē
what-for that him-to he well healthy living was-got.' That-even-upon

sau nōrāj āau. Bhitrē dēundau bhājau. Tētth-i-gāē tēūau
he angry became. Within going he-refused. That-even-upon his

bāb bārē āau. Tēū-lai pōtēundau lāgau. Tīnī bōlau
father outside came. Him-to remonstrating began. By-him it-was-said

dzai, 'ētri bōrōs tā-sithē mauhdē khōtdē ūi. Kāhīē
that, 'so-many years thee-with in-living in-serving became (passed). Ever-even

tērau bōl nā ōāau. Tāī mēri-tāī kēbī ēk chhēlā bī
thy word not was-put-aside. By-thee me-for ever one kid even

nā dīnau, jētth-kā mū bī sūū-sōngē khuṣī rōōndau.
not was-given, which-from I also friend-with happy might-have-remained.

Jēbī tērau tshōtū āau, dzīnī tēri sārī ghōrchī tshēōrī-kē mōrāi,
When thy son came, by-whom thy all property harlots-to was-wasted,

taī ēh-ri-tāī khānākārī kī. Bābē tēu-lai bōlau,
by-thee him-of-for a-feast was-made. By-the-father him-to it-was-said,
 'ē tshōtā, tū tō mū-sōgē daihri rauhā. Dzau mū-kāē ā,
 'O son, thou verily me-with (for-)days remainest. What me-near is,
 sau sōb tērau ā. Hamā-lai khuṣī mōnāunī chēijē, kī-lai
 that all thing is. Us-for happiness to-be-celebrated is-proper, what-for
 dzai tērau bhāī mōri-gōau-tau, tēbi jūndau phirau;
 that thy brother having-died-gone-was, then living returned;
 gōrāi-gōau-tau, ēbi mīli-gōau.
having-been-lost-gone-was, now having-been-found-went.

STANDARD LIST OF WORDS AND PHRASES IN THE SÔDÔCHI DIALECT.

English.	Sôdôchi.	English.	Sôdôchi.
1. One . . .	Ek.	26. He . . .	Sô, san.
2. Two . . .	Dôô, dôl.	27. Of him . . .	Tah-rô, tse-rô, tẽôô.
3. Three . . .	Chann.	28. His . . .	Tah-rô, tse-rô, tẽôô.
4. Four . . .	Tsar.	29. They . . .	Sai.
5. Five . . .	Pañj.	30. Of them . . .	Tmão, tinô.
6. Six . . .	Chhã, chhsu.	31. Their . . .	Tinão, tinô.
7. Seven . . .	Sat.	32. Hand . . .	Hatth.
8. Eight . . .	Āṭh.	33. Foot . . .	Lat.
9. Nine . . .	Nau.	34. Nose . . .	Nak.
10. Ten . . .	Dã.	35. Eye . . .	Ākkh.
11. Twenty . . .	Bis, ta.	36. Mouth . . .	Mũh.
12. Fifty . . .	Pajah.	37. Tooth . . .	Dãnd.
13. Hundred . . .	Šau.	38. Ear . . .	Kan.
14. I . . .	Mũ.	39. Hair . . .	Šraṭ.
15. Of me . . .	Merau, mēro.	40. Head . . .	Mũvḍ.
16. Mine . . .	Merau, mēro.	41. Tongue . . .	Dzibh.
17. We . . .	Hamã, hamô, hãmã, hĩmã.	42. Belly . . .	Pet, pot.
18. Of us . . .	Mãhrô.	43. Back . . .	Piṭh.
19. Our . . .	Mãhrô.	44. Iron . . .	Lohã.
20. Thoo . . .	Tã.	45. Gold . . .	Sãnaa.
21. Of thoo . . .	Tẽraa, tẽrô.	46. Silver . . .	Rãpan.
22. Thine . . .	Tẽraa, tẽrô.	47. Father . . .	Bab.
23. You . . .	Tumã, tumã, tãmã, tãmô.	48. Mother . . .	Ī.
24. Of you . . .	Thãrô.	49. Brother . . .	Bãô.
25. Your . . .	Thãrô.	50. Sister . . .	Dai (elder), baiḥ (younger).

English.	Siddhant	English.	Siddhant
51. Man . . .	Māpōchh, dṛḥṣā, mōrd.	78. Eat . . .	Khā.
52. Woman . . .	Chhāwṛt, tṛhṣwṛt.	79. Sit . . .	Bṣ.
53. Wife . . .	Nāṣ.	80. Come . . .	Ā.
54. Child . . .	Mhāṛṣ, chhōṛṣ, tṛhōṛṣ.	81. Beat . . .	Pit.
55. Son . . .	Chhōṛṣ, tṛhōṛṣ.	82. Stand . . .	Khōṛṣ, su.
56. Daughter . . .	Chhōṛt, tṛhōṛt.	83. Die . . .	Mōr, Mōr.
57. Slave . . .	Bēthā.	84. Give . . .	Dā.
58. Cultivator . . .	Basan.	85. Run . . .	Thōr, bṛg.
59. Shepherd . . .	Phuāl, bakrājā.	86. Up . . .	Gāṣ, hābht.
60. God . . .	Nāraṇ.	87. Near . . .	Nērt, nōḍḍht.
61. Devil . . .	Rākaa.	88. Down . . .	Tol, tōl, hānāi.
62. Sun . . .	Sūraj, dāihṛṣ.	89. Far . . .	Dār.
63. Moon . . .	Dṛḥṣ, dṛḥṣ.	90. Before . . .	Āḡḡ.
64. Star . . .	Tārṣ.	91. Behind . . .	Pētshā.
65. Fire . . .	Āḡ.	92. Who . . .	Kun.
66. Water . . .	Pāṣ.	93. What . . .	Kā.
67. House . . .	Gauhr, ghanr.	94. Why . . .	Kiṣ, kiṣai.
68. Horse . . .	Gōhṛṣ, ghōṛṣ.	No. 95, Col. 2 (Col. 4 of page), read 'Ā.'	
69. Cow . . .	Gāṣ.	95. But . . .	Sidhā, pōr.
70. Dog . . .	Kūkar.	97. If . . .	Dṛai.
71. Cat . . .	Braijā.	98. Yes . . .	Ō.
72. Cook . . .	Kukkhṛṣ.	99. No . . .	Nā.
73. Duck . . .	Batak.	100. Alas . . .	Jhart.
74. Ass . . .	Gadhā.	101. A father . . .	Bāb.
75. Camel . . .	Page 664, No. 75, Col. 2, read 'Ō', / a father . . .		Bābṣ.
76. Bird . . .	Chīākht.	103. To a father . . .	Bābā-lai.
77. Go . . .	Dṛw.	104. From a father . . .	Bābā-kā.

English.	Śāśochi.	English.	Śāśochi.
105. Two fathers . . .	Doe bāh.	132. Good . . .	Ātshō, hātshō.
106. Fathers . . .	Bāh.	133. Better . . .	(Ēh-thakā) hātshō.
107. Of fathers . . .	Bāh.	134. Best . . .	(Sūbhi-kā) hātshō.
108. To fathers . . .	Bāh-lai.	135. High . . .	Utshō, utshō.
109. From fathers . . .	Bāh-kā.	136. Higher . . .	(Ēh-thakā) utshō.
110. A daughter . . .	Tshōti.	137. Highest . . .	(Sūbhi-kā) utshō.
111. Of a daughter . . .	Tshōti.	138. A horse . . .	Gohrō.
112. To a daughter . . .	Tshōti-lai.	139. A mare . . .	Gohri.
113. From a daughter . . .	Tshōti-kā.	140. Horses . . .	Gohrai.
114. Two daughters . . .	Doe tshōti.	141. Mares . . .	Gohri.
115. Daughters . . .	Tshōti.	142. A bull . . .	Bōid.
116. Of daughters . . .	Tshōti.	143. A cow . . .	Gā.
117. To daughters . . .	Tshōti-lai.	144. Bulls . . .	Bōid.
118. From daughters . . .	Tshōti-kā.	145. Cows . . .	Gā.
119. A good man . . .	Hātshō māpōchh.	146. A dog . . .	Kākar.
120. Of a good man . . .	Hātshō māpōchh.	147. A bitch . . .	Kākri.
121. To a good man . . .	Hātshō māpōchh-lai.	148. Dogs . . .	Kākar.
122. From a good man . . .	Hātshō māpōchh-kā.	149. Bitches . . .	Kākri.
123. Two good men . . .	Doe hātshō māpōchh.	150. A he goat . . .	Bākro.
124. Good men . . .	Hātshō māpōchh.	151. A female goat . . .	Bākri.
125. Of good men . . .	Hātshō māpōchh.	152. Goats . . .	Bākro.
126. To good men . . .	Hātshō māpōchh-lai.	153. A male deer . . .	Rai.
127. From good men . . .	Hātshō māpōchh-kā.	154. A female deer . . .	Rāli (doubtful).
128. A good woman . . .	Hātshi tshōwri.	155. Deer . . .	Rai.
129. A bad boy . . .	Riw tshōti.	156. I am . . .	Mā I, ā, āā.
130. Good women . . .	Hātshi tshōwri.	157. Thou art . . .	Tā I, āā.
131. A bad girl . . .	Riw tshōti.	158. He is . . .	Sō I, āā.

English.	Śiddhānt.	English.	Śiddhānt.
159. We are . . .	Hamā ā, ā, ā.	186. Thou beatest (<i>Past Tense</i>).	Tā pītau.
160. You are . . .	Tumā ā, ā.	187. He beat (<i>Past Tense</i>)	Tini pītau.
161. They are . . .	Sai ā, ā.	188. We beat (<i>Past Tense</i>)	Hamā pītau.
162. I was . . .	Mā tau.	189. You beat (<i>Past Tense</i>)	Tumā pītau.
163. Thou wast . . .	Tā tau.	190. They beat (<i>Past Tense</i>).	Tinā pītau.
164. He was . . .	Sā tau.	191. I am beating . . .	Mā pīdan lāgau aundau.
165. We were . . .	Hamā tai.	192. I was beating . . .	Mā pīdan lāgau aundau tau.
166. You were . . .	Tumā tai.	193. I had beaten . . .	Maī pītan tau.
167. They were . . .	Sai tai.	194. I may beat . . .	Mā pīā.
168. Be . . .	An.	195. I shall beat . . .	Mā pītmā.
169. To be . . .	Aupan, aubpan.	196. Thou wilt beat . . .	Tā pīā.
170. Being . . .	Aundau, aundau.	197. He will beat . . .	Sā pīā.
171. Having been . . .	Anā.	198. We shall beat . . .	Hamā pītmā.
172. I may be . . .	Mā auā.	199. You will beat . . .	Tumā pīā.
173. I shall be . . .	Mā aumā.	200. They will beat . . .	Sai pīā.
174. I should be . . .	.....	201. I should beat . . .	.....
175. Beat . . .	Pī.	202. I am beaten . . .	Mā pītan jān.
176. To beat . . .	Pīpan.	203. I was beaten . . .	Mā pītan gau.
177. Beating . . .	Pīdan.	204. I shall be beaten . . .	Mā pītan jānā.
178. Having beaten . . .	Pīyō, pītō.	205. I go . . .	Mā jāō.
179. I beat . . .	Mā pīā.	206. Thou goest . . .	Tā jāwā.
180. Thou beatest . . .	Tā pīā.	207. He goes . . .	Sā jāwā.
181. He beats . . .	Sā pīā.	208. We go . . .	Hamā jāwā.
182. We beat . . .	Hamā pīā, pīā.	209. You go . . .	Tumā jāwā.
183. You beat . . .	Tumā pīā.	210. They go . . .	Sai jāwā.
184. They beat . . .	Sai pīā.	211. I went . . .	Mā jānan.
185. I beat (<i>Past Tense</i>) . . .	Maī pītau.	212. Thou wentest . . .	Tā jānan.

English.	Śāṅghī.	English.	Śāṅghī.
213. He went . . .	Sō jānau.	228. I have beaten his son with many stripes.	Māi śh-rō jahōṭū chhinṭai-kō pīṭan.
214. We went . . .	Hamē jānai.	229. He is grazing cattle on the top of the hill.	Sō jāgai chāṇau dāhrā-gāo lāgo aundau ā.
215. You went . . .	Tumē jānai.	230. He is sitting on a horse under that tree.	Sō tēt būṭā pārē gōhrē-gāo bēṇau aundau ā.
216. They went . . .	Sai jānai.	231. His brother is taller than his sister.	Ēh-rō bāo śh-rī baiṇī-kā nṭhō ā.
217. Go . . .	Ḍao.	232. The price of that is two rupees and a half.	Tēh-rō mōi dhāhe rupayyē ā.
218. Going . . .	Ḍeundau.	233. My father lives in that small house.	Mārau bāb tōe māṭṭē gauhrē-dī ranhā.
219. Gone . . .	Ḍēṇau, gan.	234. Give this rupee to him.	Es rupayyē tē-lai dē.
220. What is your name?	Tērō kō māi?	235. Take those rupees from him.	Tinā rupayyē tōg-kā orō lai.
221. How old is this horse?	Ēā jōhrēai kai umar ā?	236. Beat him well and bind him with ropes.	Rōṣi-dī bāyo tē khāb pī.
222. How far is it from here to Kashmir?	Kāsmirā tēi indā-kā kētrō dūr ā?	237. Draw water from the well.	Kō-kā pāi jūyo.
223. How many sons are there in your father's house?	Tērō bāb gauhrē-dī kētrō jahōṭū ā?	238. Walk before me.	Mā-kā āgdi hāṇḍ.
224. I have walked a long way to-day.	Mū ā dārā tēi hāṇḍō.	239. Whose boy comes behind you?	Tē-pē āndau kauro jahōṭū ā?
225. The son of my uncle is married to his sister.	Mārē kākēau jahōṭū śh-rī baiṇī sōngē baiṇau aundau ā.	240. From whom did you buy that?	Tāi jau kanē-kā lai?
226. In the house is the saddle of the white horse.	Śaklō ghōṇai kāṭhī gauhrē-dā ā.	241. From a shopkeeper of the village.	Grānō āk bāṇī-kā.
227. Put the saddle upon his back.	Kāṭhī pīṭhī-gāo dā.		

KULU GROUP.

The Kulu subdivision of the Kangra District includes the two Tahsils of Kulu and Plach or Siraj, together with the outlying cantons of Lahul and Spiti. Lahul and Spiti, situated respectively on the

headwaters of the Chenab and of the Satlaj river systems, between the mid and western Himalayas, belong rather to Tibet than to India, and in them the languages spoken belong to the Tibeto-Burman Group, and do not concern us at present.¹

The Kulu and Siraj Tahsils lie on the hither side of the Mid-Himalayan range, and belong to India proper. Here, except in a few isolated spots such as Malana in Kulu, the language is Indo-Aryan, and belongs to the western Pahāri Group. The principal river of the Kulu Tahsil is the Bias. The River Sainj, running east to west, joins the Bias at Lārjī, near the western boundary of the subdivision.

Siraj lies between the Sainj and, on the south, the Satlaj. It is cut into a northern and southern half by the Jalori or Suket range. The northern portion being known as Inner Siraj, and the southern as Outer Siraj.

As has been explained, *ante*, p. 593, the name 'Siraj' means 'the kingdom of Śiva,' and hence 'highlands.' The language of Outer Siraj forms a member of the Satlaj Group of Western Pahāri languages, and has been described on pp. 647 ff.

The language of Kulu proper is known as Kuḷuī or Kuḷuhī.² That of Inner Siraj is known as Inner Sirājī. In the Valley of the Sainj, there is a distinct dialect, akin to Inner Sirājī, which Mr. Grahame Bailey names Sainjī.

We have no figures for the number of speakers of Inner Sirājī or Sainjī. All that are available are the figures for the total number of speakers of both Siraj dialects including Sainjī. These have been given as 50,551, and we have estimated on p. 647 that the number of speakers of Outer Sirājī may be taken as 20,000. We may roughly estimate the number of speakers of Sainjī at 10,000, and give the remaining 20,551 to Inner Sirājī. Separate figures for Kuḷuī have been received, and we may therefore give the total number of speakers of the Kulu Group of dialects as follows:—

Kuḷuī	54,080
Inner Sirājī (estimated)	20,551
Sainjī (estimated)	10,000
TOTAL	84,631

¹ The Lahul and Spiti languages are dealt with in Vol. III, Part I, of this Survey, pp. 60 ff. and 83 ff.

² The Kuḷuī language does not stop at the western boundary of Kulu. Separating Kulu from the Kangra Valley proper lies the mountainous Kangra canton of Bangāhal, which is very sparsely populated. North (or Barā) Bangāhal contains but a single small village. South (or Chhōṭā) Bangāhal is divided north and south by a mountain range into an eastern and a western half. The eastern half, containing only eighteen scattered hamlets, belongs linguistically to Kulu, and here a mixture of Kuḷuī and Mandhāī (the language of Mandi State) is spoken, which for convenience of classification may be looked upon as identical with Kuḷuī. The western half of Chhōṭā Bangāhal, known as Bīr Bangāhal belongs linguistically to Kangra.

KUĻUI.

KuĻui, or KuĻuhī, is spoken in Kulu proper, i.e., in the Kulu Valley on the Upper Bins. It possesses most of the peculiarities of the Western

Special peculiarities.

Pahārī dialects already described, but presents a few independent features. Although it has the usual Western Pahārī tendency to pronounce *a* like the *ō* in 'hot,' and *ā* like *ō* or *ā*, this is not so universal as in the Simla Group. This is specially the case in regard to the letter *ā*, which is very commonly preserved. We also find the Simla change of *t* derived from an old *tr* to *ch*, and the pronunciation of *ch*, as *ts*, but these peculiarities are again not so marked as in Simla. In the declension of nouns we may note that masculine nouns ending in a consonant have an oblique form ending in *ē* or *ā*, and that similar feminine nouns have an oblique form in *ī*. The postposition of the dative is *bē*, and *na* is used both for the locative and for the ablative. The demonstrative pronouns have distinct forms for the feminine, but, so far as noted, none for the neuter. The word for 'he is' is *sā* or *hā*, and for 'he was,' *tī* or *thā*. The Present and Imperfect tenses of the active verb are formed by adding *ā* to the root, and then suffixing the appropriate tense of the verb substantive. So formed, they do not change for number or person. The distinguishing mark of the future tense is the letter *i*, and the past participle usually ends in *ā*, but sometimes in *ā*.

KuĻui is briefly referred to in Adelung's *Mithridates* (Berlin, 1806, Vol. I., p. 294).

Authorities.

In 1871, the Rev. W. J. P. Morrison laid before the American Oriental Society a KuĻui Vocabulary which was not published, but regarding which some remarks by the Rev. S. H. Kellogg are printed on p. xxxvii of Vol. X. (1871) of the Journal of the Society.

The first serious study of KuĻui is contained in MR. A. H. DIACK'S—*The Kulu Dialect of Hindī: some Notes on its Grammatical Structure, with Specimens of the Songs current amongst the People, and a Glossary* (Lahore 1896).

The late Mr. E. O'Brien prepared some notes on KuĻui and Gādī, which were put into type. He did not, however, live to prepare his notes finally for the press, and they never got beyond the stage of being in proof. Finally the Rev. T. Grahame Bailey prepared a general account of all the Dialects of Kulu for the new edition of the District Gazetteer, and these have been republished in his *Languages of the Northern Himalayas*, issued by the Royal Asiatic Society in 1908.

In the following pages, the freest use has been made of Mr. Diack's and Mr. Bailey's works, and I gladly take this opportunity of acknowledging the assistance I have derived from their labours.

KuĻui is invariably written in a form of the Tākri character. The letters differ slightly in Upper Kulu on the one hand, and in Lower Kulu and Sirāj on the other. The following

Written character.

plate shows the forms which the letters take:—

The Kului Alphabet.

When letters are separated by a comma, the letter or letters before the comma are used in Upper Kulu, and those after the comma in Lower Kulu and Sirāj.

Vowels.		Consonants.		pha	ba
a	ṁ, ṅ	ka	ṁ	ṁ, ṅ	ṁ, ṅ
ā	ṁ, ṅ	kha	ṁ	ṁ, ṅ	ṁ, ṅ
kā	ṁ	ga	ṁ	ṁ, ṅ	ṁ, ṅ
i	ṁ	gha	ṁ	ṁ, ṅ	ṁ, ṅ
ī	ṁ	cha	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
ki, kī	ṁ	chha	ṁ	ṁ, ṅ	ṁ, ṅ
u, ū	ṁ	ja	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
ku, kū	ṁ	jha	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
ē, ai	ṁ, ṅ	ṁ	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
kē, kai	ṁ	ṁ	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
ō, au	ṁ	ṁ	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ
ko, kau	ṁ	ṁ	ṁ, ṅ	ṁ, ṅ	ṁ, ṅ

Ya is usually indicated by initial i, and wa by initial u. Thus ṁṁ yā, ṁṁ wā.

As full Vocabularies are given by Mr. Dlack and by Mr. Bailey, it is not necessary to deal with the matter at any length here. Generally speaking, the Kului Vocabulary resembles that of other Western Pahārī dialects, with, as usual, some local peculiarities. The following are a few words mainly taken from Mr. Bailey's longer list, which have not been recorded in the Vocabularies given above for the Simla dialects:—

Vocabulary.

- ālei*, lazy, foolish.
- ammā*, a mother.
- barāg*, a leopard.
- bhrōtū*, a load.
- bōtt*, a way, path.
- biānnā*, wind.
- buṭṭā*, a tree.
- chitṭhā* or *chitṭhā*, black.
- chhēt*, a field.
- chhōllī*, maize.
- dāg* or *dhōg*, a hill.
- dānnā* or *dannā*, an egg.
- dhunṇā*, to meet, to be obtained.
- ḍhauṇā* or *jhauṇā*, to fall.
- ḍzō* or *jō*, a wife.
- ēpā*, *ējūā* or *ēchhūā*, to come.
- gāhī* or *ghāī*, a bear.
- gandū*, wise.
- gās*, rain.
- grā*, a village.
- hērṇā*, to see.
- hōṭshā* or *hōchchhā*, small.
- jēū*, the body.
- jō* or *ḍzōt*, a wife.
- kērnā*, to do.
- kōnak*, wheat.
- lāhī*, a wife.
- lammā pauxa*, to lie down.
- māndzā*, a bed.
- mārā*, ugly.
- nōshṇā*, to go.
- paunā*, to fall.
- pōddhrā*, a plain, level ground.
- rāmṛō*, good.
- sētṇā*, to throw.
- sēttā*, white.
- sikhā*, meat.
- sir*, hair.
- sōbhā*, good, beautiful, clean.

śōhrū, a boy.
lakrā, swift.
tōttā, hot.
ṭṣhēkā, swift.
uthrā, high.
yā, a mother.

Pronunciation.—There is a tendency to shorten long vowels, as in *hōth* or *hāth*, a hand; *kōnn*, instead of the Hindi *kān*, an ear. As will be seen from these examples, a short *a* is usually pronounced like the *ō* in 'hot.' A final long *ā* of *tadbhava* masculine nouns, such as *ghōrā*, is often changed into *ō* or *ū*, but this is not so general as in the Simla dialects, in which the change is the rule. In Kuḷui it is most often observed in the case of past participles, as in *āū*, come; *khāū*, eaten; *pīū*, drunk; *kērū*, done; *jāpū*, known. But even here some participles more often end in *ā*, e.g. *hūā*, become; *nōṭṭhā*, gone; *gōā*, gone; *bēṭṭhā*, seated; *dhīnā*, given. We also often find the termination *ū* in infinitives, as in *hōnū*, to become; *āunū*, to come; *kēnū*, to do: but we may also have *hōnā*, *āunā*, and *kēnā*. In the case of nouns substantive the *ā* termination is the most common, although some few words, such as *śōhrū*, a boy, always have *ū*.

The consonantal changes noted in the Simla dialects also occur in Kuḷui, but are not so frequent.

Final *s* is often changed to *h*, as in *brās* or *brāh*, rhododendron. Instead of initial *kh*, we have *chh* in the word *chhēt*, a field. The tendency of the Simla dialects to transfer the aspiration of words like *ghōrā*, a horse, also occurs, but is not so universal. For instance, we have both *ghōrā* and *gōhrā*. Similarly we have *ghāi* or *gāhi*, a bear.

A curious instance of hardening a soft consonant, and at the same time of inverting the position of consonants is given by Mr. Diaek in the name of the month *magsir*, which is pronounced *kakmīr*.

In the Simla dialects *ch* is often pronounced *ṭṣ*, and *j* is often pronounced *z* or *dz*. These changes also occur in Kuḷui, but are not so common. As examples we may quote *hōṭṣhā* or *hōchchhā*, small; *ṭṣhēkā*, for *chhēkā*, swift; *jāpā* or *dzāpā*, to go; and *dzōnghā*, a foot, for Hindi *jaṅghā*, the leg.

When *t* was originally followed by an *r*-sound, it often became *ch* in the Simla dialects. This also occurs in Kuḷui, but principally in the dialect spoken in the Lower Valley. Thus we have Upper Kulu *trāi*, but Lower Kulu *chīn*, 'three,' representing the Sanskrit *trayaḥ* or *trīṇi*; and Upper Kulu *rāt*, but Lower Kulu *rāt* or *rāch*, night, representing a Sanskrit *rātri*.

As in the Simla dialects, there is a preference to the *ś*-sound, instead of *s*. Numerous examples will be found in the specimens.

Nouns.—As in the Simla Pahārī dialects, the plural is, as a rule, the same as the singular. The only exceptions are *tadbhava* masculine nouns in *ā* and feminine nouns ending in a consonant. The former make the nominative plural by changing *ā* to *ē*; thus *ghōrā*, a horse; *ghōrē*, horses. The latter add *i* in the nominative plural. Thus, *bēhṇ*, a sister; *bēhṇi*, sisters. The oblique cases of the plural are always the same as those of the singular.

The oblique case, singular and plural, of *tadbhava* masculine nouns in *ā* is made by changing the *ā* to *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*.

Masculine nouns ending in a consonant make the oblique form singular and plural by adding *ā* or *ē*. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā* or *ghōrē*.

All nouns ending in *i* or *u* have the oblique form the same as the nominative. Thus *ādmī*, a man, obl. sing. and plur. *ādmī*; *bēfi*, a daughter, obl. sing. and plur. *bēfi*; *māṇhū*, a man, obl. sing. and plur. *māṇhū*.

Feminine nouns ending in a consonant make the oblique form by adding *i*. Thus, *bēhṇ*, a sister, obl. sing. and plur. *bēhṇi*.

Nouns have also a case of the agent singular or plural formed by adding *ē* to the oblique form. But if the oblique form already ends, or can end, in *ē*, this *ē* is dropped before the *ē* of the agent case. Thus *ghōrā*, a horse, obl. form *ghōrē*, ag. *ghōrē*; *ghōr*, a house; obl. form *ghōrā* or *ghōrē*, ag. *ghōrē*; *māṇhū*, a man, obl. form *māṇhū*, ag. *māṇhūē*; *bēhṇ*, a sister, obl. form *bēhṇi*, ag. *bēhṇiē*.

The above cases are shown more conveniently in the following table:—

			Nom. Plur.	Obl. Sing. and Plural.	Ag. Sing. and Plural.
<i>ghōrā</i> , a horse	...	...	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghōr</i> , a house	...	...	<i>ghōr</i>	<i>ghōrā</i> , <i>ghōrē</i>	<i>ghōrē</i>
<i>ādmī</i> , a man	...	...	<i>ādmī</i>	<i>ādmī</i>	<i>ādmīē</i>
<i>māṇhū</i> , a man	...	...	<i>māṇhū</i>	<i>māṇhū</i>	<i>māṇhūē</i>
<i>bēfi</i> , a daughter	...	...	<i>bēfi</i>	<i>bēfi</i>	<i>bēfiē</i>
<i>bēhṇ</i> , a sister	...	...	<i>bēhṇi</i>	<i>bēhṇi</i>	<i>bēhṇiē</i>

According to Mr. Diack, all nominatives plural are formed by adding *ān*, and the oblique form of *ghōrā* is *ghōra*, but I have not noted any instance of this in the specimens; nor have I met it elsewhere.

According to the specimen, feminine nouns ending in consonants, sometimes have the oblique form like the corresponding masculines, ending in *ā* or *ē* instead of *i*. Thus we have *burī chālā-na*, (wasted his substance) in bad conduct; and *ēkī dūrē-rē dēśā-bē*, to a country of distance, i.e., to a far country, in which *dār* is feminine.

The cases are, as usual, formed by postpositions added to the oblique form. There are *rā*, of; *bē*, to; *rī tāī* or *rī tāē*, for; *na*, from; *na*, in; *mōṇjhē* or *mōṇjē*, in; *mōṇjhē-na*, from in; *sōṅghē*, with, together with, or with, by means of; *āggē*, near, towards, to near.

After verbs of speaking *bē* and *sōṅghē* are used indifferently, as in *tēi-bē bōl* or *tēi-sōṅghē bōl*, say to him. The ablative of comparison is formed with *na*. Thus, *bēhṇi-na lōmbā*, taller than the sister (sentence 231). Observe that *na* means both 'in' and 'from.' The former meaning is not mentioned by Mr. Bailey.

The genitive postposition is, as usual, an adjective, being *rā* when agreeing with a masculine singular noun in the form of the nominative, and changing to *rē* when agreeing with a masculine noun in the oblique singular or in the plural, and to *rī* when agreeing with a feminine noun.

Adjectives in *ā* (*ō* or *ū*) are similarly treated.

Pronouns.—The first two personal pronouns are declined as follows. Forms given by Mr. Diack, and for which I have no other authority, are marked with an asterisk.

I.		Thou.
<i>Sing.</i>		
Nom.	<i>hañ, mē*, mu*</i>	<i>tū, than*</i>
Ag.	<i>mai</i>	<i>taī</i>
Dat.-Acc.	<i>mū-bē, mūmē</i>	<i>tau-bē, tu-cē*</i>
Abl.	<i>mū-na, mōn, mu-ana*</i>	<i>tau-na, taun, thau-ana*</i>
Gen.	<i>mērā</i>	<i>tērā</i>
<i>Plur.</i>		
Nom.	<i>āssē, ham*, hāmē*</i>	<i>tussē, tum*</i>
Ag.	<i>āssē</i>	<i>tussē</i>
Dat.-Acc.	<i>āssā-bē, sausē*, sumā*</i>	<i>tussā-bē</i>
Abl.	<i>āssā-na, āssān, hamana*</i>	<i>tussā-na, tussān</i>
Gen.	<i>āssā-rā, mhārā*, assān-rā*</i>	<i>tussā-rā, tusrā, thamārā*</i>

In the case of all pronouns, the dative postposition *bē* is also pronounced *we* or *ve*.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the third Person**, are declined as follows. They have feminine forms in the singular, but nothing corresponding to the neuter forms of the Simla dialects has been noted :—

	THIS.		THAT.	
	Masc.	Fem.	Masc.	Fem.
<i>Sing.</i>				
Nom.	<i>ēh</i>	<i>ēh</i>	<i>saṇ</i>	<i>saṇ</i>
Ag.	<i>ēh</i>	<i>ēssē</i>	<i>tēvē</i>	<i>tēssē</i>
Obl.	<i>ēh</i>	<i>ēssē</i>	<i>tēh</i>	<i>tēssā</i>
<i>Plur.</i>				
Nom.		<i>ēh</i>		<i>tē</i>
Ag.		<i>tēhē</i>		<i>tēhē</i>
Obl.		<i>tēhē</i>		<i>tēhē</i>

In the specimen, the form *uī* or *ōī* (once in each form) occurs instead of *tēī*. The phrase is *uī (ōī) jōgā nahī*, I am not worthy of that.

The **Relative and Interrogative Pronouns** are declined as follows. As usual, the latter has a neuter :—

	Who.	Whom?
Sing.		
Nom.	jē	kup
Ag.	jēnā	kupnā
Obl.	jēn	kōn
Plur.		
Nom.	jē	kup
Ag.	jēnā	kupnā
Obl.	jēnā	kupnā

The neuter interrogative is *kī*, what? dat. *kī-bē*, why? *kōi* is anyone, someone; *kichh*, anything, something; *jē-kichh*, whatever.

Verbs. A.—Auxiliary Verbs, and Verbs Substantive.

The present, I am, etc., is *sā*; plural *sā* or *sī*, used for all persons. If the subject is feminine, *sī* may also be optionally used in the singular. Mr. Bailey also gives the following, but I have not come across it elsewhere. It is the same for both genders :

Sing.	Plur.
1. <i>kē</i>	<i>kē</i>
2. <i>kō</i>	<i>kā</i>
3. <i>kē</i>	<i>kā</i>

The negative verb substantive is *nēh āthī*, I am not, etc., used for all persons of both numbers. According to Mr. Diack, *āthī*, by itself, can also be used affirmatively, and a common local variant is *astī*. Mr. Diack also gives *nīsā*, as an alternative negative form.

The past tense, I was, etc., is *tī*, used throughout for both genders, both numbers, and all persons. In the vernacular character the word is often spelt *thī*, but the correct pronunciation appears to be *tī*, and I have so transliterated it whenever it occurs. Instead of *tī*, we may have *thā*, masc. plur. *thē*, fem. sing. and plur. *thī*, used exactly as in Hindī.

B.—Active Verb.

The **Infinitive** ends in *uā* or *uū*, which, after *l*, *r*, or *r*, is changed to *nā* or *nū*. Thus *hōuā*, or *hōnū*, to be; *mīnū*, to be joined; *ghauṇū* or *jhanṇū*, to fall; *mārnū* or *mārnū*, to strike. We may note the word *ēuā*, *ējū* or *ēchhūā*, to come, and also that the Hindī *karnā*, to do, is sometimes represented by *kōrnā*, but more often by *kērnā*.

The **Present Participle** ends in *dā*, or, after a vowel, in *ndā*. Thus *mārdā*, striking; *dēndā*, giving. Irregular is *hundā* from *hōuā*, to become. From *ēuā*, etc., to come, we have *ēndā*, *ējū* or *ēchhdā*.

The present participle is used in inceptive compounds, as in *sau gārjā hundā lāgā*, he began to be poor; *tē khuṣi kērdē lāgā*, they began to make rejoicing. It is also used as an infinitive of purpose as in *tēiē sau sārā chārdā bhōjjā*, he sent him to feed swine.

The **Past Participle** is usually formed by adding *ā* to the root, but sometimes we have *ē* instead of *ā*. Thus *mārū*, beaten; *kōi*, become. The following past participles are irregular:—

<i>ēṇā</i> , <i>ēṇā</i> , or <i>ēchhṇā</i> , to come,	past part. <i>āṇ</i> , plur. <i>āē</i> ; fem. <i>āi</i>
<i>nōshṇā</i> , to go	„ <i>nōtthā</i>
<i>bōshṇā</i> , to sit	„ <i>bētthā</i>
<i>jāṇā</i> , to go	„ <i>gōā</i>
<i>dōṇā</i> , to give	„ <i>dhinā</i>
<i>panṇā</i> , to fall	„ <i>pōū</i>
<i>lagṇā</i> , to be joined	„ <i>lāgā</i>
<i>mōrnā</i> , to die	„ <i>muā</i>

The verbs *lēṇā*, to take, and *kērnā*, to do, form their past participles regularly. Thus, *lēū*, *kērū*; 'to take away' is *nēṇā*, past participle *nēū*.

In the specimen, the past participle of *mīṇā*, to be joined, is once given as *mīṇā* (*gōlē mīṇā*, he fell on his neck). Elsewhere it is *mīū*. Similarly, we have *mārū* forming the passive voice in sentences 202 and 203.

The **Future Passive Participle** is the same in form as the infinitive. Examples in the specimen are:—

mū ghōrē nai jāṇā, for me it is not to be gone into the house, i.e., I should not enter the house.

khuṣi kērnī hōr khuṣi hōṇā, happiness is to be made, and happy is to be become, i.e., we should make rejoicing and be happy.

In the last phrase, *khuṣi*, as is often the case, is used once as a substantive, and once as an adjective.

The **Conjunctive Participle** ends in *i* or *iē*. The form in *i* is principally used in intensive compounds as in *bāṇḍi dhinā*, he divided. When used as an ordinary conjunctive participle *kē* is added, as in Hindī. Thus, *mārī-kē*, having struck. In such a case, however, the form in *iē* is much more common, thus *mārīē*, having struck; *kōriē*, having done. In the vernacular character we often have *iā* instead of *iē*. Thus, in the specimen, *utthiē*, having arisen, is written *utthiā*.

This form of the participle is used in completive compounds, as in *khōrch kōriē nibhū*, expenditure was completely done, i.e., all was expended.

The second person singular of the **Imperative** is the same in form as the root, and the plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. From *ēṇā*, etc., we have *ē* or *ēj*, come thou.

Mr. Bailey mentions a polite imperative in *ēit*, as in *mārēit*, be pleased to strike.

The **Old Present**, corresponding to the Hindī *maī mārū*, seems to have fallen out of use. The ordinary present is, however, formed from it. The old form was *mārā*, for all persons, of both numbers, and the modern present is formed by adding the present of the verb substantive to this. Thus, *mārā-sā* (or *sī*, etc., as above), I strike, thou striketh, etc., for all persons of both numbers.

A **Present Definite** is formed by suffixing *sā* to the present participle. Thus *mārdā-sā*, I am striking; but the final *ā*, in this case, is usually dropped, so that we get *mārdās* (plur. *mārdēs*; fem. *mārdīs*), for all persons. Another way of forming the present definite is to employ *lāgā* 'hundā-sa', with the present participle. Thus *sau mārdā lāgā hundā-sā*, he is striking.

The **Imperfect** is formed like the Present, substituting *tī* (or *thā*, etc.), for *sā*. Thus *sau mārdā-tī* or *mārdā-thā*, he was striking. *Thā*, of course, changes for number and gender, but *mārdā* remains unaltered. Or we may follow the lines of the present definite. Thus *sau mārdā-thā*, or *sau mārdā lāgā hundā-thā*.

As in Hindī, the **Past Conditional** is the simple present participle, as in *haū mārdā*, (if) I had struck.

The **Future** is thus conjugated:—

'I shall strike,' etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>	<i>mārdā, mārdā</i>
2. <i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>
3. <i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>	<i>mārdā</i>

Mr. Diaek gives *mārdāsā* as an optional form of the first person singular.

When the root of a verb ends in a vowel, the *n* and the *l* in this tense are usually doubled. Thus from *ēnā*, to come, we have *ēnnū* and *ēllā*, and from *khānā*, to eat, *khānnū* and *khāllā*.

A curious form occurring in the specimens is *khāmm*, let us eat, and *hōmm*, let us become. These are possibly variant forms of the first person plural future.

The tenses formed from the past participle, call for no remark. They are formed, and used, exactly as in Hindī.

Thus:—

Past, *haū āū*, I came.

maī mārū, I struck him.

Perfect, *haū āū-sā*, I have come.

maī mārū-sā, I have struck him.

Pluperfect, *haū āū-tī* (or *-thā*), I had come.

maī mārū-tī (or *-thā*), I had struck him.

There is a distinct **Passive Voice**. In the Infinitive, Present Participle, and Future, *ī* is added to the root. Thus *māriṇū*, to be beaten; *māriṇā*, being beaten; *haū māriṇū*, I shall be beaten. For the other tenses, the Past Participle in *āū* (see above) seems to be used, as in *haū mārūā sā*, I am beaten; *haū mārūā-tī* (or *-thā*), I was beaten.

The Passive is often employed to express ability, as in *mārindā-sā*, it can be struck, *i.e.*, striking is possible; *mērē nēh mārindā*, as for my (part) it cannot be struck, *i.e.*, I cannot strike.

Causal Verbs.—The following are a few examples of causal verbs:—

pānā, to drink; *piānā*, to give to drink.

khānā, to eat; *khiānā*, to give to eat.

tsōrnā, to graze (intransitive); *tsārnā*, to graze (cattle).

kuṇṇā, to hear; *siṇṇānā*, to cause to hear.

The following specimen of KuḶuḶ is a version of the Parable of the Prodigal Son, written in the local Ṭākri character. Opposite each page is a word for word, and line for line, transliteration and translation. The usual list of KuḶuḶ words will be found on pp. 705 ff.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

ପ୍ରକାଶନ ସମ୍ପର୍କରେ

ନିମ୍ନଲିଖିତ କୃତ୍ୟମାନଙ୍କୁ ଶେଷ କରିବୁ

॥ श्रीगणेशाय नमः ॥

॥ श्री गुरुभ्यो नमः ॥

5. உலக அகாசகாலில் உமா சுரேஷ் சுந்தர்

১৮৫৬ খ্রিঃ ১২ মার্চ ১৮৫৬

சென்னை நகராட்சி நிர்வாகப் பேரவை

ਸੁਖਮਤਿ ਸੋਧਿ ਮਿਤ੍ਰ ਸੰਗਿ ਸੰਗਿ ਸੰਗਿ ਸੰਗਿ ਸੰਗਿ ਸੰਗਿ

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUḌĪ).

TRANSLITERATION AND TRANSLATION.

Ēki-māṇhū-rē
One-man-of

duī
two

bēṭē
sons

ti.
were.

Tinhā-mōḥjhe-na
Them-in-from

hōchchhē-bēṭē
by-the-younger-son

bāpū-sōṅghē
the-father-to

bōlū,
it-was-said,

• I bābā,
' O *father,*

māl-mōṭā-
the-property-

rī jē
of what

bāṇḍ
share

mū-bē
me-to

pujjā-sā
arrives

mū-bē
me-to

dē.
give.

Tēbbē
Then

tēiē
by-him

tī-
the-

nhā-bē
m-to

bāṇḍī-dhīnā.
it-was-divided-(and-)given.

Hōr
And

thōṛē
a-few

dhiārē
days

pīchchhē
afterwards

hōchchhē-bē-
by-the-younger-to-

5. tē sōbh-kichh kōṭṭhē kōriē, ēki-dūrē-rē dēsā-bē nō-
-n *everything* *together* *having-made,* *a-distance-of* *country-to* *it-was-*

tthā.
gone.

Hōr
And

tōkkhē
there

āpnā
his-own

māl
property

burī-chālā-na
bad-conduct-in

ḍabāu
was-wasted.

Hōr
And

jēbbē
when

sōbh
all

khōrch
expenditure

kōriē-nibhū,
was-made-completely,

tēi-dēsā-na
that-country-in

bōḍḍā
a-great

nōkāj
famine

pōū,
fell,

hōr
and

sau
he

gārjū
poor

hundā-lāgā.
being-began.

Tēbbhē
Then

tēi-dēsē-
that-country-

ਭੋਗਿ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ

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10. ਭੋਗਿ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ ਮਨੁ ਧਰਮੁ

-rē ēki-bōddē-ādmī-āggē jāi-pujjū. Tēbbhē tēiē sau āp-
of one-great-man-near having-gone-he-arrived. Then by-him he his-

nē-čhētā-na sūrā chārdā bhējju. Hōr tēi-bē bhābh ti jē 'tinhē-
own-fields-in swine feeding was-sent. And him-to wish was that 'with-those-

śēktē, jinhā-bē sūr khā(ā)-sī, āpnā pēt bhōrnū, pōr kōi tē(i)-
husks, which (acc.) the-swine eat, my-own belly I-will-fill, but anyone him-

bē nēi dēndā-ti. Tēbbhē hōsī-na āiā (for āiē) bōlū, 'mērē-bā-
to not giving-was. Then senses-in having-come it-was-said, 'my-fa-

5. bā-rē kētrē bhuṛidārā-bē bōhū rōṭi sī, pōr hāu (for haū) bhū-
ther-of how-many servants-to much bread is, but I by-hun-

khē mōrdā-lāgū-hundā-sā. Hāu (for haū) utthiā (for utthiē) āpnē bā-
ger dying-am. I having-arisen my-own fa-

bā-āggē jānnū, hōr tēi-bē bōlnū jē, "ī bābā, māi sōrgā-rā
ther-near will-go, and him-to I-will-say that, "O father, by-me heaven-of

hōr tērā darōh kērū, hōr abbhē hāu (haū) uī jōgā nahī jē
and of-thee sin was-done, and now I (of-)that worthy not that

phiri tērā bētā bōlnū, mū-bē āpnē ēki-bhuṛidārā-mōñjhē-
again thy son I-will-say, me (acc.) thine-own one-servant-among-

10. na ēki-bhuṛidārā-sahi banā." Tēbbhē utthiē āpnē-
from one-servant-like make." Then having-arisen his-own-

- ਸੁਖੀਯਾਹੁ) ਭਾਗੁ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਸੁਖ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਯਾਹੁ ਦੇ ਸੁਖ ਯਾਹੁ: ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਸੁਖੀਯਾਹੁ) ਭਾਗੁ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਯਾਹੁ ਦੇ ਸੁਖ ਯਾਹੁ: ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 5. ਸੁਖੀਯਾਹੁ) ਭਾਗੁ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਯਾਹੁ ਦੇ ਸੁਖ ਯਾਹੁ: ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ
 10. ਸੁਖੀਯਾਹੁ) ਭਾਗੁ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ

ਰਿਸੇ ਰਿਸੇ ਨੇਕ ਯਾਹੁ ਕੁਤੇਛੇ ਰਿਸੇ ਰਿਸੇ

bābā-aggē chōlū, hōr sau ōjjhi dūr tī jē tē (for tēi)-bē hēriē tē(tēi)-rē
father-near he-went, and he still far was that him (acc.) having-seen him-of

bābā dēā āi, hōr thōr-māriē sau tēi-rē gōlē miū-
father(-to) pity came, and having-run he him-of on-neck was-join-

ā, hōr bōhū māpi dhinī. Bētē tēi-bē bōlū, 'ōi bā-
ed, and many kisses were-given. By-the-son him-to it-was-said, 'O fa-

bā, māi sōrgā-rā hōr tērā daro(h) kērū; abbhē hān (for hāi) ōi jōgā
ther, by-me heaven-of and of-thee sin was-done; now I (of-)that worthy

5. nāi jē phiri tērā bētā bōlnā. Bābē āpnē-naukrā-
not that again thy son I-will-say. By-the-father his-own-servants-

bē bōlū jē, 'achch(h)i-na achchihī pōsāk khōliā (for -ē) ān,
to it-was-said that, 'good-than good dress having-opened bring,

hōr tēi-bē lā; hōr tēi-rē bōthā-na mundaṛi, dzōnghā-na ju-
and him-to apply; and him-of hand-on a-ring, feet-on sho-

tē lā; hōr asā (for āssē) khāmm hōr khuṣī hōmm, kī-bē jē mē-
es apply; and we may-eat and happy may-be, what-for that m-

rā ē(h) bētā muā-ti, abbhē jiū-sā; khōā-ti, abbhē mi-
y this son dead-was, now alive-is; lost-was, now go-

10. lū-sā. Tēbbhē tē khuṣī kērdē lāgē.
t-is. Then they happiness making began.

Hōr tēi-rā bōldā bētā chhētā-na tī. Jēbbhē ghōrā-bhētī āū,
And him-of the-great son the-field-in was. When house-near he-came,

ନିରାଶିରାଶି ସବୁ ତା' ଓ କେତେକ ନାମ ନିରାଶି

ଧନ୍ୟ କେତେକ ନିରାଶି ଓ ନାମ ନିରାଶି

ନିରାଶି ନାମ ନିରାଶି ନିରାଶି ନିରାଶି

ନିରାଶି ନାମ ନିରାଶି ନିରାଶି ନିରାଶି

6. ନିରାଶି ନାମ ନିରାଶି ନିରାଶି ନିରାଶି

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10. ନିରାଶି ନାମ ନିରାଶି ନିରାଶି ନିରାଶି

ନିରାଶି ନାମ ନିରାଶି ନିରାଶି ନିରାଶି

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gāṇē nācṇē-ri chhēr śunī. Tēbbhē āk piādā śādhiā (for śādhiē)
singing dancing-of noise was-heard. Then a footman having-called

pūchchhū jē, 'ē(h) kī sā?' Tē(bb)hē tēi-sōṅghē bōlū jē, 'tērā bhāu āu,
it-was-asked that, 'this what is?' Then him-to it-was-said that, 'thy brother came,

hōr tērē-bābē bōddī dhāmm kērī, kī-bē jē sau rāji khuṣī miḷū.
and by-thy-father a-great feast was-made, what-for that he well happy was-got.'

Tē(i)ē-misīē sōtthū jē, 'hāu(haū for mū) ghōrē naī jānā.' Tēbbhē tēi-rē-bā-
On-that-reason (?)he-angered that, 'for-me in-the-house not (is-)it-to-be-gone.' Then by-his-fa-

5. bē bārē-bārē ējiā (for -ē) sau pōtiāu. Tēiē bābā-bē bada-
ther outside having-come he was-advised. By-him the-father-to answe-

l dhinā jē, 'ētri-bōrsā hāu(haū) tēri tē(h) l kērdā rōhū, hōr
er was-given that, 'so-many-years I thy service doing remained, and

kad(h)i tērē-bōlā-na dujā nahī chōlā. Pōr tāi kadhi ēk chhējū mū-
ever thy-speech-from apart not went. But by-thee ever one kid me-

bē nahī dhinā jē āṇṇē-mitrā-sōṅghī-sōṅghē khuṣī
to not was-given that my-own-friends-along-with happiness

kērdā. Jēbbhē tērā ē(h) bētā āu, jūṇiē tērā māi chhōrā-ra-
I-might-have-made. When thy this son came, by-whom thy property harl-

10. ṇḍā-bē khiāu, tāi tēi-rī-tāē bōddī dhāmm kērī.' Tē(i)ē tēi-
ols-to was-caused-to-be-eaten, by-thee him-of-for a-great feast was-made.' By-him him-

bē bōlū, 'ēi bētā, tū sōdāē mū-āggē sā, hōr jē-kichh
to it-was-said, 'O son, thou ever me-near art, and whatever

mērā sā, sau tērā sā. Pōr khuṣī kērni, hōr khuṣī hōṇā, jōrū-
mine is, that thine is. But happiness to-be-done, and happy to-be-become, necessa-

ri tī, kī-bē jē tērā ē(h) bhāu muā-tī, sau jū; khōā-tī, sau miḷū.
ry was, what-for that thy this brother dead-was he lived; lost-was, he was-got.'

INNER SIRĀJĪ.

The country in which Sirāji is spoken has been described, and the estimated number of its speakers has been given, in the introduction to the Kulū Group. Here it will be sufficient to offer a brief sketch of its grammar.

This is mainly based on the account of the dialect given by the Rev. T. Graham Bailey, in his *Languages of the Northern Himalayas*, but the specimens given below have also been carefully analyzed, and a number of additional forms found in them have been added. On the whole these specimens illustrate a language practically identical with that described by Mr. Bailey. They consist of a version of the Parable of the Prodigal Son, coming from Plach, the chief town of Inner Sirāj, and on pp. 705 ff. of the usual List of Words and Sentences.

Vocabulary.—The Vocabulary of Inner Sirāji is much the same as that of Kulūi and of the Simla dialects. The following few words may be noted. Most of them are taken from Mr. Bailey's longer list:—

- bāgē*, outside.
- bauhū*, much.
- bēṣṇō*, to sit.
- bēṣṇī*, a woman.
- chēi*, a younger sister.
- chhēt* or *khēch*, a field.
- chiṅgrū* or *chēlū*, a bird.
- chitṭhā*, black.
- ḍannā*, an egg.
- darērā*, far, distant.
- darōh*, sin.
- dhyāṛō* or *dihāṛō*, a day.
- ḍēōth* or *ḍānapi*, the moon.
- gāhī*, a stream.
- gīs*, up.
- hōṭabau*, little, small.
- iṅṇō* or *iṅṇō*, to come.
- ij*, a mother.
- jēhū*, before.
- jhutṭā* or *pīṇā*, to drink.
- jīlō*, down.
- kanōṭ*, the ear.
- katāb*, a book.
- khēch* or *chhēt*, a field.
- lachhmī*, a cow.
- mandzau*, bad.
- mārau*, foolish, ugly.
- mihāsi*, a buffalo.
- nāṇā* or *nāṣṇā*, to go.

nanē, a stream.
niātā, *nigghā*, or *tātā*, hot.
nāhāl, a plain.
nāpā, to take, to take away.
nist, lazy.
piṇā or *jhuṇā*, to drink.
rāch, night.
rāmṛā, good, beautiful.
sarāj, a hill.
salāz, wise.
sēlā, near.
sittan, white, clean.
sōbhilā, good, beautiful.
krēāl, hair.
tātā, *niātā*, or *nigghā*, hot.
ṭhurnā, to run.
tiḥchhā, sharp.
ṭānanā or *ḍāṭh*, the moon.
ṭhēkā, swift.
ṭāṇā, to beat.
ūjhā, up.
undhā, down.
whitar, inside.

Pronunciation.—This is the same as in the Simla dialects. There is the same sound of *a* as the *ō* in 'hot', and, as in Simla, a final *ā* is absolutely interchangeable with *ō*. It is also, as in Outer Sirājī and Śōdhochī, equally interchangeable with *au*. So that, for instance, the word *ghōṛā*, a horse, is equally often pronounced *ghōṛō*, and *ghōṛau*. As in Simla, some of these words, such as *sōhrū*, a son, end in *ū*. Most Past Participles end in *au* or *ū*, and Infinitives end in either *ā*, *ō*, or *au*.

The letter *a* is sometimes substituted for an unaccented *i*. Thus, the name *Sirāj* is locally pronounced *Sarāj*, and *kitāb*, a book, becomes *katāb*.

The dropping of an aspirate, and the change of position of an *h*, as in *gōhṛā* for *ghōṛā*, a horse, do not seem to be so common in Inner Sirājī as in the Simla dialects, but the other consonantal changes noted there are frequently met with. Thus *t* derived from an old *tr* is represented by *ch* in such words as *chēn*, three; *rāch*, night; *khēch*, a field, and *ch* and *j* are pronounced as *ṭs* and *ḍa* or *z* respectively as in *ṭānanā*, the moon; *ḍāibh*, the tongue.

When we have *s* in Hindī, we often have, as usual, an *ś* pronounced as *sh*, in Inner Sirājī, as in *sōbhilā*, good; *sittan*, white. To put the matter another way, Sanskrit *ś* is usually preserved. But this is not always the case, as the Sanskrit *śarīra* is represented by *sarir*, not *śarir*, a body.

Declension.—The nominative plural is usually the same as the nominative singular. But *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) change the final *ā*, etc., to *ē*. Thus *ghōṛā*, a horse, pl. *ghōṛē*. Feminine nouns ending in a consonant add *ā* in the plural. Thus *bhīṇ*, a sister, plural *bhīṇā*. The oblique form plural is always the same as the oblique form

singular. The oblique form singular of *tadbhava* nouns in *ā* (*ō*, *au*, *ū*) ends in *ē*. Thus *ghōrā*, obl. sing. and plur. *ghōrē*. Masculine nouns ending in a consonant add *ā* to make the oblique form. Thus *ghōr*, a house, obl. sing. and plur. *ghōrā*. In the case of all nouns, masculine or feminine, ending in *ī* or *ū*, the oblique form is the same as the nominative singular. Feminine nouns ending in a consonant make the oblique form by adding *ā*. Thus *bhīp*, a sister, obl. sing. and plur. *bhīpā*.

The Agent case, which is also used as a Locative, is generally formed in the case of masculine nouns by adding *ē*, or by changing a final *ā* (*ō*, *au*, *ū*) to *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or by horses; *ghōr*, a house; *ghōrē*, by a house or houses, or in a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants.

But in the case of feminine nouns the agent case is the same as the oblique form. Thus, *śōhrī*, a girl; *śōhrī*, by a girl or girls; *bhīp*, a sister; *bhīpā*, by a sister or sisters.

These changes are conveniently shown in the following table, to which the vocative forms are also added:—

Nom. Sing.	Nom. plur.	Obli. sing. and plur.	Agent sing. and plural.	Voc. Sing.	Voc. plur.
<i>ghōrā</i> , a horse . . .	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēā</i>	<i>ghōrēō</i>
<i>ghōr</i> , a house . . .	<i>ghōr</i>	<i>ghōrā</i>	<i>ghōrē</i>	<i>ghōrā</i>	<i>ghōrō</i>
<i>hāthī</i> , an elephant . . .	<i>hāthī</i>	<i>hāthī</i>	<i>hāthīē</i>	<i>hāthīā</i>	<i>hāthīō</i>
<i>śōhrī</i> , a girl . . .	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrī</i>	<i>śōhrīē</i>	<i>śōhrīō</i>
<i>bhīp</i> , a sister . . .	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpā</i>	<i>bhīpō</i>

Most of the postpositions are the same as in the other Western Pahārī dialects and in Kuṇī, but there are a few peculiar to Inner Sirājī. The following are the more common:—

rā (*rō*, *rau*), of.

bē, to. Also used for the accusative like the Hindī *kō*. This is the same as in Kuṇī.

rī tōpī, for, for the sake of.

mōñjē or *mōñjhē*, in.

paraundē, on.

lērā, *nā*, *kā*, *agē*, from, and all also used to form an ablative of the instrument.

As usual the postposition *rā* (*rō*, *rau*) is an adjective, its masculine singular oblique and its masculine plural being *rē*, and its feminine being *rī*.

Adjectives call for few remarks. As usual, only those ending in *ā* (*ō*, *au*, *ū*) are mutable, making the masculine oblique singular and the masculine plural in *ē*, and the feminine in *ī*.

Comparison is usually effected with the help of the ablative postposition *kā*, as in *bhīṇā-kā lōmmā*, taller than the sister (sentence 231), and in *sōbbhī-kā lōmmā*, tallest of all.

Pronouns.—The first two personal pronouns are thus declined—

		I.	Thou
Sing.	Nom.	<i>hā, hāṇ</i>	<i>tū</i>
	Ag.	<i>mai</i>	<i>taī</i>
	Gen.	<i>mērā (-ō, -au)</i>	<i>tērā (-ō, -au)</i>
	Obl.	<i>mā, mā</i>	<i>tā, tū</i>
Plur.	Nom.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Ag.	<i>āssē, hāmmē</i>	<i>tūssē, tōmmē</i>
	Gen.	<i>āssārā (-ō, -au)</i> <i>mhārā (-ō, -au)</i>	<i>tūssārā (-ō, -au), thārā (-o, -au)</i>
	Obl.	<i>āssā, hāmā</i>	<i>tūssā, tōmmā</i>

The dative singular sometimes appears under the forms *mambhē* and *tambhē*, instead of *mā-bē*, *tā-bē*, respectively. Thus, *taī chhēlū mambhē nēṇ dīnō*, thou didst not give to me a kid.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows. In the singular, they have feminine forms, but the neuter forms observed in the case of some of the Sīmla dialects have not been noted:—

This			That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>tō, yā</i>	<i>tō, yā</i>	<i>cau, sa</i>	<i>cau, sā</i>
Ag.	<i>tū, ēuṇ</i>	<i>ēssē</i>	<i>tū, tēuṇ</i>	<i>tēssē</i>
Obl.	<i>tū tū</i>	<i>ēssē</i>	<i>tū</i>	<i>tēssē</i>
Plur.—				
Nom.		<i>ēṇ, ēṇ</i>		<i>tēṇ</i>
Ag.		<i>ēṇ, ēṇ</i>		<i>tēṇ</i>
Obl.		<i>tē, ēṇṇ</i>		<i>tēṇ, tēṇṇ</i>

The demonstrative pronoun *saṁ*, when the object of a verb, is often attached as a termination to the verb which governs it, and then drops its final vowel, and becomes simply *s*. Thus, *dē-s*, give it. Sometimes, exactly like the similar *s* in Kāshmīrī, it is used quite pleonastically, and refers to an object already expressed, as in *ḍḍō suṅgōr khālē-s*, what the swine will eat it, in which the 'it' represents the 'what' and the whole simply means 'what the swine will eat.'

The **Relative** and **Interrogative Pronouns** are declined as follows. The Interrogative has also a neuter form which is described immediately after the paradigm:—

	Why, which, that		Who, which	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom. . . .	<i>ḍḍō, ḍḍuṁ</i>	<i>ḍḍō, ḍḍuṁ</i>	<i>kuṁ</i>	<i>kuṁ.</i>
Ag. . . .	<i>ḍḍā, ḍḍuṁ</i>	<i>ḍḍāṁ</i>	<i>kuṁ</i>	<i>kūṁ.</i>
Obl. . . .	<i>ḍḍā</i>	<i>ḍḍāṁ</i>	<i>kā, kṁ</i>	<i>kūṁ.</i>
Plur.—				
Nom. . . .		<i>ḍḍā</i>		<i>kuṁ.</i>
Ag. . . .		<i>ḍḍāṁ</i>		<i>kā, kṁ.</i>
Obl. . . .		<i>ḍḍā</i>		<i>kuṁ.</i>

The Neuter Interrogative Pronoun is *kē*, what? Its oblique form is *kī*, as in *kī-bō*, why?

The **Indefinite Pronouns** are *kōi*, anyone, some one, and *kīṭh*, anything, something. I have not noted any examples of the oblique forms of these, nor are they given by Mr. Bailey.

The following Pronominal adjectives may be noted:—

iērā, iēhrā, or yēhrā, like this.

tērā, tēhrā, like that.

kērā, kēhrā, like what?

ētrā, this much, plur. this many.

tētrā, that much, plur. that many.

kētrā, how much? plur. how many?

As usual, instead of the final *ā* of all these, we may have *ō* or *au*.

THE VERB.—A.—Auxiliary Verbs and Verbs Substantive.—The Present tense of the Verb Substantive is *āsā* or *sā*, I am, thou art, etc., which does not change in conjugation, being used for all persons of both numbers and both genders. There is a negative verb substantive *nīh* (or *nēī*) *ādō*, (I) am not. It has a masculine plural *nīh* (*nēī*) *ādē*, and a feminine singular and plural *nīh* (*nēī*) *ādī*, but it does not change for person.

The past of the verb substantive is *thī*, I was, thou wast, etc., which, like *āsā*, is immutable, and does not change for gender, number, or person.

B.—Active Verb.—The Infinitive ends in *ṇā* (*ṇō, ṇau*), which, after *l*, *r*, or *r* is changed to *nā* (*nō, nau*). Thus *tsikṇā* (*tsikṇō, tsikṇau*), to strike; *pōṇā*, (*-nō, -nau*) to fall.

The Present Participle is formed by adding *dā* (*dō, dau*) to the root. Thus, *tsikdāu* (*tsikdō, tsikdau*), striking. As in other Western Pahārī Dialects, this participle is used in Inceptive compounds, as in *tēā khuṣī kardē lāgē*, they began to make rejoicing, and also as an Infinitive of purpose, as in *tēū tēū-bē suṅgōr tsārdā bhējū*, he sent him to feed swine.

When the root of a verb ends in a vowel or in a single *h*, *n* is inserted before the *dā*. Thus from *khāṇā*, to eat, pres. part, *khāndā*, and from *rauṇā*, to remain, pres. part, *rauṇdā*.

The following present participles are slightly irregular :—

hōṇā, to become, pres. part. *hundā*.
lauṇā, to take, " " *lauṇdā*.

The verb *ihṇā* or *ijṇā*, to come, makes its present participle *ihndā* or *ijdā*, and *nāṇā* or *nāṣṇā*, to go, makes its present participle *nāndā* or *nāsdā*.

The Past Participle is formed by adding *ā* (*ō, au, ū*) to the root. Thus, *tsikā*, (*tsikō, tsikau, tsikū*), struck. The terminations in *au* and *ū* are those most commonly used.

Irregular Past Participles are :—

ihṇā or *ijṇā*, to come; past. part. *āō*.
nāṇā or *nāṣṇā*, to go. " " *nāṣṭau*.
jāṇā, to go. " " *gau* (pl. *gauē*; fem. *gauī*).
bēṣṇā, to sit. " " *bēṣṭau*.
dīṇā, to give. " " *dīṇau, dīṇau*.
lagṇā, to be applied. " " *lāgau*.

The verbs *hōṇā*, to become; *lauṇā*, to take; and *kōṇā*, to do, form their past participles regularly. Thus, *hōā, lauā, kōā*. Of course all these can end in *ō, au* or *ū*, instead of *ā*; so that, e.g., we have *hōū, lauū, and kōū*, and, indeed, these *ū* forms are the most common of all.

The Future Passive Participle is the same in form as the Infinitive. Thus, *whītar nēṭ nāṣṇā*, it is not to be gone inside, i.e., I will not go inside; *khuṣī kōṇā, khuṣī hōṇā zarūrī thī*, happiness to be made, happy to be become, was proper, i.e., it was proper to rejoice and to be happy.

The Conjunctive Participle is formed by adding *i* to the root, thus *tsikī*, having struck, but this form is only used in Intensive compounds, as in *baṇḍī dīnā* (he) divided. When used as a regular conjunctive participle, *kōṛī* is added, as in *tsikī-kōṛī*, having struck.

The Noun of Agency is formed by adding *ṇwālā* to the root. Thus, *tsikṇwālā*, a striker, one who is about to strike.

The second person singular of the Imperative is the same in form as the root. The plural is formed by adding *ā*. Thus, *tsik*, strike thou; *tsikā*, strike ye. Some Imperatives are irregular: Thus:—

Imperative		
	2nd Sing.	2nd Plur.
<i>ihā</i> or <i>ijā</i> to come	<i>ichh</i>	<i>ichhā</i>
<i>nāhā</i> or <i>nāhā</i> , to go	<i>nāā, nāh</i>	<i>nāā, nāhā</i> .

The Old Present or Present Subjunctive is conjugated as follows:—

I strike, I may strike:

	Sing.	Plur.
1.	<i>tsikū, tsikū</i>	<i>tsikū, tsikū</i>
2.	<i>tsikē</i>	<i>tsikā</i>
3.	<i>tsikē</i>	<i>tsikan</i>

The nasalized form of the first person is apparently most common after a vowel or a single *h*. Thus *nāū*, I may go; *ihū*, I may come; *galāū*, I may call (myself thy son).

The Future is formed by adding *lā* (*lō, lau*) to the root. Of these *lau* is the most common. This changes for number and gender, but does not change for person. Thus *tsiklau*, I (masc.), thou (masc.) or he will strike; *tsiklē*, we, you, or they (all masc.) will strike. The feminine is *tsiklī* for all persons of both numbers. In the first person singular and plural, a *u* may be inserted before the *lau*, so that this person is singular masculine *tsikulau* or *tsiklau*; plural masculine *tsikulē* or *tsiklē*. Verbs whose roots end in a vowel or a single *h* change this *u* of the first person to *ū*. Thus, *nāhā*, to go, has *nāūlau* or *nālau*, I shall go.

The verbs *ihā*, to come, and *rauhā*, to remain, are slightly irregular. The former has for its first person *ihūlau*, *ihlau*, *iūlau* or *ilau*, and so on for the other persons and for the plural. *Rauhā*, to remain, has its first person singular, *rahūlau* or *rauhlau*. *Laupā*, to take, has its first person *laūlau*, and *dipā*, to give, *dēūlau*.

Regarding the form *khālē-s*, they will eat it, in *dzō suṅgōr khālēs*, of the parable, see under the head of demonstrative pronouns.

The present participle, without any auxiliary is used for the ordinary present, and changes for gender and number, but not for person. Thus *tsikdā* (*-dō, -dau*), I (masc.) strike, thou (masc.) strikest, and so on. The masculine plural is *tsikdē*, and the feminine for both numbers is *tsikdī*. Verbs like *khāhā* and *rauhā*, have, of course, *khāndā* (*khāndō, khāndau*), and *rauhndā* (*rauhndō, rauhndau*), etc.

Mr. Bailey notes a passive use of the present participle, indicating ability, as in *mērē nēhī kōrdau*, as for my (part), it is not being done, *i.e.*, I cannot do.

A definite present is formed with *lāgau* (past participle of *lagghā*) added to the present participle, as in *hā tsikdau lāgau*, I am striking.

The Imperfect is formed by adding *thī* to the present participle, as in *hā tsikdau-thī*, I was striking. The participle changes for gender and number, but not for person. Or we may add *lāgau-thī*, as *hā tsikdau lāgau-thī*.

The tenses formed from the past participle call for no remark, they are made exactly as in Hindi. Thus :—

hā nāṭhan, I went.
maī ṭṛikau, I struck him.
hā nāṭhan āsā, I have gone.
maī ṭṛikau āsā, I have struck him.
hā nāṭhan thī, I had gone.
maī ṭṛikau thī, I had struck him.

The Passive Voice is hardly ever used in this dialect.

Possible forms are :—

hā ṭṛikau hundau, I am being struck.
hā ṭṛikau hundau thī, I was being struck.
hā ṭṛikau jālau, I shall be struck.

No examples of causal verbs occur in the specimens or in Mr. Bailey's work. They are doubtless formed on the lines of other Western Pahārī dialects.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KULŪĪ).

INNER SIRĀJĪ DIALECT.

एकू मणशा-रे दूई शोहरू थी । तेआ-मंभे छोटे शोहरूए बाबा-वे बोलू हे बाबा जो मेरा बंडा तेरी खटी-रा आसा सौ बंडी दे । तेवा तेजए बंडी दीना । थोड़े ध्याड़े पिछे होछे शोहरूए सभ माल कठे करू दूर दिशा-वे नाठो । तखे नाशी-करी अपने बड़े-री खटी जारी-मंभे खोई । जेवा बौहू खरच करी केकू तेज देशे बड़ा नकाळ पड़ू । तेवा कंकाळ होई आओ । तेवा तेज देशा-रे एकू बड़े आदमी-रे घरे नाठो । तेजए तेज-वे अपने छेते सुंगर चारदा भेजू । तेवा तेजए मने बोलू जो सुंगर खालेम हाँजँ बी खाली । येहड़े तेज-वे कोई नईँ दींदा-थी । तेवा तेज-वे बुध फिरी । बोलू मेरे बाबा-रे केतरे ज्वारे-वे बौहू रोटी दीन्दा थी । हाँजँ एवा भोछे मरदा । हाँजँ एवा अपने बाबा नेड़े नाशली । तेज-वे बोललौ हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नईँ रौहू जे तेरा बेटा बोलले । मंभे एवा जेड़े होर उवारे सा तेड़ा माँ बी डाह । तेवा उठी-करी अपने बाबा नेड़े नाठो । सौ मची दूर थी तेज-रे बाबे तेज हेरी-करी देया आई । ठुरी-करी तेज-रे गळे मिलू । बौहू मुघी दीनी । तेवा शोहरूए बोलू हे बाबा मैं परमेशुरा-रा ता तेरा दरोह करू । एवा तेता जोगी नईँ रौहू जे तेरा बेटा गलाजँ । बाबे अपने सेउका-वे बोलू जे खरे खरे भीकड़े काढ़ी आणा । तेज-वे बनी-देआ । संघा एज-रे हाथे मुंदड़ी संघा पैरे पोलड़े लाउणे-वे देआ । एवा हामे खाले खुशी होले । पहिले मेरा शोहरू मुआ थी । एवा जीउंदा होज । गोजू थी । एवा भेटा । तेवा तेआ खुशी करदे लागे ॥

तेज-रा बड़ा शोहरू छेते थी । जेवा घरा नेड़े पूजू गीहा-री ता नाचणे-री छेड़ गुणी । तेवा एकू सेउका शादी-करी पूछू ये की सा । तेजए तेज-नेड़े बोलू जे तेरो भाज आओ । तेरे बाबे बड़ी खाणी पीणी करी एसे गले जे राँवड़ भेटा । तेजए भीखी-करी जानू जे ज़ीतर नईँ नाशगणा

तेवा तेज-रे बाबे बागे निखली-करी सौ पत्याज । तेजए बाबा नेडे बोलू
 भाऊ एतरी वरणा हाँजं तेरी ठहील करदा रीहू । कधी तेरी गल नहीं
 काटी । पर तँ कधी एक बाकरी-रा डेलू मंभे नेई दीनो अपणे संधी-साथी
 खुशी करदे । जेवा तेरा ये बेटा आओ जेजए तेरी सारी खटी-पठी लूची
 राँडा-वे दीनी तँ तेज-री तणी खाणो पीणी करी । तेजए तेज-वे बोलू हे
 बेटेआ तू ता सदा माँ सेटा सा । जो किछ मेरा सा सौ सभ तेरा सा ।
 फिरी खुशी करनो खुश होणा जरूरी थी केसे गले जे तेरा भाऊ मुओ थी ।
 सौ जीउंदा होऊ । गोजू थी । सौ भेटा ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (KUḷUI).

INNER SIRĀJĪ DIALECT.

TRANSLITERATION AND TRANSLATION.

Ekū-maṇṣā-rē dūi sōhrū thī. Tēa-mōñjhē tshōtē-sōhrūē bābā-bē
One-man-of two sons were. Them-among by-the-small-son the-father-to
 bōlū, 'hē bābā, dzō mērā baṇḍā tēri-khaṭi-rā āsā, sau
it-was-said, 'O father, what my share thy-property-of is, that
 baṇḍi-dē.' Tēbbā tēnē baṇḍi-dinā. Thōrē-dhyārē-pitshē
divide-(and-)give.' Then by-him it-was-divided-(and-)given. A-few-days-after
 hōtshē-sōhrūē sōbh māl kōtthē kōrū, dūr-diśā-bē nāthō.
by-the-small-son all property together was-made, a-far-country-to he-went.
 Tōkkhē nāśi-kōri appē-bōrē-rī khaṭi zārī-mōñjhē khōi.
There gone-having his-own-great-one-of the-property debauchery-in was-lost.
 Jēbbā bauhū khōrōch kōri-ehhēkū, tēu-dēsē bōrā
When much expenditure he-had-made-completely, in-that-country a-great
 nōkā] pōrū. Tēbbā kōūkāl hōi-āo. Tēbbā tēu-dēsā-rē ēkū-ādmī-rē
famine fell. Then poor he-became. Then that-country-of a-man-of
 ghōrē nāthō. Tēnē tēu-bē appē-chihētē suṅgōr tsārdā
in-the-house he-went. By-him him-as-for in-his-own-field swine feeding
 bhējū. Tēbbā tēnē mōnē bōlū, 'dzō suṅgōr
it-was-sent. Then by-him in-the-mind it-was-said, 'what the-swine
 khālēs, hāū bī khālau.' Yēhrē tēu-bē kōi nēi dindā-thī.
will-eat-it, I also will-eat.' Such him-to anyone not giving-was.
 Tēbbā tēu-bē budh phiri. Bōlū, 'mērē-bābā-rē kētrē-jwārē-bē
Then him-to memory returned. It-was-said, 'my-father-of how-many-servants-to
 bauhū rōṭi dindā-thī; hāū ēbbā bhōchhē mōrdā. Hāū ēbbā
much bread giving-was; I now by-hunger die. I now
 appē-bābā-nērē nāslau. Tēu-bē bōllau, "hē bābā, māi
my-own-father-near will-go. Him-to I-will-say, "O father, by-me
 Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā jōgi nēi
God-of and of-thee sin was-done; now such worthy not
 rauhū jē tērā bētā bōllē. Mambhē ēbbā jērā hōr
I-remained that thy son they-will-say. Me now as other
 jwārē sā, tērā mā bī dāh." Tēbbā uṭhī-kōri
servants are, such me also consider." Then arisen-having

apnē-bābā-nērē nāthō. Sau machi dūr thē, tēū-rē bābē
his-own-father-near he-went. He yet far was, him-of by-the-father
tēū hērī-kōrī dēyā āi. Thuri-kōrī tēū-rē gōlē
him seen-having compassion came. Run-having him-of on-the-neck
milā. Bauhū mughī dīnī. Tabbā sōhrūc bōlū,
he-was-joined. Much kisses were-given. Then by-the-son it-was-said,
'hē bābā, māi Pōrmēsūrā-rā tā tērā darōh kōrū; ēbbā tētā
'O father, by-me God-of and of-thee sin was-done; now such
jōgī nēī rauhū jē tērā bēṭā galāū.' Bābē
worthy not I-remained that thy son I-may-say.' By-the-father
apnē-sēukā-bē bōlū jē, 'kharē-kharē jhikrē kārhi
his-own-servants-to it-was-said that, 'good-good garments having-produced
āpā; tēū-bē bani-dēā. Sōnghā ēū-rē bāthē mundrī, sōnghā
bring; him-to clothe. Both this-one-of on-the-hand a-ring, and
pairē pōlē lūpē-bē dēā. Ēbbā hāmmē khālē, khuṣī hōlē.
on-the-feet shoes applying-for give. Now we will-eat, happy will-be.
Pahilē mērā sōhrā muā-thī, ēbbā jūndā hōū; gōjā-thī, ēbbā
At-first my son dead-was, now living became; lost-was, now
bhēṭā. Tabbā tēā khuṣī kardē lāgē.
was-met.' Then they rejoicing making began.

Tēū-rā bōrā sōhrā chhētē thī. Jēbbā ghōrā-nērē
Him-of the-great son in-the-field was. When the-house-near
pājū, gīhā-rī tā nātsnē-rī tshēr sunī. Tabbā ēkū-sēukā
he-arrived, song-of and dancing-of noise was-heard. Then (to-)one-servant
śādī-kōrī pūchhū, 'yē kē sā?' Tēūc tēū-nērē bōlū
called-having it-was-asked, 'this what is?' By-him him-near it-was-said
jē, 'tērō bhāū āō. Tērē-bābē bōrī khānī pīnī kōrī,
that, 'thy brother came. By-thy-father a-great eating drinking was-made,
ēssē-galē jē rābar bhēṭā. Tēūc jhikhī-kōrī
on-this-word that in-good-health he-has-been-met.' By-him angered-having
dzānū jē, 'whitar nēī nāspā.' Tabbā tēū-rē
it-was-considered that, 'within not it-is-to-be-gone.' Then him-of
bābē bāgē nikhalī-kōrī sau patyāū. Tēūc
by-the-father outside emerged-having he was-remonstrated-with. By-him
bābā-nērē bōlū, 'bhā, ētrī-bōrsā hāū tērī tōhīl kōrdā
the-father-near it-was-said, 'lo so-many-years I thy service doing
rauhū. Kōdhī tērī gal nahī kātī; pōr tāī kōdhī
remained. Ever thy word not was-cut; but by-thee ever
ēk-bākri-rā chhētū mambbē nēī dīnō, apnē-sōnghī-sāthī
a-she-goat-of kid to-me not was-given, (that) my-own-companions-friends

khuṣī kōrdē. Jābbā tērā yē bēṭā āō, jēūē tēri sārī
rejoicing might-have-made. When thy this son came, by-whom thy all
 khaṭī-paṭhī lūchī-rāṭā-bē dīnī, tāī tēū-rī-taṇī khāṇī pīṇī
property-etcetera harlots-to was-given, by-thee him-of-for eating drinking
 kōri.' Tēūē tēū-bē bōlū, 'hē bēṭēā, tū tā sādā
was-made.' By-him him-to it-was-said, 'O son, thou verily ever
 mā-sēṭā sā; dzō-kīṭsh mērā sā, sau sōbh tērā sā. Phiri
me-with art; what-ever mine is, that all thing is. On-the-other-hand
 khuṣī kōrni, khuṣ hōṇā zarūri thī,
rejoicing to-be-made, happy to-be-become necessary was,
 kēssē-galē jē tērā bhāū muā-thī, sau jīundā hōū;
on-what-word (i.e., because) that thy brother dead-was, he living became;
 gōjū-thī, sau bhēṭā.
lost-was, he was-met.'

SAINJĪ.

The country in which Sainjī is spoken, and the estimated number of its speakers, are dealt with in the Introduction to the Kulu Group. A brief account of the dialect is given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, and this is our only source of information, as the dialect was not reported in the preliminary operations of this Survey, nor have any specimens of it been received.

Sainjī is closely connected with Inner Sirājī, and in the following pages all that is proposed is to give a brief account of the points in which it differs from that dialect, based entirely on the materials collected by Mr. Bailey. I have also given on pp. 705 ff. of list of Sainjī words and sentences compiled from the same source.

The **Pronunciation** of Sainjī may be taken as, on the whole, the same as that of Inner Sirājī.

There is a tendency to pronounce *a* or *ā* as *au*, even in the middle of a word. Thus, *kahā* or *kauhaū*, from; *grāū*, instead of *grā*, a village; *tāē* or *tauē*, by thee.

The most noteworthy difference, however, is the Sainjī tendency to drop final vowels. Thus, instead of the Inner Sirājī *ghōrē-rā*, Sainjī has *ghōrē-r*, of a horse; instead of the Inner Sirājī *ghara-bē*, Sainjī has *ghara-b*, to a house; and instead of the Inner Sirājī *kē sā*, Sainjī has *kē-s* what is (it)?

Declension.—The result of this tendency to drop final vowels has reduced two postpositions to being simple consonants, and this has again, owing to the shifting of the accent, sometimes reacted on the noun itself. The two postpositions thus apocopated are the *rā* of the genitive, and the *bē* of the dative-accusative. The former has become *r*, and the latter *b*. Before other postpositions the ordinary oblique form is used. As *rā* becomes *r*, so also do *rē* and *rī*; so that the genitive no longer changes for gender or number, as is the case with genitives with the full termination *rā*.

Sometimes, it may be added, the full terminations *rā* and *bē* are employed as in Inner Sirājī, and in such cases, the *rā* is liable to the usual changes. Before the *b* the termination of the noun generally undergoes certain changes. We must therefore give the following specimens of declension:—

	A horse	A house	An elephant	A daughter	A sister
Nom. Sing.	<i>ghōrā</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēṭī</i>	<i>bhīṭī</i>
Obl. Sing. and Plur.	<i>ghōrē</i>	<i>gharā</i>	<i>hāthē</i>	<i>bēṭī</i>	<i>bhīṭē</i>
Ag. and Loc. Sing. and Plur.	<i>ghōrē</i>	<i>gharē</i>	<i>hāthīē</i>	<i>bēṭīē</i>	<i>bhīṭē</i>
Gen. Sing. and Plur.	<i>ghōrēr</i>	<i>gharār</i>	<i>hāthīr</i>	<i>bēṭīr</i>	<i>bhīṭār</i>
Dat. Sing. and Plur.	<i>ghōrāb</i>	<i>gharāb</i>	<i>hāthīb</i>	<i>bēṭīb</i>	<i>bhīṭāb</i>
Nom. Plur.	<i>ghōrē</i>	<i>ghar</i>	<i>hāthī</i>	<i>bēṭī</i>	<i>bhīṭī</i>

Note that the *a* in *bāṭṭāb* is short.

The other postpositions are the same as in Inner Sirājī, except that those of the ablative are *āgā*, and *kā*, *kahā*, or *kauhā*.

The declension of the **Personal Pronouns** differs slightly from that given for Inner Sirāji. Mr. Bailey gives the following :—

	I.	Thou.
Sing.—		
Nom.	<i>haũ</i>	<i>tũ</i>
Ag.	<i>môẽ</i>	<i>taũẽ, tãẽ</i>
Obl.	<i>maũ</i>	<i>tã</i>
Gen.	<i>mẽrã</i>	<i>tẽrã</i>
Dat.	<i>maũ-bhẽ</i>	<i>tã-bhẽ</i>
Plur.—		
Nom.	<i>ãssẽ</i>	<i>tũssẽ</i>
Ag.	<i>ãhẽ</i>	<i>tũssẽ</i>
Obl.	<i>ãssã, ãsã</i>	<i>tũã</i>
Gen.	<i>mhãrã</i>	<i>thãrã</i>
Dat.	<i>ãssãb, ãsãb</i>	<i>tũãb</i>

With the form *maũ-bhẽ* may be compared the Inner Sirāji *mambhẽ*.

The **Demonstrative Pronouns** are declined as follows :—

	This		That	
	Masc.	Fem.	Masc.	Fem.
Sing.—				
Nom.	<i>ẽũ</i>	<i>ẽs</i>	<i>ãũ</i>	<i>ãs</i>
Ag.	<i>ẽũẽ</i>	<i>ẽssẽ</i>	<i>tẽũẽ</i>	<i>tẽssẽ</i>
Obl.	<i>ẽũ (ẽũ)</i>	<i>ẽssã</i>	<i>tẽũ (tẽũ)</i>	<i>tẽssã</i>
Gen.	<i>ẽũ-rã, ẽũr</i>	<i>ẽssã-rã, ẽssãr</i>	<i>tẽũ-rã, tẽũr</i>	<i>tẽssã-rã, tẽssãr</i>
Dat.	<i>ẽũb</i>	<i>ẽssãb</i>	<i>tẽũb</i>	<i>tẽssãb</i>
	This		That	
	Masc. and Fem.		Masc. and Fem.	
Plur.—				
Nom.	<i>ãã</i>		<i>tãã</i>	
Ag.	<i>ããẽ</i>		<i>tããẽ</i>	
Obl.	<i>ãã</i>		<i>tãã</i>	
Gen.	<i>ãã-rã, ẽãr</i>		<i>tãã-rã, tããr</i>	
Dat.	<i>ẽãb</i>		<i>tẽãb</i>	

Some of the above forms are not in Mr. Bailey's paradigm, but are taken from his specimen sentences, or deduced from parallel occurrences found therein. Mr. Bailey gives the *e* in *ẽssã*, etc. as long. Perhaps it should be short as in *tẽssã*, etc.

The remaining pronouns do not present important variations. The oblique form of *kũ*, who? is *kãs* or *kãsũ*, and that of *kẽ*, what? *kĩ*. 'Why' is *kĩ-dũũ*, in which *dũũ* is identical with *jũ*, the dative postposition in Chamẽãji.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The present tense is *sā*, which, as in Inner Sirāji, is immutable. It is often suffixed to another word and then drops its vowel, as in *kēs*, what is (your name), for *kē-sā*; *raūh-s*, for *raūh-sā*, he dwells. The negative Verb substantive is *nēhī āthī*, is not, and is also immutable.

The past tense is *tī* as in Kuṭui, instead of the *thī* of Inner Sirāji. It also is immutable.

B.—Active Verb.—The Old Present and Present Subjunctive is thus conjugated. It is the same in the singular and the plural, and the second and third persons are the same.

	I may strike, etc.
	Sing. and Plur.
1.	<i>tsikū</i> .
2 and 3.	<i>tsikē</i> .

The Future has three forms, all different. I cannot say whether they can all be used with the same verb, but I give here the terminations attached in each case to the verb *tsiknā*, to strike.

The first form changes the *l* of the Inner Sirāji future to *r*.¹ We thus get the following, the singular and plural being identical.

	I shall strike.
	Sing. and Plur.
1.	<i>tsikūr</i>
2.	<i>tsikar</i>
3.	<i>tsikār</i> .

The second form distinguishes the singular from the plural, but in each number there is no distinction of person. Thus:—

	I shall strike, etc.
	1st, 2nd, and 3rd persons.
Sing.	<i>tsikū</i>
Plur.	<i>tsikī</i> .

This form seems to be a derivative of the old present. This tense is often confounded with the future, and in Kāshmīrī has lost its present signification and is only used as a future or as a present subjunctive.

The third form takes the *b* which is the distinguishing mark of the future in Eastern India. The same *b* also occurs in the future of the Gawarbatī Piśācha language. Mr. Bailey only gives examples of the first person, viz., *tsikūb*, I shall strike. Whether the same form is used for the other persons, I do not know.

The Inner Sirāji Future, *hōlā*, he will be, is given by Mr. Bailey in one of his sentences.

The other tenses are formed as in Inner Sirāji, and call for no remarks, but in one of his sentences Mr. Bailey gives *raūhs* for 'he dwells,' which is evidently a compound of *raūh*, and *sā*, the verb substantive, with the final *ā* dropped as explained above. This

¹ So also in the Veron Piśācha language, the *l* of the future has become *r*.

is probably really a present definite formed by suffixing *sā* to the old present, so that it stands for an original *rañhē-sā*.

The irregular verbs are much as in Inner Sirāji. The only one deserving special notice is *īdā*, to come; pres. part., *īdā*; past part., *āwā*; Imperative, *īdā*, plur. *īdā*; fut. *īdūr*, etc.

LIST OF STANDARD WORDS AND PHRASES FOR THE KULU GROUP.

English.	Kujal.	Inner Sirāji.	Sainji.
1. One	Ek	Ek	Ek.
2. Two	Du	Du	Du.
3. Three	Trāi, (in West Kulu) chin, chan.	Chāp	Chin.
4. Four	Chār	Tsār	Tsār.
5. Five	Pōñj	Pandz	Pana.
6. Six	Chhan	Tshan	Tshan.
7. Seven	Sōtt	Sat, sat	Satt.
8. Eight	Qyib	Āth, aṭh	Atth.
9. Nine	Non	Nan	Nand.
10. Ten	Dō	Dō	Dasa.
11. Twenty	Bih, bih	Bih	Bih.
12. Fifty	Pōñjā	Pandā . . . . .	.....
13. Hundred	Shan	Shan . . . . .	.....
14. I	Hāñ	Hā, hāñ	Hāñ.
15. Of me	Mārā	Mārau	Mārā.
16. Mine	Mārā	Mārau	Mārā.
17. We	Āsā, ham, hamē	Āsā, hāmmā	Āsā.
18. Of us	Āsārā, mārā	Āsārā, mārau	Mhārā.
19. Our	Āsārā, mārā	Āsārā, mārau	Mhārā.
20. Thou	Tā, than	Tā	Tā.
21. Of thee	Tārā	Tārau	Tārā.
22. Thine	Tārā	Tārau	Tārā.
23. You	Tāsā	Tāsā, tōmmā	Tāsā.
24. Of you	Tāsārā, tārā, thāmārā	Tāsārā, thārau	Thārā.
25. Your	Tāsārā, tārā, thāmārā	Tāsārā, thārau	Thārā.

English.	Kajut.	Inner Siraji.	Salaij.
26. He	So, san, o	San	So.
27. Of him	Tot-ra	Teu-ra	Tot-ra.
28. His	Tot-ra	Teu-ra	Tot-ra.
29. They	Te	Teh, seá, sé	Tea.
30. Of them	Tinhá-ra	Tinhá-ra, téá-ra	Téá-ra.
31. Their	Tinhá-ra	Tinhá-ra, téá-ra	Téá-ra.
32. Hand	Hóth, háth	Hath, hóth	Hath.
33. Foot	Dzongh, dzongá	Pair, khur	Pair.
34. Nose	Nák	Nák	Nák.
35. Eye	Hóchchít, óchchít, ókchí	Áchh, áchhí	Ákch.
36. Mouth	Khákh	Múh	Múh.
37. Tooth	Dónd	Dánd	Dánd.
38. Ear	Kóun	Kupet	Kupet.
39. Hair	Sórá, sir.	Sórá	Tsora.
40. Head	Mund	Mund	Mund.
41. Tongue	Dzibbh	Dzibh	Dzibh.
42. Belly	Pet	Pet	Pet.
43. Back	Pitth	Pith, pitthí	Peth.
44. Iron	Lohá	Lohá	Lohá.
45. Gold	Suná	Suná	.....
46. Silver	Rupá	Rupá	.....
47. Father	Bápú, bábu, tab	Báb	Bábá.
48. Mother	Ammá, yá, íj	Ij, í	Ij.
49. Brother	Bhái, Bhān	Bhar, dād	Bhái (elder), bhān (younger).
50. Sister	Dāi (elder), bōhp (younger)	Dāi (elder), bhīp (younger), chāi (younger).	Dāi (elder), bhīp (younger).
51. Man	Māhpō	Māpás	Mard.
52. Woman	Beṛi	Beṛi, tahṛi	Beṛi.

English.	Kujal.	Inner Sirājī.	Sainjī.
53. Wife	Jō, džol, lahri	Bōtri, tabouri	Jōē, jo, džōē.
54. Child	Yāpā	Halkā, bālak	Tahōrn.
55. Son	Šōhrā, bēṭa	Bēṭā, tahōṭā, sōrā, sōhrā	Tahōrn.
56. Daughter	Šōhri, bēṭi	Bēṭi, tahōṭi, sōri, sōhri	Tahōri.
57. Slave	Bēṭhā	Seuk, dārā . . . .	.....
58. Cultivator	Hāṭi	Kōrsān . . . .	.....
59. Shepherd	Pahāl, phuāl	Phuāl	Phuāl.
60. God	Pōrmēsōr	Pōrmēsōr . . . .	.....
61. Devil	Rakhas, bhūt	Rākōs . . . .	.....
62. Sun	Sūraj, dhārā	Dhyārā, dihārō, sūraj	Dihārā.
63. Moon	Dzōth, dzuth	Dzōth, tsānapi	Dzōth.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Ōgg	Āg . . . .	.....
66. Water	Pāṭi	Pāṭi . . . .	.....
67. House	Ghōr, gōhr	Ghar, dōrā	Ghar.
68. Horse	Ghōṛā, gōhrā	Ghōṛā	Ghōṛā.
69. Cow	Gāi	Lachhmi, gāi	Gāi.
70. Dog	Kuttā	Kuttau or kūkar	Kuttā.
71. Cat	Brālā, (fem. brālī)	Barālāu (fem. -lī)	Barālā (fem. -lī).
72. Cook	Kukkaṛ	Kukkaṛ	Kukkaṛ.
73. Duck	Batak	Ahri . . . .	.....
74. Ass	Gaddhā, gōddhā	Gadhu	Gādhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Chirā	Chirā, chōlē . . . .	.....
77. Go	Nōā	Nāsh, nā	Nā, nā.
78. Eat	Khā	Khā	Khā.
79. Sit	Bēā	Besh	Bēā.

English.	Kulal.	Inner Sirājl.	Sainjl.
80. Come	Ėj, ij	Ich, ej	Ida.
81. Hunt	Jök, mār	Tak	Tak.
82. Stand	Kharā ho	Kharā nth . . . . .	.....
83. Die	Mör	Mar . . . . .	.....
84. Give	Dā	Di	Dā.
85. Run	Thur, thör, bhagg	Thur	Thur.
86. Up	Ujjhē, jhād	Ūjhē, gā	Ūjhā.
87. Near	Bhēt, nāy	Nēt, sēt . . . . .	.....
88. Down	Bunhē, bihād, bhi	Uudhē, tel, jle	Ūndhā.
89. Far	Dār	Darētā, dār . . . . .	.....
90. Before	Āggē, āghē	Jāhē, ēgā	Jahā.
91. Behind	Pichchhē	Patchhā, pīghā	Pīghā.
92. Who	Kup	Kup	Kup.
93. What	Ki	Kē	Kō.
94. Why	Kibē	Kibē, kīā	Kīā, ki-dā.
95. And	Hār	Hār . . . . .	.....
96. But	Pör	Pör . . . . .	.....
97. If	Jō	Jō . . . . .	.....
98. Yes	Hōō, hō	Hō . . . . .	.....
99. No	Nāī	Nāī . . . . .	.....
100. Alas	Hāi	Darōh . . . . .	.....
101. A father	Bāb	Bāb	Bābā.
102. Of a father	Bābē-rā, bābā-rā	Bābā-rā	Bābēr.
103. To a father	Bābē-bē, bābā-bē	Bābā-bē	Bābāb.
104. From a father	Bābē-na, bābā-na	Bābā-igā	Bābē-igā.
105. Two fathers	Dāī bāb	Dāī-bāb	Dāī bābē.
106. Fathers	Bāb	Bāb	Bābā.

English.	Kuṭṭ.	Inner Sīrāṇ.	Sainjī.
107. Of fathers . . .	Bābā-rā, bābā-rā . . .	Bābā-rā . . .	Bābēr.
108. To fathers . . .	Bābā-bē, bābā-bē . . .	Bābā-bē . . .	Bābāb.
109. From fathers . . .	Bābā-na, bābā-na . . .	Bābā-lērā . . .	Bābē-āgē.
110. A daughter . . .	Bēṭī . . .	Bēṭī . . .	Bēṭī.
111. Of a daughter . . .	Bēṭī-rā . . .	Bēṭī-rā . . .	Bēṭīr.
112. To a daughter . . .	Bēṭī-bē . . .	Bēṭī-bē . . .	Bēṭīb.
113. From a daughter . . .	Bēṭī-na . . .	Bēṭī-lērā . . .	Bēṭī-āgē.
114. Two daughters . . .	Dūī bēṭī . . .	Dūī bēṭī . . .	Dūī bēṭī.
115. Daughters . . .	Bēṭī . . .	Bēṭī . . .	Bēṭī.
116. Of daughters . . .	Bēṭī-rā . . .	Bēṭī-rā . . .	Bēṭīr.
117. To daughters . . .	Bēṭī-bē . . .	Bēṭī-bē . . .	Bēṭīb.
118. From daughters . . .	Bēṭī-na . . .	Bēṭī-lērā . . .	Bēṭī-āgē.
119. A good man . . .	Kharā māhpū . . .	Rāmpā māpash . . .	Rāmpā mard.
120. Of a good man . . .	Kharā māhpū-rā . . .	Rāmpā māpashā-rā . . .	Rāmpā mardār.
121. To a good man . . .	Kharā māhpū-bē . . .	Rāmpā māpashā-bē . . .	Rāmpā mardāb.
122. From a good man . . .	Kharā māhpū-na . . .	Rāmpā māpashā-lērā . . .	Rāmpā mardā-āgē.
123. Two good men . . .	Dūī kharā māhpū . . .	Dūī rāmpā māpash . . .	Dūī rāmpā mard.
124. Good men . . .	Kharā māhpū . . .	Rāmpā māpash . . .	Rāmpā mard.
125. Of good men . . .	Kharā māhpū-rā . . .	Rāmpā māpashā-rā . . .	Rāmpā mardār.
126. To good men . . .	Kharā māhpū-bē . . .	Rāmpā māpashā-bē . . .	Rāmpā mardāb.
127. From good men . . .	Kharā māhpū-na . . .	Rāmpā māpashā-lērā . . .	Rāmpā mardā-āgē.
128. A good woman . . .	Kharī bēṭī . . .	Rāmpī bēṭī . . .	Rāmpī bēṭī.
129. A bad boy . . .	Burā ṣōhpū . . .	Būrā ṣōrū . . .	Būrā ṭhōrū.
130. Good women . . .	Kharī bēṭī . . .	Rāmpī bēṭī . . .	Rāmpī bēṭī.
131. A bad girl . . .	Burī ṣōhpī . . .	Būrī ṣōrī . . .	Būrī ṭhōrī.
132. Good . . .	Kharā . . .	Rāmpā . . .	Rāmpā.
133. Better . . .	(Īc-na) kharā . . .	(Īc-kā) rāmpā . . .	(Īc-kā) rāmpā.

English.	Kuṣṭi.	Inner Sīrājī.	Sainjī.
134. Best . . .	Sēbbhi-na kharā . . .	Sēbbhi-kā rāmpa . . .	Sēbbhi-kā rāmpa.
135. High . . .	Uthra . . .	Uchṭā . . .	Uthlā, ujjā.
136. Higher . . .	(Ēl-na) uthrā . . .	(lā-kā) uchṭā . . .	(Ēa-kā) uthlā.
137. Highest . . .	Sēbbhi-na uthrā . . .	Sēbbhi-kā uchṭā . . .	Sēbbhi-kā uthlā.
138. A horse . . .	Ghōṛa . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
141. Mares . . .	Ghōṛī, ghōṛīā . . .	Ghōṛī . . .	Ghōṛī.
142. A bull . . .	Bōḥḍ . . .	Bōḍ . . .	Bauḍ.
143. A cow . . .	Gā . . .	Lachmī . . .	Gā.
144. Bulls . . .	Baldh (bahā) . . .	Bōḍ . . .	Bauḍ.
145. Cows . . .	Gāi . . .	Lachmī . . .	Gā.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kuttī . . .	Kuttī . . .	Kuttī.
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kuttā.
149. Bitches . . .	Kuttī, kuttīā . . .	Kuttī . . .	Kuttī.
150. A he goat . . .	Bōkrā . . .	Bōkrā . . .	Bōkrā.
151. A female goat . . .	Bōkrī . . .	Bōkrī . . .	Bōkrī.
152. Goats . . .	Bōkrā . . .	Bōkrā . . .	Bōkrā.
153. A male deer . . .	Hōrn . . .	Kakkār (barking deer) . . .	.....
154. A female deer . . .	Hōrnī . . .	Kakkārī . . .	.....
155. Deer . . .	Hōrn, hōrnā . . .	Kakkār . . .	.....
156. I am . . .	Hañ sā, hē . . .	Hñ sā, āsā . . .	Hñ sā.
157. Thou art . . .	Tñ sā, hē . . .	Tñ sā, āsā . . .	Tñ sā.
158. He is . . .	Sau sā, hē . . .	Sau sā, āsā . . .	Sō sā.
159. We are . . .	Assē sī, sā, hē . . .	Assē sī, āsā . . .	Assē sī.
160. You are . . .	Tussē sī, sā, hā . . .	Tussē sī, āsā . . .	Tussē sī.

English.	Kujal.	Inner Sirājī.	Sainjī.
161. They are . . .	Tē aī, aī, hā . . .	Tē aī, aī . . .	Tē aī.
162. I was . . .	Haū thā, ti . . .	Hā thī . . .	Haū ti.
163. Thou wast . . .	Tū thā, ti . . .	Tū thī . . .	Tū ti.
164. He was . . .	Sau thā, ti . . .	Sau thī . . .	Sō ti.
165. We were . . .	Assē thā, ti . . .	Assē thī . . .	Assē ti.
166. You were . . .	Tussē thā, ti . . .	Tussē thī . . .	Tussē ti.
167. They were . . .	Tē thā, ti . . .	Tē thī . . .	Tē ti.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hopā, hopā . . .	Hopau . . .	Hopā.
170. Being . . .	Hundā . . .	Hundā . . .	Hundā.
171. Having been . . .	Hoi-kā . . .	Hoi-kōri . . .	Hoi-kōri.
172. I may be . . .	Haū hōā . . .	Hā hōā . . .	Haū hōā.
173. I shall be . . .	Haū hōnā . . .	Hā hōnā, hōlā . . .	Haū hōnā, hōlā.
174. I should be . . .	.....	.....	.....
175. Beat . . .	Mār . . .	Tsik . . .	Tsik.
176. To beat . . .	Mārā, mārā . . .	Tsikā . . .	Tsikā.
177. Beating . . .	Mārā . . .	Tsikdan . . .	Tsikdā.
178. Having beaten . . .	Mārī-kā . . .	Tsikī-kōri . . .	Tsikī-kōri.
179. I beat . . .	Haū mārā-sā . . .	Hā tsikdan . . .	Haū tsikdā.
180. Thou beatest . . .	Tū mārā-sā . . .	Tū tsikdan . . .	Tū tsikdā.
181. He beats . . .	Sau mārā-sā . . .	Sau tsikdan . . .	Sō tsikdā.
182. We beat . . .	Assē mārā-sā, -āi . . .	Assē tsikdā . . .	Assē tsikdā.
183. You beat . . .	Tussē mārā-sā, -āi . . .	Tussē tsikdā . . .	Tussē tsikdā.
184. They beat . . .	Tē mārā-sā, -āi . . .	Tē tsikdā . . .	Tē tsikdā.
185. I beat (<i>Past Tense</i>) . . .	Maī mārā . . .	Maī tsikā . . .	Maī tsikā.
186. Thou beatest (<i>Past Tense</i>) . . .	Taī mārā . . .	Taī tsikā . . .	Taū tsikā.
187. He beat (<i>Past Tense</i>) . . .	Tēā mārā . . .	Tēā tsikā . . .	Tēā tsikā.

English.	Kuloi.	Inner Sirāj.	Sainjī.
188. We beat (<i>Past Tense</i>)	Āasē mārū	Āasē tsikū	Āasē tsikū.
189. You beat (<i>Past Tense</i>)	Tuasē mārū	Tuasē tsikū	Tuasē tsikū.
190. They beat (<i>Past Tense</i>)	Tinhē mārū	Tāh tsikū	Tāh tsikū.
191. I am beating	Haū mārā-lāgā-hundā-sā.	Hā tsikdan lāgau	Haū tsikdā.
192. I was beating	Haū mārā-lāgā-hundā-ti, -thā.	Hā tsikdan lāgau-ti	Haū tsikdā-ti.
193. I had beaten	Maī jāukū-ti, -thā	Maī tsikū-thi	Moō tsikū-ti.
194. I may beat	Haū mārā . . . .	.....	Haū tsikū.
195. I shall beat	Haū mārū	Haū tsikulan, tsiklan.	Haū tsikūr, tsikū, tsikāh.
196. Thou wilt beat	Tū mārā	Tū tsik(u)lan	Tū tsikar, tsikū.
197. He will beat	Sau mārā	San tsik(u)lan	Sō tsikar, tsikū.
198. We shall beat	Āasē mārū	Āasē tsik(u)lō	Āasē tsikūr, tsikū.
199. You will beat	Tuasē mārā	Tuasē tsik(u)lō	Tuasē tsikar, tsikū.
200. They will beat	Tē mārā	Tāh tsik(u)lō	Tāh tsikar, tsikū.
201. I should beat . . . .	.....	.....	.....
202. I am beaten	Haū mārā-sā . . . .	.....	.....
203. I was beaten	Haū mārā-ti, (-thā) . . . .	.....	.....
204. I shall be beaten	Haū mārūnā . . . .	.....	.....
205. I go	Haū nōā-sā	Hā nādan	Haū nāda.
206. Thou goest	Tū nōā-sā	Tū nādan	Tū nāda.
207. He goes	Sau nōā-sā	San nādan	Sō nāda.
208. We go	Āasē nōā-sā, -sī	Āasē nāde	Āasē nāde.
209. You go	Tuasē nōā-sā, -sī	Tuasē nāde	Tuasē nāda.
210. They go	Tē nōā-sā, -sī	Tāh nāde	Tāh nāda.
211. I went	Haū nōthā	Hā nāhan	Haū nāthā.
212. Thou wentest	Tū nōthā	Tū nāhan	Tū nāthā.
213. He went	Sau nōthā	Sau nāhan	Sō nāthā.
214. We went	Āasē nōthā	Āasē nāhe	Āasē nāthē.

English.	Kajal.	Inner Siraji.	Sainji.
215. You went . . .	Tasse nōtthō . . .	Tasse nāthō . . .	Tasse nāthō.
216. They went . . .	Tā nōtthō . . .	Tā nāthō . . .	Tā nāthō.
217. Go . . .	Nō . . .	Nās or nā . . .	Nā, nā.
218. Going . . .	Nōdā . . .	Nādao, nādan . . .	Nāda, nādā.
219. Gone . . .	Nōthā . . .	Nāthau . . .	Nāthā.
220. What is your name ?	Tārā nā kī sā ?	Tārā kō nā ?	Tārā, nā kō ?
221. How old is this horse ?	El ghōrē-ri kētrī barē sā ?	El ghōrē-ri kētrī ummar sā ?	El ghōrē kētrī ambar ?
222. How far is it from here to Kashmir ?	Kāsmīr ōkhe-na kētrī dūr sā ?	Indhā-kā Kāsmīr kētrī dūr sā ?	Ekkhā-kahā Kāsmīrā-tāng kētrī dūr hālā ?
223. How many sons are there in your father's house ?	Tassā-rō bābā-rō ghōrō kētrō bēto sī ?	Thārō bābā-rō ghōrō kētrō sōrō sā ?	Tārō bābār gharō kētrō lārō ?
224. I have walked a long way to-day.	Hañ sī bārī dūri-tā nōtthā-ti.	Mañ ās banhā bāt hāoḍi .	Hañ ās bārō bārā sōghā hāoḍi āwā.
225. The son of my uncle is married to his sister.	Mārō chāchō-rō bēto-rā biyāh tē-ri bāhī sōghā hūā-hundā-sā.	Mārō chāchō-rō sōrō-rā biyāh tē-ri bāhī sōghā hōā sā.	Mārō (sāgār bēto sār bāhī) sōghā bēā hōā.
226. In the house is the saddle of the white horse.	Ghōrā-na sītā ghōrē-ri kāthī sā.	Sītā ghōrē-ri kāthī ghōrō sā.	Gharō sītā ghōrē sīn.
227. Put the saddle upon his back.	Tē-ri pītthī-pāndhō kāthī pā.	Kāthī tē-ri pītthī paramā kōā.	Ēar pītthī āprō sīn bōnhā.
228. I have beaten his son with many stripes.	Mañ tē-ri bēto-kā bōhā kōmchī māri.	Mañ tē-ri sōrō-bō banhā jākā.	Mañ sār bēto barō jākā.
229. He is grazing cattle on the top of the hill.	Sau dhōgā-rō chōphō pāndhō gōrā charādā lāgā-hundā-sā.	Sau dhārāp-rō gāhī jāgō chādā lāgā hundā.	Dagār gōrō āprō jārā sō gā bākri.
230. He is sitting on a horse under that tree.	Sau tē bēto-hēth ghōrō-pādhō bēthā-hundā-sā.	Sau tē bēto hēth ghōrō paramā bēthā hundā.	Ēo bēto hēth sō bēthā ghōrō āprō.
231. His brother is taller than his sister.	Tōi-rā bhāi tē-ri bāhī-na lōmbā sā.	Tōi-rā bhāi āpū bāhī-kā lōmbā.	Ēar bhāi āpū bāhī-kā bādā.
232. The price of that is two rupees and a half.	Tōi-rā māl dhāi rupaiyā sā.	Tōi-rā māl dhāi rapai sā.	Ēar māl dhāi rupayyā.
233. My father lives in that small house.	Mārō bābā tē bōthō ghōrā-na rauhā-sā.	Mārō bābā tē bōthō ghōrō rauhā.	Mārō bābā sō bōthō gharō rauhā.
234. Give this rupee to him.	Ēh rupaiyā tē-bē dō .	Ēo rapai tē-bē dō .	Ēāh rupayyā dē (give rupee to him).
235. Take those rupees from him.	Tā rupaiyā tē-na mōgā (ask for).	Sō tē rapai tē-lōpā laui lau.	Ēā rupayyā sō-āgā mōgā (ask).
236. Beat him well and bind him with ropes.	Tē-bē bōhā jākā hōr rōsī-sōgō bōnhā.	Tē-bē khāō jākā tōkō rāhī-kā bāhā.	Ēā rāmpō-kōri jākā, rāhī bī bōnhā.
237. Draw water from the well.	Khāō-na pāpī tīgrā .	Khāō nā pāpī kār .	Kāō kauhā paupī kādāhā.
238. Walk before me.	Mā-na āggē āggē hāq .	Mā āgē hāq .	Mañ jōhā jāl.
239. Whose boy comes behind you ?	Tassā-nā piēchhō kō-rā bēto ējā-sā ?	Thārō piēhō kō-rā sōrō tījā lāgā ?	Kō-rā lārā tē piēhō āwā ?
240. From whom did you buy that ?	Ēh tassō kōsan tē ? .	Sau tassō kāsā-kā mālli āpā ?	Kāsō-āgā tē māl mōgā ?
241. From a shopkeeper of the village.	Gārā-rō hātā-ā-na .	Gārā-rō ōkā karādā-āgō .	Gārār ōkaunadārā-āgā.

THE MANDI GROUP.

The State of Mandi lies between Kulu and the district of Kangra. Immediately to its south lies the State of Suket, which is separated from the Simla Hill States by the river Satlaj. North of Mandi lies the Chhōṭā Bangāhal canton of the Kangra district, as explained *ante* (p. 669, footnote). This canton is almost uninhabited, and is divided into two portions by a mountain chain running north and south. The language of the few inhabitants of the 18 hamlets of the Eastern portion of Chhōṭā Bangāhal is Kului more or less mixed with Maṇḍēālī, while that of the Western portion is the Kāngri form of the Dōgrā dialect of Pañjābī. These facts must be known in order to understand the dialectic division of Maṇḍēālī.

The language of Mandi is called Maṇḍēālī, and that of Suket is called Sukēṭī, the two being closely connected.

The mountainous South-Eastern portion of the Mandi is geographically a portion of the Kulu Sirāj immediately to its East, but the language is not Sirājī. It is Maṇḍēālī slightly mixed with that language, and is called Maṇḍēālī Pahārī.¹ Maṇḍēālī proper is spoken over the rest of the State, and Mr. Bailey recognizes three varieties of it. The first is that spoken in the main portion of the State south of the river Biās, excluding the Maṇḍēālī Pahārī tract. This is the standard dialect. North of the Biās is what Mr. Bailey calls Northern Maṇḍēālī, and in the extreme north of the State is the Chhōṭā Baughālī dialect, spoken in a portion of Chhōṭā Bangāhal which belongs administratively to Mandi. The two latter differ very slightly from standard Maṇḍēālī, and will not be considered separately in these pages. Any important dialectic peculiarities will be dealt with in describing the standard dialect. For the purposes of this survey, no separate specimens were received for Northern Maṇḍēālī or Chhōṭā Baughālī, and the only available authority for these is the account given by the Rev. T. Grahame Bailey in the State Gazetteer and re-printed in his *Languages of the Northern Himalayas* published by the Royal Asiatic Society in the year 1908.

Mr. Bailey says that there are said to be three dialects of Sukēṭī but that this is evidently an over refinement. The dialects are named Pahār, Dhar, and Bahal. Any information available regarding these three will be given under the head of Sukēṭī.

The people of this tract are prejudiced against learning foreign languages,² and this accounts for the accuracy and consistence with which the specimens given below have been recorded. Maṇḍēālī is evidently a dialect that has a standard to which its speakers endeavour to adhere.

No separate returns have been received for Northern Maṇḍēālī or for Chhōṭā Baughālī, both being included under the general head of Maṇḍēālī. The total number of speakers of this Group has been returned as follows :—

Maṇḍēālī	150,000
Maṇḍēālī Pahārī	10,000
Sukēṭī	52,184
TOTAL	212,184

¹ According to the State Gazetteer, p. 25, the language of Sirāj is mostly unintelligible to the people of the lower villages, while Maṇḍēālī Pahārī is a lingua franca generally understood by all.

² State Gazetteer, p. 26.

The Vocabulary of these two States is much the same as that of other Western Pahārī languages. The following is a list of a few noteworthy expressions collected from Mr. Bailey's Vocabulary and from the specimens which follow. Words noted only in Chhōtā Bangāhal are marked 'Chh. B.' Those noted only in Northern Mandēālī are marked 'N,' those noted only in Mandēālī Pahārī are marked 'P,' while those peculiar to Sukēti are marked 'S.'

- eggē*, in front.
- annī*, an egg.
- bāgar*, wind.
- bāhṇā*, to beat.
- bakkhā*, towards.
- baṣṇā* or *bathṇā*, to sit (N).
- battī*, an egg.
- bayāh*, a marriage.
- bēbhī*, a younger sister (N).
- bhachēāl*, foolish.
- biāhū*, a husband.
- bun*, down (Kāshmīrī *bōn*).
- chalē jāpā*, to go away.
- dāl*, a tree.
- dēd*, an elder sister (N) (Kāshmīrī *dēd*, a mother).
- dhārā*, a hill.
- dhyārā*, a day.
- dōhri*, a field.
- dōthī*, to-morrow evening.
- ēbbē* or *ibbē*, now.
- ēhrā* or *ēphā*, like this.
- ēthhā* or *yēthhā*, here.
- gābhrū*, a son.
- ghaṭ*, a little.
- grāō*, a village.
- guāpā* or *puāpā*, to cause, to go, to lose.
- guḷlā*, sweet.
- hāchchhā*, clean.
- hākkhī*, the eye.
- hēth*, down (not up).
- hikā*, the breast.
- hup*, now.
- ibbē* or *ēbbē*, now.
- ij*, a mother (N).
- jā*, *jā-jē*, when.
- jēbbē*, when.
- jēhrā* or *jēphā*, like what.
- jēthhā*, where.
- jhākhī jāpā*, to become angry.

- juṇā*, to be got, obtained.
kaṭṭhē, about, concerning, for the sake of.
kēbbē, when?
kēhṛā or *kēṛhā*, like what?
kēttḥā, where?
kharā, good, beautiful.
kharṇā, to stand.
khuṇṇā, *khuṇṇā*, to give, to eat.
kubhadra, ugly.
lārī, a wife.
māhtimī, a woman (N).
mānjā, a bed.
mardh, a man.
māss, meat.
matthā, a small boy.
muṇḍ, the head.
munṇū, a son (Chh. B.)
nēḍē or *nēṛē*, near.
nhāṣṇā, *nhāṣṇā*, to run (N).
nhassī jāṇā, to run away.
picchhē, behind.
pādhār, a plain, level ground.
painā, sharp.
prallē, upon.
paṇḍā, footpath, way.
parṣī, the day after to-morrow, the day before yesterday.
partēg, apart.
paṇṇā, to fall.
prānt, after.
puhāl, a shepherd.
pujṇā, to arrive.
sāḍṇā, *sāḍṇā*, to call, summon.
sāhī, postpos., like.
saruāl, hair.
saṇṇā, to lie down, sleep.
suṇā, gold.
tā, then, therefore.
tātā, swift.
tēbbē, then.
tēhṛā or *tēṛhā*, like that.
tēttḥā, there.
thaṇḍā, cold, cool (N. *thōṇḍā*).
thaiṇā, to place (Kāshmīrī *thawun*).
tikkī or *tikā*, up to.
ūprā, up.

whittar, within.

yēthi, or *ēthi*, here.

The character used in writing Maṇḍāḥī and Sukōṭī is a form of **Tākri**. The following is the alphabet, including some of the more important compound consonants.

Written characters.

Mandēāli Alphabet.

Vowels.		Consonants.					
a	अ	ka	क	da	द	hu	ह
ā	आ	kha	ख ग	dha	ढ	tta	ट
kā	फ	ga	ग	na	न	pha	प
i	इ	gha	घ	pa	प	nha	फ
ki	उ	oha	ह	pha	भ	jya	ज
ī	ऊ	ohha	ळ	ba	ब	dhya	य
kī	ऋ	ja	झ	bha	ड	nhy	ण
u, ū	ॠ	jha	ञ	ma	म	tra	र
ku, kū	ॡ	ta	ट	ya	य	pra	ल
ē	ॢ	sha	ड	ra	र	sra	स
kē	ॣ	ḍa	ड	la	ल	khwa	व
ai	।	ḍha	ढ	va	व	gwa	श
kai	॥	pa	प	śa, sha, sa.	स	diwa	ह
ō, au	०	ta	ड	ha	ड	rwa	र
kō, kau	ॡ	tha	ड	la	ल		

Mandi and Suket are the most Western of the Western Pahārī Hill States that we have hitherto considered. Immediately to their west lies the British district of Kangra proper, the people of which, both in race and language, claim kinship with the Dōgrās further to the west, rather than with the Pahārīs of the Simla and Kulu hills.

While the language of Mandi is widely different from that of Kangra in its general character, it does agree with it in a few points which we may here note. In all other points the Western Pahārī character of Mandēālī is well preserved.

The first point is that of pronunciation, which agrees rather with that of Kangra than with that of Kulu. There does not seem to be any tendency to pronounce the ordinary *a* like the *ō* of 'hot'. Thus we have *ghar*, a house, not *ghōr*. In the north of Mandi, however, we do come across occasional instances of the *ō*-sound, as in *thōṇḍā*, cold, as compared with standard Mandēālī *thandā*.

So also the common Western Pahārī interchange of *ā* with *ō* or *ū* has not been noted in Mandēālī proper, although a few instances have been noted in Mandēālī Pahārī and Sukētī. Thus the Mandēālī word for 'horse' is *ghōṛā*, not *ghōṛō*, and the past participle of *karnā*, to do, is *kitā*, not *kitō* or *kērū*.

Very few instances of the dropping of an initial *h* have been noted, and the transfer of aspiration in such words as *gōḥṛā* for *ghōṛā* does not occur. *H* is, however, sometimes prefixed as in *hākkhā*, an eye.

The Western Pahārī changes of *ch* to *ts*, of *j* to *z* and of *t* (*tr*) to *ch* do not seem to occur.

In all these Mandēālī agrees with Kāngrī as against Western Pahārī.

In declension, Mandēālī uses the postposition *jō* for the dative, which is also the case in Kāngrī. Although the same postposition occurs in other Western Pahārī dialects—notably in Chamēālī,—it is in the opinion of the present writer always borrowed from the West, being connected by origin with the Sindhi *jō*,¹ of

The distinguishing mark of the Mandēālī future is not the Western Pahārī *lā*, but the Kāngrī *ghā*. Compare the Inner Sirāji *tsik-ul*, I shall strike, with the Mandēālī and Kāngrī *mār-ghā*.

With these exceptions, the Mandēālī Grammar essentially agrees with Western Pahārī, as will be evident from a consideration of the following pages, and we are therefore entitled to class it and Sukētī as Western Pahārī languages, affected by the neighbouring Kāngrī.

¹ The Kāngrī *jō* is an old locative of an obsolete *ja*, of; and it is this *ja* which is to be considered as identical with the Sindhi *jō*.

MANDĒĀĪ.

For particulars as to the locality in which Standard MandĒāĪ, with its sub-varieties of Northern MandĒāĪ and Chhōṭā BaṅghāĪ, is spoken, and for the number of its speakers, see the preceding introductory remarks.

The present account of MandĒāĪ Grammar is based partly on the notes in the Rev. Grahame Bailey's *Languages of the Northern Himalayas*, and partly on an analysis of the subjoined specimens. These specimens consist of a version of the parable of the Prodigal Son, of an original police report, and of the usual list of words and sentences.

Pronunciation.—As explained above Standard MandĒāĪ has abandoned the peculiarities of Western Pahārī pronunciation. The letter *a* is sounded as in Pañjābī, and not like the *o* in 'hot'. The letters *a*, *o* and *ū*, are not interchangeable. *Ch* and *j* show no traces of being pronounced as *ts* and *z* respectively, and the change of *t* (*tr*) to *ch* has not been noted.

An initial *h* does not disappear, nor is the aspiration of aspirated consonants transferred as in *gōhrā* for *ghōrā*, a horse. In the word *hākkhī*, an eye, an *h* has been prefixed. In Northern MandĒāĪ, however, an *a* does sometimes become *ō*, as in *thōṇḍā*, cold; while in the mixed dialect of Chhōṭā BaṅghāĪ, the termination *ā* for *ā*, as in *ohhōhrū*, a boy; *guālū*, a shepherd, is not uncommon.

NOUNS.—Masculine *tadbhava* nouns in *ā* form their nominative plural in *ē*, and feminine nouns ending in a consonant add *i*. In North MandĒāĪ and Chhōṭā BaṅghāĪ, the latter add *ā*, instead of *i*. Thus, *ghōrā*, a horse; *ghōrē*, horses; *baihp*, a sister; *baihpī*, sisters: N. and Chh. B. *dēd*, a sister; *dēddā*, sisters. In the case of all other nouns the nominative plural is the same as the nominative singular.

For all nouns, all other cases of the plural, except the vocative, are the same as the corresponding cases of the singular.

The Agent case (singular and plural) is formed by adding *ē*, as in *ghar*, a house; *gharē*, by a house or houses; *hāthī*, an elephant; *hāthīē*, by an elephant or elephants. *Tadbhava* masculine nouns ending in *ā*, drop the *ā* before adding *ē*. Thus *ghōrā*, a horse; *ghōrē*, by a horse, or horses.

The Oblique form (singular and plural) of *tadbhava* masculine nouns in *ā*, is made by changing the *ā* to *ō*. Thus *ghōrā*, a horse, obl. form *ghōrō*. Masculine nouns ending in a consonant add *ō* for the same form. Thus *ghar*, a house, obl. form *gharō*. Feminine nouns ending in a consonant add *i*. Thus *baihp*, a sister, obl. form *baihpī*. In N. and Chh. B. such feminine nouns add *ā* instead of *i*, as in *dēd*, a sister, obl. form *dēddā*. Note the doubling of the final *d* in this special word. In the case of all other nouns, the oblique form is the same as the nominative.

The Vocative singular of all masculine nouns ends in *ā*, and of most feminine nouns in *ō*, the Vocative plural always ends in *ō*.

The above forms are conveniently shown in the following table:—

Nom. Sing.	Nom. Plur.	Ag. Sing. and Plur.	Oblique Sing. and Plur.	Voc. Sing.	Voc. Plur.
<i>ghōra</i> , a horse	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharā</i>	<i>gharā</i>	<i>gharō</i>
<i>hathī</i> , an elephant	<i>hathī</i>	<i>hathī</i>	<i>hathī</i>	<i>hathī</i>	<i>hathī</i>
<i>bēṭī</i> , a daughter	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭī</i>	<i>bēṭī</i>
<i>baiṭhī</i> , a sister	<i>baiṭhī</i>	<i>baiṭhī</i>	<i>baiṭhī</i>	<i>baiṭhī</i>	<i>baiṭhī</i>
<i>dēd</i> , a sister (N. and Chh. B.)	<i>dēdā</i>	<i>dēdā</i>	<i>dēdā</i>	<i>dēdā</i>	<i>dēdā</i>

Just as the Northern Maṇḍāḷī *dēd*, a sister, doubles its final consonant before terminations, so does the Standard Maṇḍāḷī *bāb*, a father; nom. plur. and obl. *bābbā*, ag. *bābbē*.

The Voc. Sing. is, according to the parable, *bāpū*. Northern Maṇḍāḷī has the nom. sing. *bābbā*, declined like *ghōrā*.

The usual postpositions are:—

Dative-Accusative—*jō*; for the dative we also have *kanē*, to.

Ablative—*gē*, *thē*, from; *kanē*, with, together with; with, by means of: *sāōgī*, with.

After Verbs of saying, the person addressed is put in the ablative governed by *sāōgī*, or in the dative governed by *kanē* or *jō*. Examples of all these will be found in the version of the parable.

Genitive—*rā* (masc. sing. obl. and plur. *rē*, fem. *ri*), which, as usual, is adjectival.

Locative—*mañjh* or *mañjhā*.

Adjectives.—As usual, only adjectives in *ā*, are declined,—masc. sing. obl. and plur. *ē*, fem. *ī*. Comparison is indicated, as usual, by the use of the ablative, as in *baiṭhī-gē tammā*, taller than the sister; *sabbhī-gē achchhā*, better than all, best.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows:—

Sing.	I.	Thou.
Nom.	<i>haū</i>	<i>tū</i> .
Ag.	<i>maī</i>	<i>taī</i> .
Obl.	<i>mā</i> , <i>māh</i>	<i>tū</i> , <i>tuddh</i> .
Gen.	<i>mērā</i>	<i>tērā</i> .
Plur.		
Nom.	<i>āssē</i>	<i>tūssē</i> .
Ag.	<i>āssē</i>	<i>tūssē</i> .
Obl.	<i>āssā</i>	<i>tūssā</i> .
Gen.	<i>āssā-rā</i> , <i>māhārā</i>	<i>tūssā-rā</i> .

In the ablative singular with *thē*, we find *māthē* and *tutthē*. N. has the Dative-Accusative *munjō* and *tujō*. Chh. B. uses *maī* as well as *haū* for 'I'. It makes the Dative-Accusative singular *minjō* and *tujjō*, and the Ablative singular *mañgē* and *tuggē*.

The Demonstrative Pronouns, which are also used as pronouns of the third person, are thus declined. As in most other Western Pahlāvi dialects they have in the singular three genders,—masculine, feminine, and neuter:—

This.				That.		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	ēh	ēh	ēh	et	et	et
Ag.	ēnē, ēnhē, et	ēseē	ēddhēt	ētē, ēnhē, et	ēseē	ēddhēt
Obl.	ēs, yēs	ēsē	ēddhēt	ētē	ēseē	ēddhēt
Plur.						
Nom.		ēhē			ēhē	
Ag.		ēnhē			ēnhē	
Obl.		ēnhē			ēnhē	

The Relative and Interrogative pronouns are thus declined:—

Who.				Who? What?		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing.						
Nom.	jō, jē	jō, jē	jō, jē	kup	kup	kyp
Ag.	jēnē, jēnhē	jēseē	jēddhēt	kēs	kēsē	kēddhēt
Obl.	jēs	jēsē	jēddhēt	kēs	kēsē	kēddhēt
Plur.						
Nom.		jōhē			kup	
Ag.		jēnhē			kēnhē	
Obl.		jēnhē			kēnhē	

In N. and Chh. B. the Agent singular masculine is *jīnē* and *kupē*.

In all the above there are varieties of spelling. Thus we meet *āsē* instead of *asē*, and *tyēs* or *tis*, instead of *tēs*.

The Indefinite pronouns are *kōi* (obl. *kēsī*), anyone, some one, and *kichh*, anything, something.

The following additional pronominal forms may be noted:—

har-kōi, whoever; *har-kichh*, whatever.

ērā, or *ērā*, like this; so *tērā* or *tērā*, like that, and so on.

itnā, this much, and so on.

abbē or *ebbē*, now; *tēbbē*, then, and so on.

ētthi or *yētthi*, here; *tētthi*, there, and so on.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The verb substantive is *hā* for the present, and *thā* for the past. Both are adjectival, and neither changes for person, becoming *hē* and *thē*, respectively, when the subject is masculine plural, and *hī* and *thī* respectively when it is feminine (singular or plural).

When the pronoun *ēh* precedes *hā*, the two join together and become *ēhā*, this is.

North Mandāī differs slightly. 'I am' is *hē*, and 'he is' is *hā* or *hē*. The past is *thīā*, plur. *thīē*; fem. *thī*.

B.—Active Verb.—Besides the usual array of Verbal nouns and participles, Mandāī has a participle indicating state or condition, as e.g. *baīhī-rā*, in a state of being seated; *mārī-rā*, in a condition of being beaten. The *rā* is either the genitive postposition, or else the past participle of the verb *raihṇā*, to remain, and changes for gender and number in the usual way.

The following is the conjugation of the verb *mārnā*, to beat.

The **Infinitive** is formed by adding *ṇā* to the root, which, as usual, becomes *nā* after *r* or *l*. Thus *paunā*, to fall; *baīhṇā*, to sit; *mārnā*, to beat. The verb 'to come' is *āunā*, but in North Mandāī it is *aunā*, and in Chhōṭā Bānghālī it is *ōṇā*.

The **Present Participle** is formed by adding *dā* to the root, as in *mārdā*, striking. If the root ends in a vowel or a simple *h*, then *ndā* is added. Thus, from *jāṇā*, to go, *jāndā*, going. The following present participles are irregular:—

<i>hōṇā</i> , to become	pres. part.	<i>hundā</i>
<i>āunā</i> , to come	"	<i>aundā</i> or <i>āundā</i>
<i>raihṇā</i> (N. <i>rāhṇā</i>), to remain	"	<i>rahndā</i> (N. <i>rāhndā</i>)

The Present Participle is used in inceptive compounds, *mārdā lāgā*, he began to die. It is also used as an infinitive of purpose, as in *sē auṅgar charāndā bhējī dītā*, he sent him to feed swine.

The oblique form of the present participle is used as an **Adverbial Participle**, as in *mārdē*, while striking, and when *hī* is added to this, we have *mārdē-hī*, immediately on striking.

The **Past Participle** is formed by adding *yā* to the root. Thus *māryā*, struck. A variant spelling of this is *mārēā*, which more nearly indicates the exact pronunciation. Its masculine plural is *mārē*, and its feminine *mōrī*. The following past participles are irregular:—

<i>hōṇā</i> , to become	past part.	<i>hūā</i> (N. <i>hōā</i>)
<i>mārnā</i> , to die	"	<i>mūā</i>
<i>āunā</i> (N. <i>aunā</i> , Chh.B. <i>ōṇā</i>), to come	"	<i>āyā</i>
<i>jāṇā</i> , to go	"	<i>gēā</i> or <i>gayā</i>
<i>paunā</i> , to fall	"	<i>pēā</i> (N. <i>paiēā</i>) or <i>payā</i>
<i>laiṇā</i> , to take	"	<i>lēā</i> or <i>layā</i>
<i>lāunā</i> or <i>lyauṇā</i> , to bring	"	<i>lēī āyā</i>
<i>raihṇā</i> (N. <i>rāhṇā</i>), to remain	"	<i>rēhā</i> , <i>rahyā</i> , or <i>rā</i>
<i>pīṇā</i> , to drink	"	<i>pīā</i>
<i>dēṇā</i> , to give	"	<i>dittā</i> or <i>dītā</i>
<i>karnā</i> , to do	"	<i>kītā</i>
<i>lagṇā</i> , to be joined	"	<i>lāgā</i> or <i>lagā</i>

<i>khāṇā</i> , to eat	past part.	<i>khādhā</i>
<i>baiṭhā</i> or <i>baṣṭhā</i> , to sit	"	<i>baṭṭh</i> (com. gen.) or <i>baiṭhyā</i>

The feminines of *gēā*, *pēā*, and *lēā*, are *gai*, *pai*, and *lai*, respectively.

The **Static Participle** referred to above, is formed by taking the past participle, changing the final *yā* to *ī*, and adding *rā*. Thus, *mārnā*, to strike, past participle *māryā*, Static Participle *mārī-rā*, in the condition of being beaten. As will be seen from the specimens, this participle is of frequent occurrence.

From the irregular past participles, we have the following, slightly irregular forms :—

<i>hūā</i> , become	static part.	<i>hūī-rā</i>
<i>mūā</i> , dead	"	<i>mūī-rā</i>
<i>āyā</i> , come	"	<i>āī-rā</i>
<i>gēā</i> or <i>gāyā</i> , gone	"	<i>gēī-rā</i> or <i>gai-rā</i>
<i>pēā</i> or <i>payā</i> , fallen	"	<i>pēī-rā</i> or <i>pai-rā</i>
<i>lēā</i> or <i>layā</i> , taken	"	<i>lēī-rā</i> or <i>lai-rā</i>
<i>rēhā</i> , <i>rā</i> or <i>rahyā</i> , remained	"	<i>rahī-rā</i>
<i>pītā</i> , drunk	"	<i>pīī-rā</i>
<i>dittā</i> or <i>ditā</i> , given	"	<i>dittī-rā</i> or <i>dītī-rā</i>
<i>kitā</i> , done	"	<i>kītī-rā</i>
<i>lāgā</i> or <i>lagā</i> , joined	"	<i>lāgī-rā</i> or <i>lagī-rā</i>
<i>khādhā</i> , eaten	"	<i>khādhī-rā</i>
<i>baṭṭh</i> , <i>baiṭhyā</i> , seated	"	<i>baṭṭhī-rā</i>

Although it is said above that this participle is made by changing *yā* to *ī*, this method of formation is only given for practical reasons. Possibly the form *mārī* in *mārī-rā* is really a conjunctive participle, and *mārī-rā* is equivalent to the Hindī *mār-rahā*. It would not, however, be safe to say that the static participle is formed from the conjunctive participle, for the latter is sometimes widely different from the past participle, and then the rule would not apply. For example, the conjunctive participle of *jāṇā*, to go, is *jāī*, and the past participle is *gēā*. The static participle is *gēī-rā*, not *jāī-rā*. The probable explanation of this is that *gēī* is here an irregular conjunctive participle, formed from *gēā* on the false analogy of *hūī* from *hūā*. On the other hand, it is possible that the *rā* is really the genitive postposition, which is added to adjectives in Kiūṭhālī and elsewhere without changing the meaning (see p. 380).

The **Future Passive Participle** is the same in form as the Infinitive. Thus *mārnā*, it is to be struck; masc. sing. obl. and plur. *mārnē*; fem. *mārnī*. So, in the parable, we have *āunī*, the share (fem.) which is to come to me, and other examples.

The **Conjunctive Participle** is formed by adding *ī* to the root. Thus *mārī*, having struck, but this form is only used in compound verbs. When used independently *kē* or *kanē* is added. Thus *mārī-kē* or *mārī-kanē*, having struck. The following are slightly irregular :—

<i>paṇṇā</i> , to fall	Conjunctive part.	<i>paiī-kē</i> , etc.
<i>āṇṇā</i> , to come	"	<i>āī-kē</i> , etc.
<i>hōṇā</i> , to become	"	<i>hūī-kē</i> , etc.

The **Noun of Agency** is formed by adding *icālā* to the oblique infinitive. Thus *mārñē-icālā*, a striker.

The **Imperative** second person singular is the same in form as the root. Its plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

A Polite Imperative adds *īē* to the root. Thus *mārīē*, please to strike; *khālīē*, please to eat.

The Imperative of *raihñā* (N. and Chh. B. *rāhñā*), to remain, is *raih* (N. and Chh. B. *rāh*), plural *rahā*, and of *laiñā*, to take, *lai*, plural *laiā*. In North Maṇḍēālī and Chhōtā Bāghālī, the verb *auñā*, to come, has its 2nd person Imperative *ā*, both singular and plural.

The **Old Present** and **Present Subjunctive** is not given by Mr. Bailey. In the Parable there is one example,—*bañū*, (I am not worthy that) I should be made (thy son). What the forms of the other persons and of the plural are, I am not able to say. Mr. Bailey, however, for North Maṇḍēālī gives a similar form as optional for the first singular future.

The **Present** is formed by adding *ā* to the root, to which the verb substantive *hā* is added. Thus, *hañ mārā-hā*, I strike. The *mārā* does not change for number or person, but the *hā* changes for gender and number, but not for person.

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
1 } 2 } 3 }	<i>mārā-hā</i>	<i>mārā-hī</i>	<i>mārā-hā</i>	<i>mārā-hī</i>

There are a few irregular forms. Thus, from :—

<i>pañā</i> , to fall	pres.	<i>pañā-hā</i>
<i>hñā</i> , to become	"	<i>hñā-hā</i>
<i>āñā</i> , to come	"	<i>āñā-hā</i>
<i>raihñā</i> , to remain	"	<i>rahā-hā</i> or <i>rā-hā</i>
<i>laiñā</i> , to take	"	<i>lahā-hā</i> or <i>lā-hā</i>
<i>jāñā</i> , to go	"	<i>jāhā-hā</i> or <i>jā-hā</i>
<i>khāñā</i> , to eat	"	<i>khāhā-hā</i> or <i>khā-hā</i>
<i>dēñā</i> , to give	"	<i>dēhā-hā</i>

A **Present Definite** is formed, as in Hindī from the present participle, with the present of the verb substantive. Thus, *hañ mārā-hā*, I am striking. Or we may add to the present participle the Static participle of *lagñā*, to be joined, with the verb substantive. Thus, *hañ mārā lāgi-rā hā*, I am striking, I am in the act (or condition) of striking.

The participles of course change for gender and number, as in *sēō mārā-hī* or *sēō mārā lāgi-rī hī*, they (fem.) are striking.

The **Imperfect** is formed on the same principles as the present definite, substituting *thā* (*thē, thī*) for *hā*. Thus, *haũ mārḍā-thā* or *haũ mārḍā lāgī-rā thā*, I was striking. Or it may be formed on the analogy of the simple present, as in *haũ mārḍā-thā*, I was striking.

The **Past Conditional** is, as usual, the present participle (changing for gender and number) alone. Thus, *haũ mārḍā*, (if) I had struck, or I should have struck (if).

The **Future** tense, as has been previously stated, agrees with *Kāngri* and not with Western *Pahāri*. It has two forms. The first is made, as in *Kāngri*, by adding *ghā* to the root. Thus, *mārghā*, (I) shall strike, (thou) wilt strike, (he) will strike. This does not change for person, but, if the subject is in the masculine plural it becomes *mārghē*, and if the subject is feminine (singular or plural) it becomes *mārghī*.

If the root ends in a vowel, this is liable to nasalization before the *ghā*, as will be seen in the list of irregular futures given below.

The second form of the future is made by adding *aṅg* or, if the root ends in a vowel, *ṅg* to the root. Thus, *māraṅg*. This does not change for gender, number or person.

The following futures are slightly irregular:—

<i>paunā</i> , to fall	future <i>paūghā</i> or <i>pauṅg</i>
<i>hōṇā</i> , to become	„ <i>hūghā</i> or <i>hūṅg</i>
<i>āunā</i> (N. <i>auṇā</i>) to come	„ <i>āūghā</i> (N. <i>āūghā</i>) or <i>āuṅg</i> or <i>āōṅg</i>
<i>lēaunā</i> or <i>lyauṇā</i> , to bring	„ <i>lyāūghā</i> or <i>lyāuṅg</i>
<i>jānā</i> , to go	„ <i>jāghā</i> (N. <i>jaughā</i> , Chh. B. <i>jānghā</i>) or <i>jāṅg</i>
<i>khāṇā</i> , to eat	„ <i>khāghā</i> or <i>khāṅg</i>
<i>pīṇā</i> , to drink	„ <i>pīghā</i> or <i>pīṅg</i>
<i>dēṇā</i> , to give	„ <i>dēghā</i> (N. <i>dīghā</i>) or <i>dēṅg</i>
<i>raihṇā</i> , to remain	„ <i>rahaṅghā</i> or <i>rahaṅg</i>
<i>laiṇā</i> , (N. <i>lāṇā</i>), to take	„ <i>laughā</i> (N. <i>lāghā</i> , <i>laū</i>) or <i>laṅg</i>

In the second specimen, in the word *bartaṅg-jī*, it will be carried out, the syllable *jī* has been added to the future. This is probably a mere honorific suffix. In *Kāshmiri*, a future imperative is formed by the addition of the syllable *zi*, which is by origin also this *jī*.

The tenses formed from the Past Participle are formed exactly as in *Hindī*, and require few remarks. The following are sufficient examples:—

- haũ gēā*, I went.
- maĩ māryā*, I struck him.
- haũ gēā-hā*, I have gone.
- maĩ mārā-hā*, I have struck him.
- haũ gēā-thā*, I had gone.
- maĩ mārā-thā*, I had struck him.

In the *Pisāchā* languages there are a number of verbs, of which the past participles are always construed in the feminine. Thus, in *Kāshmiri*, the verb *outsun*, to be burnt, in the past tense is always feminine, as in *outṣās*, he was burnt, literally, a (feminine) burning was done to him. Similarly, in *Mandāli* Mr. Bailey points out that the verb *bāhṇā*, to beat, is always feminine in the past tenses, as in *maĩ tēs-jō bāhī*, I beat him, literally, by me to him a (feminine) beating was done.

The **Passive Voice** is formed, as in Hindī, by conjugating the past participle with *jānā*, to go. Thus, *māryā jānā*, to be struck.

Causals are formed as in Hindī. Thus *sunānā*, to cause to hear; *piānā*, to cause to drink; *chārnā* or *charānā*, to graze (cattle). Note the following:—

pannā, to fall, Causal *pānā*

khānā, to eat, „ *khuānā* or *khvānā*

jānā, to go, „ *guānā* or *gwānā*, to cause to go, to lose.

Compound Verbs.

Intensive compounds are very common. Thus, *dēi-dēnā*, to give away.

Inceptives have been dealt with under the head of the present participle.

Frequentatives are made as in Hindī. Thus, *māryā karnā*, to strike frequently. Note *khāyā* (not *khādhā*) *karnā*, to eat regularly.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN I.

	ਏਕੀ	ਮੰਨਖੇ	ਨੀ	ਸੁਭ	ਗੰਭਰ	ਬੀ	ਮਠੇ
	ਗੰਭਰ	ਏ	ਸ਼ੰਪਲੇ	ਧੰਧ	ਸੰਭੰਗੀ	ਧੰਧ	
	ਏ	ਸੁਭ	ਮਠੇਫੇ	ਨੀ	ਧੰਧ	ਏ	
	ਸੰਭੰਗੀ	ਏਸੇ	ਸੁਭ	ਦੇ	ਭੰ	ਏਸੇ	ਧੰਧ
5.	ਏਸੇ	ਧੰਧ	ਮਠੇਫੇ	ਨੀ	ਏਸੇ	ਦੇਭ	
	ਲੀਭੀ	ਭੰਭੇ	ਸ਼ੰਧ	ਨੀ	ਧੰਧ	ਭੀਭੀ	
	ਮਠੇ	ਗੰਭਰ	ਏ	ਮਠੇਫੇ	ਮਭ	ਫਭ	
	ਫਰੀ	ਏ	ਧੰਧ	ਸੁਭੰਧ	ਸੰਧਧ	ਏ	
	ਸਧੰ	ਗਧੰ	ਭੰਭੀ	ਸੰਧਪੰਧ	ਮੰਧ	ਮਭ	
10.	ਮਠੇਫੇ	ਧੰਧ	ਲੀਭ	ਏਏ	ਭੀਭੀ	ਮਭ	

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Eki-manukhā-rē dūi gābhrū thē. Matthē-
One-man-of two sons were. By-the-younger-

gābhrūē āpnē-hābbā-sāōgi bōlyā
son his-own-father-to it-was-said

jē, 'mā-jō laṭē-phatē-rī bād jē
that, 'me-to property-of share which

āunī (for āunī) tēsā dēi-dē.' Tā tēs-rē-bābbē
is-to-come that give-away.' Then by-his-father

5. tēs-rī bād laṭē-phatē-rī tēs-jō dēi.
 5. *him-of the-share the-property-of him-to was-given-*

diti. Thōrhē-dīnā-gē prānt tinhē-
away. A-few-days-from after by-that-

matthē-gābhrūē laṭā-phatā sabh katth
younger-son the-property all together

karā-kē barē-dūrā-rē mulkhā-jō
made-having a-great-distance-of country-to

chalā-gayā. Tēthī luchpaṇā-māñjh sabh
it-was-gone-away. There debauchery-in all

10. laṭā-phatā gwai-ditā. Jājē tinhē sabh
 10. *the-property was-caused-to-go. When-that by-him all*

laṭā-phatā gwaī-ḥhōryā, tã tēs-mulkhā
property was-completely-caused-to-go, then (in-)that-country

nakāl bhī payā. Tã sē tēs-rā
a-famine also fell. Then he of-him

matṭhā putr bhūkhā mardā galā (for lāgā). Tã sē
the-younger son hungry dying began. Then he

tēs-mulkhā-rē kēsī-bayē-ādmī-
that-country-of a-certain-great-man-

5. nērē jāī rahyā. Tã tīnhē-bayē-
 5. near having-gone remained. Then by-that-great-

ādmīē sē suṅgar charāndā āppē-
man he swine feeding his-own-

khētrā-dōhri-mañjhā-jō bhējī-ditā.
fields-lands-in-to was-sent.

Tã sē āppē-manā-mañjh ēh bujhdā
Then he his-own-mind-in this considering

lāgā jē, 'jinhā-sātā-jō ēō suṅgar khāyā
began that, 'what-grains (acc.) these swine eating

10. karā-hē, haō (for haū) bhī inhā-sātā-kanē āppā pēt
 10. doing-are, I also these-grains-with my-own belly

bhardā.' Kī jē hōr-kētē tēs-jō khāg ē-jō
(I-)would-have-filled.' Why that other-anywhere him-to eating-for

jurdā nahī thā. Jājē sē sudhī-mañjh
being-got not was. When-that he sense-in

ਸ਼ੇਖ ਟ ਧੀਮਲ ਨਾਂਗੋ ਏ ਮੇਰੇ ਪੱਕੇ

ਏਕ ਫੀਰੀ ਡੀ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਏ ਫੀਰੀ

ਮੰਘੇਏ ਧੰਧੀ ਡੀ ਡੀਏ ਬੁਧ ਮੰਝੁ ਫੀਰੀ

ਡ ਮੇ ਸ਼ੇਖਾਂਘੇ ਵੰਧੇ ਨੇਏ ਏ ਸ਼ਾਘੇ

5. ਫੀਰੀ ਡੀ ਡੀਮ ਨੇਏ ਡੀਏ ਫੇ ਪੇਏਏ

ਧੀਮਲ ਏ ਵੰਧੇ ਫੀ ਡੀਏ ਡੀਏ ਡੀ

ਸ਼ਾਘੇ ਡੀ ਫੀਮਲ ਡੀ ਡੀਏ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ

ਡੀਏ ਡੀ ਸ਼ੇਖਾਂ ਫੀਰੀ ਵੰਧੇ ਮੰਝੁ ਸ਼ੇਖਾਂਘੇ

ਡੀ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ

10. ਫੀਰੀ ਫੀਰੀ ਸ਼ੇਖਾਂਘੇ ਵੰਧੇ ਨੇਏ ਏ ਸ਼ਾਘੇ

ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ

ਫੀਰੀ ਸ਼ੇਖਾਂਘੇ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ ਡੀ ਸ਼ੇਖਾਂ ਸ਼ੇਖਾਂ

āyā, tā bōdā lāgā jē, 'mērē-bābbā-rē
came, then saying he-began that, 'my-father-of

dhyēr kitnē-hī nōkrā-chākṛā-jō rōṭī
daily how-many-even servants-domestics-to bread

khāṇē-jō pakā-hī, hōr hāō bhūkhā maryā karā-
eating-for is-being-cooked, and I hungry dying doing-

hā. Mā āpnē-bābbā-nērē-jō chalē-
am. For-me my-own-father-near-to going-

5. jānā, hōr tēs-nērē jāi-kē ēhrā
5. it-is-to-be-gone, and him-near gone-having such

bōḷnā jē, "bāpū-jī, hāō tērā hōr
is-to-be-said that, "father-sir, I of-thee and

sargā-rā bhūlan-lār hūi-chukyā, hun
heaven-of forgetter became-completely, now

hāō tērā gābhrā kīhā banī; mā-jō āpnē-
I thy son how shall-I-be-made; me (acc.) thing-own-

hōri-nōkrā-chākṛā-sāhī samjhī-lā."'
other-servants-domestics-like consider."'

10. Uṭhī-kanē āpnē-bābbā-nērē-jō chalyā.
10. Arisen-having his-own-father-near-to he-went.

Ajhā pujyā nahī thā, dūrā-gē tēs-rē
Still arrived not he-was, distance-from by-him-of

bābbē āṇḍā (for āṇḍā) dēkhī-layā, hōr dayā āi-
by-the-father coming he-was-observed, and compassion arriv-

- गउ ऊँ रडिनी कने गव डो डेम
 कने वड्ड करी भीलु डो एव सीत
 ऊँ डीह श्रंयणे वव कने वीलु डे
 वम डी उड्ड डुगि गव उमं डो
 5. मरग र रेंण रंग रस कण उड्ड
 डी मडि कडीड डे उमं डर वण
 ऊँ डेम वव श्रंयणे रेंक मक डे
 वीह डे वग वग कयड कंली उड्ड
 डो डेम पंडुड रव डो उड्ड म
 10. मरनी यो री डूटे डी पंडुड रव
 डो डिनी रड लुड के कंली वड्ड
 ऊँ डीह रड पंडुड मंग डे मड्ड

gai. Tā daṇḍi-kanē gayā, hōr tēs-
ed. Then run-having he-went, and him-

kanē bahōt kari milyā, hōr pyār kitā.
to much having-done he-was-embraced, and love was-made.

Tā tindhē āpuē-bābbā-kanē bōlyā jē,
Then by-him his-own-father-to it-was-said that,

'bāpū-jī, hāḥ bhūli-gayā, tussā-rā hōr
'father-sir, I forgot, you-of and

5. sargā-rā dēṇḍār hūā, huṇ hāḥ
5. heaven-of debtor I-became, now I

idhī lāḥk nahī hā, jē tussā-rā putr baṇḍī.
(of-)this worthy not am, that you-of son I-may-be-made.*

Tā tēs-rē bābbē āpuē-nōkrā-chākrā-jō
Then by-him-of by-the-father his-own-servants-domestics-to

bōlyā jē, 'kharē kharē kaprē kāḍhī-lyāo,
it-was-said that, 'good good clothes bring-forth,

hōr ēs-jō panhyāi-dēyā (for dēā); hōr hāthā-rī
and this-one-to put-on; and hand-of

10. mundrī, pairā-rē jūtē bhī panhyāi-dēyā (for dēā);
10. ring, feet-of shoes also put-on;

hōr ḍī-rā rubh lyāi-kē, kūtī-kē khāḥ,
and enclosure-of ram brought-having, killed-having let-us-eat,

tā hīkā ṭhaṇḍ pāḥ. Mērā ḥh gābhrū
then the-breast cool let-us-cause-to-fall. My this son

ਮਏ ਧਰੰਧਰ ਥੇ ਨੰਯੁ ਈਓਰੰ ਕੁਞ

ਮੇਠੀ ਗਭਰੰ ਥੇ ਨੰਯੁ ਮੀਯੁਤੰ ਚਈ

ਧਨੀ ਕਏ

ਭੇ ਭੇਸਰੰ ਧਰੰ ਗੰਭਰੰ ਖਏ

6. ਥੇ ਏ ਮਏ ਘਰੰ ਮੇਥੇ ਥੇਥੰ ਭੰ

ਭੇਸ ਏ ਗੀਭ ਭੇ ਧੰਧਯੇ ਸੀ ਧੰਧ ਮੇਭ

ਧਭ ਭੰ ਭੀਠੇ ਏਥੀ ਧੰਧਰੰ ਏ ਮਧੰਭ

ਥੇ ਧਧੁ ਏ ਏਭ ਧੁ ਭੰ ਭੀਠੀ

ਭੇਸਰੰ ਮੀਧੁ ਏ ਭੇ ਭੰਭ ਥੇਭਰੰ ਭੰ

10. ਭੇ ਭੇ ਧਧੇ ਭੀਠੀ ਧੰ ਧਧਰੰ ਧੰਧਰੰ ਭੰ

ਧੀਸ ਧੰਧਭੇ ਏ ਮੇ ਭੇ ਭੰਭ ਧੰਧੀ ਧਮੀ

ਧੰਧ ਭੰ ਮੇ ਮੀਧੀ ਗਧੰ ਭੇ ਧਰੰ ਭੀਧੁ

mūē-barābar thā, huṇ jīundā hūā;
dead-equal-to was, now living he-become;

gwāchhī gairā thā, huṇ milyā.' Tā rājī
lost in-a-gone-condition he-was, now he-is-got.' Then contented

khusī hūē.
happy they-became.

Hōr tēs-rā harā gābhrā khētrā
And him-of the-elder son (in-)the-field

5. thā. Jñ saē (for sē) gharā-nēpē āyā, tñ
 5. was. When he the-house-near came, then

tēs-jō git hōr nāchpē-ri kan-sōt
him-to singing and dancing-of tone

paī. Tā tinhē ēkī-chākṛā-jō sadāi-
fell. Then by-him a-servant-to called-

kē puchhyā jē, 'ēh kyā hā?' Tinhē
having it-was-asked that, 'this what is?' By-him

tēs-gē bōlyā jē, 'tērā bhāi āirā-hā,
him-to it-was-said that, 'thy brother in-a-come-condition-is,

10. hōr tērē-bābhē ōpī-rā bakrā kātīrā-hā,
 10. and by-thy-father the-enclosure-of goat in-a-killed-condition-is,

kis-bāstē jē sē tērā bhāi rājī khusī
what-for that he thy brother contented happy

āyā.' Tā sē jhīkhī-gayā, hōr gharā-bhittar
came.' Then he angered-went, and the-house-within

ક્રંડં રંભી સીઝં ડં ડેમરં યંમ વંડર સંયં

ઉંચે મે મેંકાંત મીકં ઉં ઉંચી શ્રંખલે

येनैव सति श्रीकृष्ण उवाच ॥ ७३ ॥

ಗಿ ಅಸ್ತಿ ತಿರಿ ಲತೀ ಕುಸ್ತಿ ಕುಸ್ತಿ ತಿರಿ

5. ૬૪ ૧ સુષી મંદિ મંડી ધિત્રી ધન

ਭੰਭੇ ਫੁਲੀ ਮੰਝੇ ਫਿਫ ਕੀਮ ਕੀ ਕੁੰਝੀ

ਸਿੱਖਿ ੴ ਸ੍ਰੰਗਿ ਮੰਗਿ ੴ ਭੀ

ਮਸਤੀ ਭੁੰਨੇ ਭੀ ਛੰਡੇ ਤੋਂ ਯਿ ਗੰਭਰ

ਸ੍ਰੋਤ ਬੀਰ ਤੀ ਖਲੀ ਚੰਮੇਤ ਨਾਸੀ ਚੰਦ

10. ॐ श्रीं उमायै नमः उं भै यक्ष

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

ਸਦੇ ਭੀ. ਮੰਤ ਮੰਤ ਭ ਮੰ ਮੰਦੇ ਭਦੀ

jāi nahī nīchhā. Tā tēs-rā bāb bāhar āyā,
going not (?) wished. Then him-of the-father outside came,

hōr sē manāi-ditā. Tā tīnhē āpnē-
and he was-remonstrated-with. Then by-him his-own-

bābā-jō batā ditā jē, 'itnī barsā-
father-to answer was-given that, 'so-many years-

gē hāō tēri tahēl karyā-karā-hā, hōr
from I thy service doing-continually-am, and

5. tuddh-gē dūji māi nahī kīti; par
5. thee-from difference by-me not was-done; but

taī kadhi mā-jō ēk ehhelū bhī nahī
by-thee ever me-to a kid even not

ditā, jē hāō āpnē-sāthiyā-jō bhī
was-given, that I my-own-companions-to also

masti khwāndā, hōr jājē tērā ēh gābhrū
a-feast might-have-given-to-eat, and when-that thy this son

āyā, jīnhē tēri khaṭī-kamāi luchi rāṇḍā-
came, by-whom thy property vicious harlots-

10. jō khwāi, tēs-rē kaṭṭhē taī mōṭā bakrā
10. to was-given-to-eat, him-of for by-thee a-fat goat

kātyā.' Tā tīnhē bōlyā jē, 'hē putr, tuu (for tū)
was-slaughtered.' Then by-him it-was-said that, 'O son, thou

sadā-hī māh-nērē hā, jē mērē (for mēri) khaṭī-
ever-even me-near art, what my property-

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ਭੰਮੰਤ

WESTERN PAHARI.

ਭੰਮੰਤ ਭੰਮੰਤ ਮੇ ਸਭ ਤੇ ਭੰਮੰਤ ਭੰਮੰਤ

ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ

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5. ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ ਭੰਮੰਤ

kamāi-rā hā, sē sabh tērā hā, par
earnings-of is, that all thine is, but

iddhi-rē kaṭṭhē bakrā kātyā, hōr rāji
this-of for a-goat was-slaughtered, and contented

khusi hūē, jē tērā ēh bhāi mūē-
happy we-became, that thy this brother dead-

lēkhē thā, sē jīundā dēkhyā; hōr
like was, he living was-seen; and

5. gwāchī-gairā thā, sē milī-gayā.
 5. *in-a-lost-gone-condition was, he was-got.*

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

ਸੀ ਮੈਂ ੧੪ ਤੇ ਫੰਡਕ ਪ੍ਰ ੧੦ ਆਈ ਭੰਧੰਨੇ ਰੇ
 ਭਲਿੰਦੀ ਸੁਭੰਨੇ ਭਰ ਮੇਰੀ ਸਪੰਡੀ ਰੀ ਭੇਡੀਏ
 ਫੰਡਕ ਪ੍ਰ ੧੪ ਸਮੁੰਨੇ ਭਰ ਸਪੰਡੀ ਧਗਮੇਏ
 ਸਪੰਡੀ ਸੰਭ ਭੇਡੀਏ ਤੇ ਫੰਡਕ ਆਪੰਡ ਸਪੰਡੀ
 ੧ ਏਏਸੀਯ ਭੇਡੀਏ ਤੇ ਭੇਡ ਸਪੰਡੀ ਧਗਮ ਏਰੀਏ
 ਆਪੰਡ ਭੰਧੰਨੇਏ ਭੰਡੀ ਸਪੰਡੀ ਧਗਮੇ ਧੰਧ
 ਏ ਏ ਭੰਧ ਆਪੰਡ ਫੰਡਕ ਆਪੰਡ ਭੰਧ ਏਰੀਏ
 ਆਪੰਡ ਤੇ ਤੇ ਆਪੰਡ ਆਪੰਡੀਏ ਫੰਡਕ ਆਪੰਡ ਮੇਧਕੰਧ

[No. 2.]

CENTRAL GROUP.

INDO-ARYAN FAMILY.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Sri-sam. 74-rē, Kātak-par 10, arji Hārābāgā-rē
Prosperous-year 74-in-of, Kātik-date 10, representation Hārābāg-of

Thāpēdārā-Nantrāmā- hōr Nēgi-Sapāhi-ri ēhi, jē
Thāpēdār-Anant-Rām- and Nēgi-Constable-of this-is, that

Kātak-par 14 Musramān Gujrā Khadwaa Bagsā-jō
Kātik-date 14 The-Musalmān Gujrā Khudā Bakhsh-to

Sapāhi-sāth bhējnē-rā hukam āyā. Tā Sapāhi
the-constable-with sending-of order came. Then the-constable

5. Jāe-Singh bhējyā, Tā ēh Khadwaa Bags jarira
 5. *Jai-Singh was-sent(-for-him). Then this Khudā Bakhsh in-a-fevered-condition*

aōkhā hā. Hāndnē jōg hā nahī. Khadwaa-Bagsē hōlyā
very-ill is. (For-)walking fit he-is not. By-Khudā-Bakhsh it-was-said

jē, 'jā hāō aēn hūng, āōng. Ibbē jarira
that, 'when I well will-be, I-will-come. Now in-a-fevered-condition

aōkhā hā. Tā araj likhi-bhēji. Jē hukam āōng, sē bartāng-jī.
very-ill I-am. Therefore representation was-written-and-sent. What order will-come, that will-be-carried-out.

5 c

MANDĒĀLĪ PAHĀRĪ.

As already stated, the Pahārī dialect of Mandēālī is a mixed form of speech, partly resembling Standard Mandēālī, and partly resembling Inner Sirājī. A brief notice pointing out where it differs from Standard Mandēālī will suffice. For materials we have a short folk-tale, a statement made in court by an accused person, and the usual list of words and sentences given on pp. 759 ff.

In pronunciation we notice the occasional prefixing of an *h* before a vowel, just as in the Mandēālī *hākkhī*, an eye. So here we have *handar*, within, and *saṅghē*, not *saṅgē*, with. A noteworthy change is the word *maṅgar*, the name of a certain month (November-December), a corruption of the Sanskrit *mārgaśīraṣ*. Here we have *rg*, first becoming *gg*, and then *ṅg*. The Western Pahārī change of *tr* to *ch* occurs in the word for 'three', which is either the Inner Sirājī *chīn* or the Mandēālī *trāō*.

The declension of nouns closely resembles the Standard. *Ghōrā*, a horse, makes its oblique form and its nominative plural *ghōrē*. Other examples are *chāchā*, an uncle, obl. *chāchē*; *thānā*, a police-station, obl. *thānē*; *chandramā*, the moon, *chandramē* (ag. case); *dhyārā*, a day, *dhyārē* (loc.).

Ghar, a house, makes its oblique singular, as in the standard, *gharā*, but this form is also used for the locative (e.g. in sentences 223 and 226). So *pahār*, a mountain, *pahārā*; *hāth*, a hand, *hāthā*; and *bāb*, a father, *babbā*, doubling the *b* as in the standard.

Most feminine nouns ending in consonants have the oblique form in *ā* as in Inner Sirājī. Thus, *bhīṭ*, a sister, *bhīṭā*; *māw*, a mother, *māwā*; *gall*, a word, *gallā*. But sometimes we have the Mandēālī *ī*, as in *pīth*, the back, obl. form *pīthī*, with doubling of the *t* and shortening of the vowel.

The Pronouns are the same as in Standard Mandēālī. As additional forms, we may note *maī* used at the end of the second specimen for *hāō*, I; *tujjō* (in the first specimen), to thee.

The plural genitives of the first two personal pronouns are *hāmā-rā*, our, and *tuahā-rā*, your, and 'thine' is *thārā*, instead of *tērā*.

For the present tense of the verb substantive, we have *hā* (*hē*, *hī*) as in the Standard. The first person singular and plural is sometimes *hā*.

Another, and a new form is *āhdā* (masc. plur. *āhdē*; fem. sing. and plur. *āhdī*), which, like *hā*, does not change for person.

Yet another form is *sā*, which does not change at all, being the same for singular, plural, masculine, feminine, and for any person.

The Past is *thā* (*thē*, *thī*) as in the Standard.

The conjugation of the Active Verb closely follows that of the Standard dialect. Examples of the Present Participle are: *chārdā*, grazing; *hundā*, becoming; *rahēndā*, dwelling; *āōndā*, coming. It will be seen that while the principle of formation is the same, some of the forms vary slightly from the Standard.

The Past Participle also follows the Standard, with the same irregularities. We may note the verb *nāṣṇā* or *uhāṣṇā*, to go, with its past participle *nāthā*. *Jānā*, to go, is

also used, with its past participle *gayā*. The Static Participle in *-rā* is very common, and is made as in the Standard.

There are instances of the Old Present and Present Subjunctive, as in *bēyōtarū*, I may cut; *baīḥē*, it may sit (1st specimen).

For the Present, the present participle is used alone, as in *baṇḍā*, thou becomest (1st specimen).

For the Present Definite we have *chārdā lāgī-rā*, he is grazing (sentence 229), and *āōndā lāgī-rā hā*, he is coming, corresponding to the Standard *mārdā lāgī-rā hā*.

The verb 'to come' is *āuṇā* or *ichhṇā*, past participle *āyā*.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHARI (MANDĀLĪ).

PAHARĪ DIALECT.

SPECIMEN I.

संछमे उं संछमे गी भंदं गी कषं

ऐकी टंडे संछमे श्रपलि भंद हें
 वेंष्ट्र नमं भेंहें ऐक ऐठ मोंग मी
 नै हें भेंहें उं वेठ संछमे गी भंदे वेंष्ट्र
 वसुश्र ऐठ मोंग उहें क्षीउं वेवेंउं
 5. केवे उं स्रगीदं वं संछमं वणसं
 केवे उहं वं केवे नं स्रगीदं वं नं
 उहं वं

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Chandramē-hōr	chandramē-rī	māwā-rī	kathā.
<i>Moon-and</i>	<i>moon-of</i>	<i>mother-of</i>	<i>story.</i>

Ekī-dhyārē	chandramē	āpnī-māwā-jō
<i>On-one-day</i>	<i>by-the-moon</i>	<i>his-own-mother-to</i>

bōlyā,	‘aminā,	mā-jō	ēk	ērḥā	chōlū	sī-
<i>it-was-said,</i>	<i>‘mamma,</i>	<i>me-for</i>	<i>a</i>	<i>such</i>	<i>coat</i>	<i>sew,</i>

-dē, jō mā-jō pūrā baiṭhē.’ Chandramē-rī māwā bōlyā,
 ... that me-to completely it-may-fit.’ The-moon-of by-the-mother it-was said,

‘bachchuā, ērḥā chōlū tujjō kihā bēyōtarū ?’
 ‘child, such coat for-thee how may-I-cut ?’

5. kēbē tūṭi dutiyā-rā chandramā bandā,
sometimes thou second-day-of moon becomest,

kēbē punyā-rā, kēbē nā dutiyā-rā nā
sometimes full-moon-of, sometimes neither second-day-of nor

punyā-rā.
full-moon-of.

FREE TRANSLATION OF THE FOREGOING.

The Story of the Moon and his Mother.

One day the Moon said to his Mother, 'Mamma, sew for me a coat that will exactly fit me.' The Moon's Mother replied, 'My child, how can I cut such a coat? Sometimes you are only a two days' old crescent moon, sometimes you are a full moon, and sometimes you are neither crescent nor full.'

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

ਵੁਨ ਖੁਲੇ ਮਥੁ ਰਾ ਗੀਧੁ

ਮੇਰੇ ਗੁਮਤਿਯੋਂ ਹੋ ਸੁੰਦਰੀ ਸੀਤੀ ਹੀ ਥੀ ਟੰਡੇ ਸੁਭ

ਕੰਮ ਮਥੇਯੋਂ ਕੀਤੀ ਰਾ ਥਾ ਮੰਗਲਾ ਖੁਸ਼ੀਮਟੇ 5

ਮੇ ਏਯੋ ਏਸ ਨੇੜੇ ਗਯੋ ਏਸਗੇ ਕੰਮ ਮੰਗੁ ਭੰਡੇ

5. ਗੁਮਤਿਯੋਂ ਹੋ ਮੇਰੇ ਧੰਨੋ ਕੰਮ ਨਹੀਂ ਲਿਭੇ ਨੰਦ

ਸੁੰਦਰੀ ਸੁਪਨੇ ਮਥੇ ਮਥੇ ਮੰਦੇ ਧੰਨੋ ਸੁੰਦਰੀ

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDĒĀLĪ).

PAHĀRĪ DIALECT.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Byān mudālē-Saktū-rā likhyā.
Statement accused-Saktū-of (is-)written.

Mērē Khalahēlū-jō chyōnnī dīti-rī thī; dhyārē dūī
Of-(i.e. by-)me Khalahēlū-to a-four-anna-piece in-a-given-state was; days two

kām laiṇā kīti-rā thā. Maṅsar prabistē 8
work to-be-taken in-a-done-state was. Maṅsar on-date eight

sō janā ēs nēḍā gayā, ēs-gē kām māṅgyā, Inhē
that person(i.e. I) him near went, him-from work was-asked. By-him

5. galāyā jē, 'mērē-bōlē kām nahī dēi-hundā.
5. it-was-said that, 'on-my-said work not is-being-given.

Chyōnnī āpnī lāi-lai.' Maī bōlyā, 'chyōnnī
Four-anna-piece your-own take-away.' By-me it-was-said, 'the-four-anna-piece
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ਮੇਂ ਜੀਤੀ ਲੈਲਿ ਕੁਮ ਲੈਲਿ ਦੇਸੁ ਗੁਲ ਪੁਰ
 ਸੁਮਤਿਯ ਤਬੁ ਮੇ ਪਕਰੁ ਭੁਭਿ ਚਰਤੀ ਲਿਟ
 ਮੁੰਗੀ ਮੰਦੇ ਵੰਤੁ ਮੇ ਪਕਰੀ ਸੁਭ ਕੀਤ ਭੁਭਿ
 ਧੋਲੁ ਏ ਮੰਦੇ ਮੰਦੁ ਰਤੀ ਮੇ ਠਲੇ ਏ ਏਲੁ
 5 ਭੁਭਿ ਫੁਲੀ ਸੀਤ ਭੁਭਿ ਮੇ ਫੁਲੁ ਤਬੁ ਦੇਸੁ
 ਲੰਗੁ ਰਤੀ ਤੋਰ ਕਪਦੇ ਰੰਦੇ ਦੇਸੁ ਫੁਲੇ
 ਲਾਇਲੇ ਮੇਧੇ ਭੀ ਮੰਗੇ ਬੇ ਭੀਯ ਏ ਭੀ
 ਭਿਵ ਕੀਤ ਤੋਰ ਗੁਲੀ ਭੀ ਸੰਦੁ ਲਗੁ
 ਦੇਸੁ ਗੁਲ ਤੋਰ ਏ ਭੁਭਿ ਮੇ ਫੁਲੁ ਮੇ
 10 ਤਬੁ ਲੰਗੁ ਰੰਦੇ ਤੋਰ ਭੁਭਿ ਮੰਦੇ ਸੁਭਵੁ ਤੁ

mā² nihī laiṇī. Kām laiṇā.¹ Ḑsā-gallā-par
(for-)me (is-)not to-be-taken. Work is-to-be-taken. This-word-on

Khalahēlū-hāthā-gē pakaryā. Inhē dhartī lēt
Khalahēlū-hand-to it-was-seized. By-him (on-the-)ground lying-down

māri. Māī bāhā-gē pakṛī khaṛhā kitā. Inhē
was-struck. By-me the-arms-to having-seized standing he-was-made. By-him

bōiyā jē, 'mā-jō māryā nahī. Mā ṭhāṇē-jō jānā.¹
it-was-said that, 'me (acc.) please-beat not. (For-)me the-police-station-to it-is-to-be-gone.'

5. Tā ēh chhāḍī-ditā. Iddhī-gē jyādā hāth ēs-jō
5. Then he was-released. This-than more hand him-to

lāī-rā nahī. Hōr rupāē trāē ēs-gē jādē
in-an-applied-state (was-)not. And rupees three him-from separately

laiṇē. Sēḥ bhī māngē-thē. Tiddhī-jō bhī
are-to-be-taken. Those also demanded-were. That-for also

ujar kitā, hōr gālī bhī dēndā lāgā.
refusal was-made, and abuse also giving he-began.

Eh gall hōī. Jē iddhī-gē jyādā māī
This thing occurred. If this-than more by-me

10. hāth lāī-rā hōē, tā māī sajāwār hā.
10. hand in-an-applied-state may-have-been, then I punishable am.

FREE TRANSLATION OF THE FOREGOING.

The Statement of Saktū, the accused person, is here recorded.

I had given a four-anna piece to Khalahēlū, the complainant, for which an agreement was made that he should work for two days. On the eighth of the month Mangsar I went to him and asked for the work. He replied that he would not work as he had said, and told me to take away my four annas. I said that I did not want the money, but did want the work. As I spoke thus I caught him by the hand, when he promptly lay down on the ground. I pulled him up standing by his arm, and he said, 'please don't beat me. I'm off to the police-station.' Then I let him go. I have not handled him more than this. Moreover, besides this, he owes me three rupees. I asked for them, but he also refused to repay them, and began to abuse me. If I may have handled him more than this, then I admit that I deserve to be punished.

SUKĒTĪ.

Sukēti differs hardly at all from Standard Maṇḍālī. This will be evident from the specimens given,—a few lines of the parable, and the usual list of words and sentences. It will be seen that the main difference is in the Vocabulary, which more nearly approaches that of Kiūṭhālī and Sirājī than does Maṇḍālī.

We may note a few points in Grammar. There is the Kiūṭhālī tendency to pronounce *ē* as *ī* and *ā* as *ō*. Thus we have *āsī* for *āsē*, he will come; *tinī* for *tinē*, by him; and *khāō* for *khāā*, they may eat. The word, which, in Hindi is *bhītar*, within, is often curiously maltreated in Pahārī pronunciation. Thus, in Maṇḍālī it is *bhittar* and in Inner Sirājī *whitar*. In Sukēti it assumes the form *mhithar*.

In the declension of nouns the locative of *ghar*, a house, is *gharā*, as in Maṇḍālī Pahārī, not *gharē*. The postposition of the dative is *jō* or *lē*, and of the ablative, *thē* or *tē*.

In the pronouns, for 'that,' besides *sē*, we have also *ōh*, sing. ag. *unē*, obl. *us*; plur. *ōh*, ag. *unhē*, obl. *unkā*.

In Verbs the present subjunctive occurs in *āsī* (for *āsē*), he may come (*āspā*, to come); *khāū*, I may eat; *khāō* (for *khāā*), they may eat.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (MANDRĀLĪ).

SUKĒTĪ.

Ēki-mānchhā-rē dūi sōhrū thē. Tīnhā-mhithrā-thē māthē-sōhrūē
One-man-of two sons were. Them-among-from by-the-younger-son
 āpnā hāb pūchhā, 'ārā bābhā, māh-lē gharā-rī bānd jō mērā
his-own father was-asked, 'O father, me-to the-house-of share which my
 hisāh āsē tēs dē.' Tīnī gharā-rī bānd tīnhā-lē dēi-ditī.
account may-come that give.' By-him the-house-of share them-to was-given.
 Thōrē-dhyārē-kā māthā sōhrū nīchh chētā-pētā kattī kari-kē
A-few-days-of the-younger son all goods together made-having
 dūr-dēsā-lē nāthā, tē tiddhī āpnā chētā-pētā kulachhā-mhithar khōā.
a-far-country-to went, and there his-own goods debauchery-in was-wasted.
 Jīū nīchh mukyā, tēukā tēs-mulkhā-māñjh barā nakāl parā. Tē
When all was-completed, then that-country-in a-great famine fell. And
 tēs-rē pallā kichh nī rēhā. Tēukā tēs-mulkhā kēsi-āgū
him-of in-pocket anything not remained. Then (of-)that-country a-certain-person before
 chākar rēhā. Tīnē āpnē-khētrā-mhithar suṅgar chārdā bhējā,
servant he-remained. By-him his-own-fields-within swine feeding he-was-sent,
 tē tīnī jānā jē, 'jinhā sētā suṅgar khāō, tīnhā hāū
and by-him it-was-thought that, 'what husks the-swine may-eat, those I
 khāū.' Tē sēō sēta hī kunī nī khānē ditē
may-eat.' And those husks even by-anyone not for-eating were-given.

STANDARD LIST OF WORDS AND PHRASES FOR THE MANDI GROUP.

English.	Mandālik.	Mandālik Pahl.	Sukēti.
1. One . . .	Ēk . . .	Ēk . . .	Ēk.
2. Two . . .	Dai . . .	Dai . . .	Dai.
3. Three . . .	Trāś . . .	Chin, trāś . . .	Tin.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Pañj . . .	Pañj . . .	Pañj.
6. Six . . .	Chhan . . .	Chhābō . . .	Chhah.
7. Seven . . .	Sāt . . .	Sāt . . .	Sat.
8. Eight . . .	Āṭh . . .	Āṭh . . .	Apph.
9. Nine . . .	Nau . . .	Nau . . .	Nan.
10. Ten . . .	Das . . .	Das . . .	Das.
11. Twenty . . .	Bih . . .	Bih . . .	Vi.
12. Fifty . . .	Pañjāh . . .	Pañjyāh . . .	Pañjāh.
13. Hundred . . .	Sau . . .	Sau . . .	Sau.
14. I . . .	Hāś, hañ . . .	Hāś . . .	Hañ.
15. Of me . . .	Mērā . . .	Mērā . . .	Mērā.
16. Mine . . .	Mērā . . .	Mērā . . .	Mērā.
17. We . . .	Āsō . . .	Hamhē . . .	Āsō.
18. Of us . . .	Āsō-rā, mhārā . . .	Hamhē-rā . . .	Mhārā.
19. Our . . .	Āsō-rā, mhārā . . .	Hamhē-rā . . .	Mhārā.
20. Thou . . .	Tā . . .	Tā . . .	Tā, tā.
21. Of thee . . .	Tērā . . .	Thārā . . .	Tērā.
22. Thine . . .	Tērā . . .	Thārā . . .	Tērā.
23. You . . .	Tussō . . .	Tumbē . . .	Tussō.
24. Of you . . .	Tussō-rā . . .	Tumbē-rā . . .	Tussōrā.
25. Your . . .	Tussō-rā . . .	Tumbē-rā . . .	Tussōrā.

English.	Maṇḍāli.	Maṇḍāli Palāel.	Sukōti.
26. He	Sō	Sō	Ōh, sō.
27. Of him	Tōs-rā	Tōs-rā	Us-rā, tōs-rā.
28. His	Tōs-rā	Tōs-rā	Us-rā, tōs-rā.
29. They	Sōs	Sō	Ōh, sōs.
30. Of them	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
31. Their	Tinhā-rā	Tinhā-rā	Unhā-rā, tinhā-rā.
32. Hand	Hāth	Hāth	Hāthā.
33. Foot	Pāś, pair	Pair	Pairā.
34. Nose	Nāk	Nāk	Nākā.
35. Eye	Hākḥi	Hāchhi	Ākhi.
36. Mouth	Mūh	Mūhā	Mahā.
37. Tooth	Dānd	Dānd	Dāndā.
38. Ear	Kān	Kān	Kānā.
39. Hair	Saruā	Sarwā	Kān.
40. Head	Mūnd, sir	Sir	Mund.
41. Tongue	Jibh	Jibh	Jibbhā.
42. Belly	Pə	Pə	Pəṭa.
43. Back	Piṭṭh	Piṭh	Piṭṭhi.
44. Iron	Lohā	Lohā	Lohā.
45. Gold	Suinā	Suinā	Suinā.
46. Silver	Chāndi	Chāndi	Chāndi.
47. Father	Bāb, bāpā	Bāb	Bāb.
48. Mother	Māō, māi	Ī	Māō, māw.
49. Brother	Bhāi	Bharyāhar	Bhān, bhāyā.
50. Sister	Bahēp (younger), baihu (younger), bōbbō (elder).	Bhāp	Bāp, bhēp (obl. bhāpā).
51. Man	Māphī, manakh, ādmī, mardh.	Māqas	Ādmī, māqachh.
52. Woman	Janānā	Beṭri	Janānā.

English.	Maṅḍāli.	Maṅḍāli Pabāṛi.	Sukōṭi.
53. Wife	Lāṛi	Chhāṛi	Lāṛi.
54. Child	Maṭṭhā	Maṭṭhā	Bālik.
55. Son	Giāhrā, bōṭā	Śōhrā	Muṇḍā.
56. Daughter	Bōṭi	Śōhri	Bōṭi.
57. Slave	Chūkār	Chūkār . . . .	...
58. Cultivator	Karsān	Karsān	Karsān.
59. Shepherd	Puhāl	Jwālā	Bakariwāl.
60. God	Parmēsār	Parmēsār	Parmēsār.
61. Devil	Bhāt	Bhāt . . . .	...
62. Sun	Sārj	Sārj	Sārjā.
63. Moon	Chandarmā	Chandarmā	Chandarmā.
64. Star	Tārā	Tārā	Tārā.
65. Fire	Āg	Āg	Āg.
66. Water	Pāṇi	Pāṇi	Pāṇi.
67. House	Ghar	Ghar	Ghar.
68. Horse	Ghōṛā	Ghōṛā	Ghōṛā.
69. Cow	Gāi	Gāi	Gāi.
70. Dog	Kuttā	Kuttā	Kutta.
71. Cat	Bill	Baryāl	Bill.
72. Cock	Kakkār	Kukār	Kukār.
73. Duck	Batak	Batak	Batak.
74. Ass	Gaddhā	Gaddhā	Gaddhā.
75. Camel	Ūṭ	Ūṭ	Ūṭ.
76. Bird	Pañchhi, pañchērā	Pañchhi	Chirā.
77. Go	Jā	Nhās, nās	Jā.
78. Eat	Khā	Khā	Khā.
79. Sit	Baiṭh	Bōṣ	Baiṭh.

English.	Maṇḍarā.	Maṇḍarā Pahār.	Sukān.
80. Come	Ān	Īchh	Ān.
81. Beat	Mār, bāh	Chūk	Mār.
82. Stand	Khayh	Khayh	Khayt-jā.
83. Die	Mar	Mar	Mar.
84. Give	Dā	Dā	Dā.
85. Run	Daṛ	Thurh	Daṛ.
86. Up	Upar	Ujjh	Upar.
87. Near	Nē	Nē	Nē.
88. Down	Hāh, hun	Udh	Bun.
89. Far	Dār	Dār	Dār.
90. Before	Āgē, aggē	Āgē	Āgē.
91. Behind	Pichhē, pichhē	Pachhē, pichhē	Pichhā.
92. Who	Ku	Jē	Jē.
93. What	Ky	Ku	Ky.
94. Why	Ki	Kibe	Ki.
95. And	Hor	Hor	Hor.
96. But	Par	Par	Par.
97. If	Jā	Jē	Jē.
98. Yes	Hā, hā	Hā	Hā.
99. No	Nī	Nī	Nā.
100. Alas	Ōh	Ōh	Apā.
101. A father	Bāh	Bāh	Bāh.
102. Of a father	Bāh-rā	Bāh-rā	Bāh-rā.
103. To a father	Bāh-jō	Bāh-jō	Bāh-jō.
104. From a father	Bāh-thē, -gē	Bāh-gē, -thē	Bāh-thē.
105. Two fathers	Dū bāh	Dū bāh	Dū bāh.
106. Fathers	Bāh	Bāh	Bāh.

English.	Magdālī.	Magdālī Pahlāvi.	Sukthi.
107. Of fathers . . .	Bābā-rā . . .	Bābbā-rā . . .	Bābbā-rā.
108. To fathers . . .	Bābā-jō . . .	Bābbā-jō . . .	Bābbā-jō.
109. From fathers . . .	Bābā-thā, -gō . . .	Bābbā-gō, -thā . . .	Bābbā-tō.
110. A daughter . . .	Bēti . . .	Šohri . . .	Bēti.
111. Of a daughter . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
112. To a daughter . . .	Bēti-jō . . .	Šohri-jō . . .	Bēti-jō.
113. From a daughter . . .	Bēti-gō . . .	Šohri-gō, -thā . . .	Bēti-tō.
114. Two daughters . . .	Dai bēti . . .	Dai šohri . . .	Do bēti.
115. Daughters . . .	Bēti . . .	Šohri . . .	Bēti.
116. Of daughters . . .	Bēti-rā . . .	Šohri-rā . . .	Bēti-rā.
117. To daughters . . .	Bēti-jō . . .	Šohri-jō . . .	Bēti-jō.
118. From daughters . . .	Bēti-gō . . .	Šohri-jō-gō, -thā . . .	Bēti-tō.
119. A good man . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
120. Of a good man . . .	Bhalā ādmi-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmi-rā.
121. To a good man . . .	Bhalā ādmi-jō . . .	Bhalā māpasā-jō . . .	Bhalā ādmi-jō.
122. From a good man . . .	Bhalā ādmi-gō . . .	Bhalā māpasā-gō, -thā . . .	Bhalā ādmi-tō.
123. Two good men . . .	Dai bhalā ādmi . . .	Dai bhalā māpas . . .	Do bhalā ādmi.
124. Good men . . .	Bhalā ādmi . . .	Bhalā māpas . . .	Bhalā ādmi.
125. Of good men . . .	Bhalā ādmi-rā . . .	Bhalā māpasā-rā . . .	Bhalā ādmi-rā.
126. To good men . . .	Bhalā ādmi-jō . . .	Bhalā māpasā-jō . . .	Bhalā ādmi-jō.
127. From good men . . .	Bhalā ādmi-gō . . .	Bhalā māpasā-gō, -thā . . .	Bhalā ādmi-tō.
128. A good woman . . .	Bhali janānā . . .	Bhali bēti . . .	Bhali janānā.
129. A bad boy . . .	Burā matthā . . .	Burā šohri . . .	Bigri-rā bālik.
130. Good women . . .	Bhali janānā . . .	Bhali bēti . . .	Bhali janānā.
131. A bad girl . . .	Burā matthi . . .	Burā šohri . . .	Bigri-ri chhohri.
132. Good . . .	Bhalā, achchhā, kharā . . .	Bhalā, kharā . . .	Bhalā.
133. Better . . .	(Ēs-gō) achchhā . . .	(Ēs-gō) kharā . . .	(Ēs-tō) bhalā.

English.	Mandāri.	Mandāri Pāli.	Sansk.
134. Best . . .	Sabbī-gē uchchā . . .	Sabbī-gē kharā . . .	Sabbī-tē bhāṭ.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	(Ās-gē) uchchā . . .	(Ās-gē) uchchā . . .	(Ās-tē) uchchā.
137. Highest . . .	Sabbī-gē uchchā . . .	Sabbī-gē uchchā . . .	Sabbī-tē uchchā.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
142. A bull . . .	Bāj . . .	Bājadh . . .	Sāṇh.
143. A cow . . .	Gāi . . .	Gāe . . .	Gāe.
144. Bulls . . .	Bāj . . .	Bājadh . . .	Sāṇh.
145. Cows . . .	Gāi . . .	Gāe . . .	Gāe.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kuttī . . .	Kuttī . . .	Kuttī.
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kuttā.
149. Bitches . . .	Kuttī . . .	Kuttī . . .	Kuttī.
150. A he-goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakrī . . .	Bakrī . . .	Bakrī.
152. Goats . . .	Bakrē . . .	Riṭh . . .	Bakrē.
153. A male deer . . .	Hār . . .	Hār . . .	Hār.
154. A female deer . . .	Hārī . . .	Hārī . . .	Hārī.
155. Deer . . .	Hār . . .	Hār . . .	Hār.
156. I am . . .	Hāi hā, fem. hī . . .	Hāi hā . . .	Hāi hā.
157. Thou art . . .	Tū hā, fem. hī . . .	Tū hā . . .	Tū hā.
158. He is . . .	Sē hā, fem. hī . . .	Sē hā . . .	Ōh hai.
159. We are . . .	Āsē hē, fem. hī . . .	Hāmhē hā . . .	Āsē hai.
160. You are . . .	Tūhē hē, fem. hī . . .	Tūmhē hā . . .	Tūhē hai.

English.	Maṇḍālik.	Maṇḍālik Pahlāḥ.	Sukṣm.
161. They are . . .	Sāḥ hē, fem. hī . . .	Sa āhde . . .	Ōh hai.
162. I was . . .	Haū thā, fem. thī . . .	Haō thā . . .	Haū thā.
163. Thou wast . . .	Tā thā . . .	Tū thā . . .	Ta thā.
164. He was . . .	Sa thā . . .	Sa thā . . .	Ōh thā.
165. We were . . .	Āsē thē, fem. thī . . .	Hamhē thē . . .	Āsē thē.
166. You were . . .	Tasē thē . . .	Tamhē thē . . .	Tasē thē.
167. They were . . .	Sē thē . . .	Se thē . . .	Ōh thē.
168. Be . . .	Hō . . .	Hō . . .	Hō.
169. To be . . .	Hōpā . . .	Hōpā . . .	Hōpā.
170. Being . . .	Hundā . . .	Handā . . .	Huā.
171. Having been . . .	Hoi-kē . . .	Hoi-kē . . .	Hui-kē.
172. I may be . . .	Haū hū . . .	Haō hū . . .	Haū hoū.
173. I shall be . . .	Haū hūghā . . .	Haō hōghā . . .	Maī hūghā.
174. I should be . . .	.....	.....	...
175. Beat . . .	Mār . . .	Chik . . .	Mār.
176. To beat . . .	Mārā . . .	Chikpā . . .	Mārā.
177. Beating . . .	Mārdā . . .	Chikdā . . .	Māryā.
178. Having beaten . . .	Māri-kē . . .	Chikr-kē . . .	Māri-kē.
179. I beat . . .	Haū mārā-hā . . .	Haō chikā-hā . . .	Haū mārā-bā.
180. Thou beatest . . .	Tā mārā-hā . . .	Tā chikā-hā . . .	Tā mārā-bā.
181. He beats . . .	Sa mārā-hā . . .	Sa chikā-hā . . .	Ōh mārā-bā.
182. We beat . . .	Āsē mārā-hā . . .	Hamhē chikā-hā . . .	Āsē mārā-bā.
183. You beat . . .	Tasē mārā-hā . . .	Tamhē chikā-hā . . .	Tasē mārā-bā.
184. They beat . . .	Sē mārā-hā . . .	Sa chikā-hā . . .	Ōh mārā-bā.
185. I beat (<i>Past Tense</i>) . . .	Maī mārā . . .	Maī chikyā . . .	Maī māryā.
186. Thou beatest (<i>Past Tense</i>) . . .	Taī mārā . . .	Taī chikyā . . .	Taī māryā.
187. He beat (<i>Past Tense</i>) . . .	Tūc mārā . . .	Tēi chikyā . . .	Uc māryā.

English.	Maṇḍālī.	Maṇḍālī Pāhārī.	Bukhārī.
188. We beat (<i>Past Tense</i>)	Āsē mārē . . .	Hamhē chikyā . . .	Āsē mārā.
189. You beat (<i>Past Tense</i>)	Tasē mārē . . .	Tumhē chikyā . . .	Tasē mārā.
190. They beat (<i>Past Tense</i>)	Tinhē mārē . . .	Tinhē chikyā . . .	Unhē mārā.
191. I am beating . . .	Haū mārā lāgi-rā-hā . . .	Hāō chikāō lāgi-rā . . .	Haū mārā lāgi-rā.
192. I was beating . . .	Haū mārā lāgi-rā-thā . . .	Hāō chikāō lāgi-rā-thā . . .	Haū mārā lāgi-rā-thā.
193. I had beaten . . .	Maī mārā-thā . . .	Hāō chikī-rā-thā . . .	Maī mārā-thā.
194. I may beat . . .	Haū mārā-hā . . .	Hāō chikā . . .	Maī mārā.
195. I shall beat . . .	Haū mārghā, <i>fem. mārghī ; mārāng.</i>	Hāō chikāngā . . .	Haū mārghā.
196. Thou wilt beat . . .	Tā mārghā, <i>fem. mārghī ; mārāng.</i>	Tā chikāngā . . .	Tā mārghā.
197. He will beat . . .	Sē mārghā, <i>fem. mārghī ; mārāng.</i>	Sō chikāngā . . .	Oh mārghā.
198. We shall beat . . .	Āsē mārghā, <i>fem. mārghī ; mārāng.</i>	Hamhē chikāngā . . .	Āsē mārghā.
199. You will beat . . .	Tasē mārghā, <i>fem. mārghī ; mārāng.</i>	Tumhē chikāngā . . .	Tasē mārghā.
200. They will beat . . .	Sē mārghā, <i>fem. mārghī ; mārāng.</i>	Sō chikāngā . . .	Oh mārghā.
201. I should beat . . .	.....	.....	...
202. I am beaten . . .	Haū mārā jē-hā . . .	Hāō chikyā gat-rā-hā . . .	Mā-jō mārā-hā.
203. I was beaten . . .	Haū mārā gā . . .	Hāō chikyā gat-rā-thā . . .	Mā-jō mārā-thā.
204. I shall be beaten . . .	Haū mārā jāghā . . .	Hāō chikyā jāghā . . .	Mā-jō mārghā.
205. I go . . .	Haū jē-hā . . .	Hāō nāī-hā . . .	Haū jē-hā.
206. Thou goest . . .	Tū jē-hā . . .	Tā nāī-hā . . .	Tū jē-hā.
207. He goes . . .	Sē jē-hā . . .	Sō nāī-hā . . .	Oh jē-hā.
208. We go . . .	Āsē jē-hā . . .	Hamhē nāī hā . . .	Āsē jē-hā.
209. You go . . .	Tasē jē-hā . . .	Tumhē nāī hā . . .	Tasē jē-hā.
210. They go . . .	Sē jē-hā . . .	Sō nāī-hā . . .	Oh jē-hā.
211. I went . . .	Haū gā . . .	Hāō nāī . . .	Haū gayā.
212. Thou wentest . . .	Tū gā . . .	Tā nāī . . .	Tā gayā.
213. He went . . .	Sē gā . . .	Sō nāī . . .	Oh gayā.
214. We went . . .	Āsē gā . . .	Hamhē nāī . . .	Āsē gā.

English.	Maṇḍikā.	Maṇḍikā Pabārī.	Sukṛti.
215. You went.	Tussē gaē	Tumbhē nāthē	Tussē gaē.
216. They went	Sēō gaē	Sō nāthē	Ōh gaē.
217. Go	Jā	Nā	Jā.
218. Going	Jāndā	Nāidā	Jāndā.
219. Gone	Jāi-kā	Nāthā	Gayā.
220. What is your name ?	Tussē-rā kyā nāō hā ?	Tumbhē-rā kō nāō sū ?	Tērā nāō kyā hā ?
221. How old is this horse ?	Ēs ghōrē-ri kyā umbar hī ?	Ēi ghōrē-ri kōtri umbar sū ?	Ēh ghōrē kitnā syāpā hā ?
222. How far is it from here to Kashmir ?	Ēthī-gē Kāsmīr kitnē dūr hā ?	Indhā-gē Kāsmīr kōtrē dūr sū ?	Ēthī-tē Kāsmīr kitnā dūr hā ?
223. How many sons are there in your father's house ?	Tussē-rā bātā-rē gharā kitnē gābhārā hā ?	Tumbhē-rā bābbā-rē gharā kōtrē sōhrā sū ?	Tērē bābbā-rē gharā kitnā putr hā ?
224. I have walked a long way to-day.	Hāō āj behuī dūra-tik hāndō-āyā.	Hāō āj khāsē dūr nāthā sū.	Āj māī bari bāt hāit.
225. The son of my uncle is married to his sister.	Mārē chāchē-rē gābhārā-rā bayāh tēs-ri bāihni-kand hā.	Mārē chāchē-rē sōhrā-rā byāh tēs-ri bāihni-sānghē hā.	Mārē chāchē-rā putr mārī bāihni-kand byāhī-rā.
226. In the house is the saddle of the white horse.	Sapēd ghōrē-ri jin gharā bhittar hī.	Sapēd ghōrē-ri jin gharā hāndar sū.	Us sapēd ghōrē-ri kōthī gharā hī.
227. Put the saddle upon his back.	Jinā-jō tēs-ri pūthī-par thāi-dē.	Jin tēr-ri pūthī-par dāh .	Us-par jin pāō.
228. I have beaten his son with many stripes.	Māī tēs-rā gābhārā bahot kōrdē-kand mārā.	Māī tēs-rā sōhrā bahot kōrdē sānghē chikyā.	Māī us-rē putrā-jō bahot kōrdē mārē.
229. He is grazing cattle on the top of the hill.	Sō pahārē-ri chōtī-par dāōgrē chārā-lāgi-rā.	Sō pahārē ujhē dāōgrē chārā-lāgi-rā.	Ōh pahārē-ri chōtī-par dāōgar chārā kārā.
230. He is sitting on a horse under that tree.	Sō tēs dālā-bēth ghōrē-par bāihī-rā.	Sō tēs dālā ūdhā ghōrē-ujhē bōst-rā.	Ōh ōkī ghōrē-par us dālā-bēth bāihī-rā.
231. His brother is taller than his sister.	Tās-rā bhāī tēs-ri bāihni-gē lamnā hā.	Tās-rā bhāryāhar tēs-ri bāihni-gē lamnā sū.	Us-rā bhāī us-ri bāihni-gē lamnā hā.
232. The price of that is two rupees and a half.	Tiddhī-rā mūl dhāt rūpayyā hā.	Tērā mūl dhāt rūpā sū.	Us-rā mūl dhāt rūpā hā.
233. My father lives in that small house.	Mērā bāp tēs hālā gharā rahē-hā.	Mērā bāp tēs hālā gharā rahē-dā.	Mērā bāp us chhōtē gharā rahē hā.
234. Give this rupee to him.	Ēs rūpayyā tēs-jō dēi-dē .	Ēi rūpā tēr-bē dē	Ēh rūpayyā us-jō dēi-dē.
235. Take those rupees from him.	Tinhā rūpayyā tēs-gē lai-lāi.	Tinhā rūpā tēr-gē lai-lē .	Ōh rūpayyā us-tē lai-lē.
236. Beat him well and bind him with ropes.	Tējō aīn kari mār hor āst sāōgi bāndh.	Tēr-bē khāsā chik hor rasi sāōghē bāndh.	Us-jō aīn mār āst rasi-kand bāihī-dē.
237. Draw water from the well.	Khōhā-gē pāni khaich .	Khuhā-gē pāni khaich .	Us khōh-tē pāni kāghō.
238. Walk before me.	Mērē aggē chal	Mārē āgē nā	Mērē āgē āgē chālō.
239. Whose boy comes behind you ?	Tussē-rē pichehā kēs-rā muphā aundā lagi-rā-hā ?	Tumbhē-rē pichehā kēs-rā sōhrā āundā lagi-rā-sū ?	Tussē-rē pichehā kēs-rā muphā āyā kārā ?
240. From whom did you buy that ?	Tāī ā kēs-gē mālā lēā ?	Tumbhē sō kēs-gē mālā lēā ?	Ēh tussē kēs-tē khādyā ?
241. From a shopkeeper of the village.	Grāwā-rē hāṭwāpiyē-gē .	Grāwā-rē hāṭwāpiyē-gē .	Us grāw-rē ōkī hāṭwāpi-tē.

CHAMĒĀĪ.

ChamĒāĪ is the name of the main Aryan language spoken in the State of Chamba, which lies to the north of the district of Kangra.

In the North-East of the State, in Chamba-Lahul, the language is Tibeto-Burman. In the extreme west of the State, there is a dialect called BhaṭĒāĪ, which is a form of Dōgri, and is described in Part I of this volume.

ChamĒāĪ has four dialects, of which the estimated number of speakers is as follows:—

Dialects.	follows:—
Standard ChamĒāĪ	63,338
Gādi or Bharmaur	14,946
Churāhī	27,301
PāngwāĪ	3,701
	<hr/>
TOTAL	109,286

With the exception of Gādi these are all confined to the Chamba State. Included in the 14,946 speakers of Gādi are 2,500 who are inhabitants of the adjoining parts of the Kangra District.

The State of Chamba is mountainous. It is traversed by three snowy ranges, which more or less parallel to one another, cross the State from south-east to north-west. The first range, or Outer Himalaya, separates the Kangra Valley from Chamba Proper, and also the basin of the Bias from that of the Ravi. North of it lies the Valley of the Ravi and its affluents, containing the three Wizārats of Chamba, Bharmaur, and Churah, in which the three dialects, Standard ChamĒāĪ, Gādi and Churāhī are spoken respectively. The Valley of the Ravi separates the Outer Himalaya Range from the Mid-Himalaya or Pangi Range, which forms the watershed between the Ravi and the Chenab. Still further on is the Inner Himalaya or Zanskar Range, forming the watershed between the Chenab and the Indus. The network of valleys forming the basin of the Chenab, between the Mid and the Inner Himalaya is divided into two parts of nearly equal size by a lofty spur from the Zanskar Range. The tract to the north-west of the spur is called Pāngī, and that to the south-east Chamba-Lahul.

The language of Chamba-Lahul belongs to the Tibeto-Burman family, and does not concern us at present. It has been dealt with on pp. 461ff. of Volume III, Part I, of this Survey. The language of Pangi is the PāngwāĪ dialect of ChamĒāĪ and is dealt with below.

The dialects of the Ravi Valley are Gādi, Churāhī and Standard ChamĒāĪ. Gādi is the dialect of the Gaddis of the Bharmaur Wizārat, Churāhī that of the Churah Wizārat, while Standard ChamĒāĪ is the dialect of the Chamba Wizārat, in which is situated the capital of the State. Bharmaur lies to the east, and Churah to the north of Chamba proper. Gādi and Churāhī will subsequently be fully described, and at present we need only confine our attention to Standard ChamĒāĪ, prefacing the account with a few brief remarks on ChamĒāĪ as a whole, including all four dialects.

Chamēālī, while clearly belonging to the Western Pahārī Group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Pañjābī. To its north-west are dialects connected with Kāshmīrī. It is therefore to be expected that it should show signs of the influence of these languages. The influence of the Kāshmīrī dialects need not detain us long. We have over and over had our attention called to instances of this in languages as far East as the Kumaunī of Central Pahārī, and the explanation given has been that the original inhabitants of the whole country were Khasās who spoke a language akin to Kāshmīrī and the connected 'Piśācha' languages of North-Western India. As we have gone westward from Kumaunī these traces of the 'Piśācha' languages, especially in the matter of vocabulary, have grown more and more prominent, and in Standard Chamēālī, and in its dialects, words which are evidently closely connected with Kāshmīrī form quite a sensible proportion of the stock of vocables. Attention will be drawn to this when dealing with the vocabularies of the various dialects, and examples will be given. A little inquiry would largely extend the number of these examples, did considerations of space permit it.

As regards the influence of Pañjābī, this is more accidental, being simply due to geographical proximity. In Standard Chamēālī especially, certain changes of consonants such as that of *t* to *ch* or *ts*, which are common in Western Pahārī have disappeared, though they still survive to a limited extent in Gādī, Churāhī and Pañgwālī.

Those masculine nouns which in Pañjābī end in *ā*, like *ghōrā*, a horse, in Western Pahārī generally end in *ō* or *ū*. In Standard Chamēālī this *ō* or *ū* termination has disappeared, in favour of the Pañjābī *ā*, although it survives in the other dialects.

In three of the dialects the postposition of the genitive is the Western Pahārī *rō* (*rā*), and this is, as usual, adjectival. Only in Pañgwālī does it cease to be adjectival, and the North-Western influence being strongest here, the tendency for an *r* to be elided comes into force, and the *rō* (in its locative form) becomes a simple *ō*.

The postpositions of the dative case in the Chamēālī dialects are interesting.

In Chamēālī, it is	<i>jō</i> ,
In Gādī, "	<i>jō</i> , <i>bō</i> , or <i>gō</i> ,
In Churāhī, "	<i>nī</i> ,
and	
In Pañgwālī, "	<i>jē</i> or <i>dī</i> .

We shall explain in the proper place that *jō* is really an old locative of *jā*. The Pañgwālī *jē* is the same. The obsolete nominative *jā* is identical with the Sindhī *jō*, cf. In almost all Modern Indo-Aryan languages the dative suffix is really an old locative of the genitive. This has been explained on previous occasions and need not detain us here. The Gādī *bō* and *gō* are explained in their proper place. Here it will be sufficient to note that *bō* connects Chamēālī with Kulūī, while *gō* connects it with the Piśācha languages. The nearest relative of the Churāhī *nī* is the Pañjābī *nū*, but it is also connected more closely with the more distant Gujarātī *nē*. The Pañgwālī *dī* is by origin a locative of *dā*, which, while not used in Pañgwālī, is the regular genitive postposition of Pañjābī.

While the genitives of the Personal Pronouns in Standard ChamĒāĪ and Gādī are *mērā*, *tērā*, etc., all borrowed directly from Pañjābī, Churāhī has an interesting set of which cerebral letters are the distinguishing characteristics. Thus, *miṇḍā*, my; *asrā*, our; *tiṇḍā*, thy; *tuārā*, your. PaṅgwāĪ, true to the Piśācha influence, drops the intervocalic *r*, and has either, *mē*, my; *hē*, our; *tē*, thy; *tūh*, your; or else shows a relic of the cerebral *ḍ* and *r*, by ending these words with a cerebral *ṛ*. Thus, *māṇ*, *hēṇ*, *tāṇ*, *tāhṇ*.

The conjugation of verbs calls for few remarks. In all the dialects it follows Western Pahārī in all its typical peculiarities.

Of all the dialects PaṅgwāĪ departs furthest from Standard ChamĒāĪ. As explained in the introductory remarks to that dialect, this is mainly due to the isolation of Pangī from the rest of the State, and partly, also, to the mixed origin of its population.

We now proceed to consider each dialect in detail, commencing with Standard ChamĒāĪ.

Authorities.—A very full and interesting account of ChamĒāĪ will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas* (London, 1908), to which reference has frequently been made in the foregoing pages. The only other work dealing with the language is a *ChambyāĪ Vocabulary drawn from title-deeds of the 16th and 17th centuries*, by Dr. J. Ph. Vogel, Ph.D., Superintendent, Archaeological Survey, Northern Circle. This, together with Mr. Bailey's Grammar, has been printed in the Chamba State Gazetteer (Lahore, 1910).

Versions of the Gospels of St. Mark (1891), and St. John (1894), into ChamĒāĪ have been printed from type in the local character.

The following sketch of ChamĒāĪ Grammar is mainly based on the account given in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*. The language of the specimen (a version of the Parable of the Prodigal Son) closely agrees with this, and any points of difference have been noted in the appropriate places.

A word of explanation and apology is required regarding the ChamĒāĪ specimen on pp. 785 ff., the Gādī specimens on pp. 804 ff., 811 ff., and 815, and the PaṅgwāĪ specimen on pp. 855 ff. It was originally intended that these should be printed in ChamĒāĪ type, but it was found that a sufficient quantity of this type was not available in India. They have accordingly been printed in facsimile from the original manuscript prepared for the printer. This manuscript was written in a rough imitation of the forms of the type-printed letters, and the pages reproducing it should not be taken as representing ChamĒāĪ handwriting. They were not even written by a Chamba scribe. Good specimens of genuine ChamĒāĪ handwriting will be found on pp. 830 ff. under the head of Churāhī.

STANDARD DIALECT.

Alphabet.—Chamṣālī is written in a form of the Tākṛī alphabet. In the State of Chamba this character has been advanced to the dignity of the printing press, and type in an improved Tākṛī has been cast. The alphabet is as follows:—

𑖀 a 𑖄 ka 𑖅 ā 𑖆 kā 𑖇 i 𑖈 ki
 𑖉 ī 𑖊 kī 𑖋 u 𑖌 ku 𑖍 ū 𑖎 kū
 𑖏 ē, ē 𑖐 kē, kē 𑖑 ai 𑖒 kai 𑖓 ō 𑖔 kō
 𑖕 au 𑖖 kau 𑖗 kam.

𑖘 ka 𑖙 kha 𑖚 ga 𑖛 gha
 𑖜 cha 𑖝 chha 𑖞 ja 𑖟 jha
 𑖠 ta 𑖡 tha 𑖢 da 𑖣 dha 𑖤 na
 𑖥 ra 𑖦 rha
 𑖧 ta 𑖨 tha 𑖩 da 𑖪 dha 𑖫 na
 𑖬 pa 𑖭 pha 𑖮 ba 𑖯 bha 𑖰 ma
 𑖱 ya 𑖲 ra 𑖳 la 𑖴 va
 𑖵 śa 𑖶 sha 𑖷 sa 𑖸 ha 𑖹 ṣa

SPECIMENS OF COMPOUND CONSONANTS.

𑖺 kya 𑖻 khyā 𑖼 kra 𑖽 tra 𑖾 dra 𑖿 lha

NUMERALS.

𑖀 1, 𑖉 2, 𑖊 3, 𑖋 4, 𑖌 5, 𑖍 6, 𑖎 7, 𑖏 8, 𑖐 9, . 0.

Vocabulary.—A very full vocabulary of Chamālī is given in Mr. Bailey's work. Some typical words taken from this and from other sources are here given :—

- agg*, fire.
- aggé*, before.
- agrīnā*, to meet.
- ajj*, to-day.
- akkhī bakkhī*, round about.
- akkibālā*, wise.
- alakh*, lazy.
- ammā*, a mother.
- aṇkāḷ*, a famine.
- auhri*, mustard.
- aukhī*, distress, poverty.
- bab*, *babb*, *babbā*, a father.
- baiḥṇ*, *bhēṇ*, a sister.
- baiḥṇā*, to sit.
- baṇḍṇā*, to divide.
- batt*, a roadway.
- bauṭ*, left (not right).
- bōlā*, feeble.
- bhēṇ*, *baiḥṇ*, a sister.
- bhiāg*, morning.
- bhiāgā*, in the morning.
- bhuiṭ*, on the ground.
- bī*, seed.
- biār*, wind.
- bihālṇā*, to cause to sit, seat.
- buhār*, custom, tradition.
- būṭā*, a tree.
- chamkṇā*, to be angry.
- chārṇā*, to raise.
- chaskṇā*, to be angry.
- chhāh*, buttermilk.
- chhamā*, forgiveness.
- chhūḥṇā*, to touch.
- chīṇḍ*, a noise, shout. Cf. *diṇḍ*.
- chugṇā*, to choose, to graze.
- dhakh*, a little, gently, slowly.
- dhām*, a feast.
- dhēḥṇā*, to fall.
- dhiārā*, a day.
- dhiū*, a daughter.
- dikkṇā*, to see.
- diṇḍ*, a noise, shout. Cf. *chīṇḍ*.
- ḍugghā*, deep.

- gā*, a cow.
galāṇā, to speak, say.
gōchṇā, to be lost.
grā, a village.
guāl, *guālū*, a shepherd.
guāpā, to cause to go, to lose.
hachchhā, white.
hākh, the eye.
hatth, the hand.
hēsā, a part, share.
hiind, winter.
hūṇā, to be, become.
idēhā, like this.
idī, here.
ipā, to come.
ittē, here.
jā, when.
jāgaṭ, a child.
jakhṇī, when.
jhik, down.
jidēhā, like which.
jidi, where.
jihā, (postposition), like, like to.
jittē, where.
jugtī, well.
kachh, near, beside.
kachhā, from near, from.
kachlā, soft.
kadhārī, when ?
kakhṇī, when ?
kamm, work, action.
kammā, a servant.
kapak, wheat.
kanē, with.
khākh, the cheek.
khēttar, a field.
khōkh, the bosom.
khūṇā, to cause to eat, to feed.
khulṇā, to be opened.
khusṇā, to seize.
ki, why ?
kidēhā, like what ?
kihā, how ?
killā, alone.
kisthā, together.

kōlā, a boy.
kudī, where ?
kurī, a girl.
kusuthrā, ugly.
kuttē, where ?
lakk, the waist.
lar, the skirt of a garment.
lōṛā, a bridegroom, husband.
lārī, a bride, wife.
loṣā, lame.
laṣā-phatā, or *laṣī-paṣī*, property, goods.
lanhkā, younger (of a son).
luṇṇā, to reap.
maṇhū, a man.
mās, meat.
matā, much, very.
mōrā, dead.
mugtiārī, abundance.
muṇḍyāh, a bond servant.
nakk, the nose.
nikkā, small, younger (of a son).
nhasṇā, to run.
nīṣ, near.
ōḥ, the lip.
pachhēṇṇā, to recognize.
padhrā, plain, level.
paṇṇū, sharp.
palēṇā, to wrap.
parōl, a door.
pasāch, an evil spirit, a demon.
patyāṇā, to persuade.
picchō, behind.
pīṭh, the back.
puāṇā, to cause to fall, to put (clothes on a person).
puhāl, *puhālū*, a shepherd.
pujṇā, to arrive.
pūṇā, or *pauṇā*, to fall.
puttar, a son.
raḥṇā, to be angry.
rēḥṇā, to remain.
rūṇā, to cry, weep.
sadṇā, to call.
sahāitā, help.
sar, the head.
sikar-mukar, husks.

sikkhōṇā, to teach.
sikkhṇā, to learn.
airuāl, hair.
sōbhṇā, to please.
sunṇā, a kiss.
tā, then.
tūbar-tōr, at once, quickly.
ṣaihl, or *ṣēhal*, service.
takrār, confession, agreement.
tauṇā, quick.
ṣēhal, see *ṣaihl*.
tidēhā, like that.
tīkar, for, up to.
ṣirṇā, to fall.
trīmat, a woman.
udī, there.
urē parē, round about.
uttē, there.
uchṇṇā, to raise.
uchchā, high.
utthṇā, to rise.
warṇā, to enter.

NOUNS.—The declension of the Chamṛāṇī noun in some respects resembles that of Pañjābī rather than that of other Western Pahārī languages. In the latter the oblique plural is the same as the oblique singular, but in Chamṛāṇī there is a special form of the oblique plural, ending, as in Pañjābī, in *ā*.

Tadbhava masculine nouns in *ā* form the nominative plural by changing *ā* to *ē*. Thus, *ghōrā*, a horse, *ghōrē*, horses. Feminine nouns ending in consonants, and exceptionally, one or two ending in vowels, add *ī* or *ē* in the nominative plural. Thus, *baiṇ*, a sister, *baiṇī* or *baiṇē*, sisters; *gā*, a cow, *gāī*, cows; *dhiā*, a daughter, *dhiūā*, daughters. In the case of all other nouns, the nominative plural is the same as the nominative singular.

As usual in Western Pahārī languages, nouns have an oblique form, and also a separate Agent case, often also used as a Locative. There is also a separate form for the Genitive singular. These are formed as follows:—

Masculine *tadbhava* nouns in *ā* form the oblique singular in *ē*, and the oblique plural in *ēā*. Thus, *ghōrā*, a horse; obl. sing. *ghōrē*, obl. plur. *ghōrēā*.

Masculine nouns ending in a consonant add *ā* for the oblique singular, and *ā* for the oblique plural. Thus, *ghar*, a house; obl. sing. *gharā*, obl. plur. *gharā*.

Other masculine nouns do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *hāthī*, an elephant, obl. sing. *hāthī*, obl. plur. *hāthīā*; *bichchū*, a scorpion; obl. sing. *bichchū*, obl. plur. *bichchūā*.

Feminine nouns ending in *ī* do not change in the oblique singular, and add *ā* in the oblique plural. Thus, *kurī*, a girl; obl. sing. *kurī*, obl. plur. *kurīā*.

Feminine nouns ending in a consonant add *i* in the oblique singular, and *i* or *ā* in the oblique plural. Thus, *baiḥṇ*, a sister; obl. sing. *baiḥṇi*, obl. plur. *baiḥṇi* or *baiḥṇā*.

The only important feminine nouns which do not fall within these two classes are *dhiā*, a daughter, and *gā*, a cow. The former has its obl. sing. *dhiūā*, and its obl. plur. *dhiūā*. The latter has its obl. sing. *gāi*, obl. plur. *gāiā*.

The Agent (and Locative) plural is always the same as the oblique plural, and need not concern us further. In the case of masculine nouns the agent singular ends in *ē*. In the case of nouns like *ghōṛā*, it is the same as the obl. sing. Thus, *ghōṛē*, by or in a horse. In the case of other nouns *ē* is added to the nominative. Thus, *ghar*, a house, *gharē*, by or in a house; *hāthi*, an elephant, *hāthiē*, by an elephant; *bichchā*, a scorpion, *bichchāē*, by a scorpion.

Feminine nouns ending in *i* form the agent singular by adding *ē*. Thus, *kurī*, a girl, *kurīē*, by a girl. So also *dhiā*, a daughter, ag. sing. *dhiūē*, and *gā*, a cow, ag. sing. *gāiē*.

Feminine nouns ending in a consonant have the agent singular the same as the oblique form singular. Thus, *baiḥṇ*, a sister, ag. sing. *baiḥṇi*.

The genitive postposition is *rā*, and this is generally added to the oblique form as in other Western Pāṇī languages; but, in the case of masculine nouns ending in a consonant, like *ghar*, a house, in which the oblique form ends in *ā*, *ē* is substituted for *ā*. Thus, *ghar*; obl. sing. *gharā*; gen. sing. *gharē-rā*. This does not apply to the plural, in which the *rā* is always added to the unchanged oblique form.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added.

SINGULAR.					PLURAL.			
Nominative.	Oblique.	Agent and Locative.	Genitive.	Vocative.	Nominative.	Oblique including Agent and Locative.	Genitive.	Vocative.
<i>Ghōṛi</i> , a horse	<i>ghōṛi</i>	<i>ghōṛē</i>	<i>ghōṛē-rā</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i>	<i>ghōṛēā-rā</i>	<i>ghōṛēā</i> .
<i>Ghar</i> , a house	<i>gharā</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>	<i>gharē-rā</i>	<i>gharē</i> .
<i>Hāthi</i> , an elephant.	<i>hāthi</i>	<i>hāthiē</i>	<i>hāthi-rā</i>	<i>hāthi</i>	<i>hāthi</i>	<i>hāthiē</i>	<i>hāthiē-rā</i>	<i>hāthiē</i> .
<i>Bichchā</i> , a scorpion.	<i>bichchā</i>	<i>bichchāē</i>	<i>bichchā-rā</i>	<i>bichchā</i>	<i>bichchā</i>	<i>bichchāē</i>	<i>bichchāē-rā</i>	<i>bichchāē</i> .
<i>Kurī</i> , a girl	<i>kurī</i>	<i>kurīē</i>	<i>kurī-rā</i>	<i>kurīē</i>	<i>kurī</i>	<i>kurīā</i>	<i>kurīā-rā</i>	<i>kurīā</i> .
<i>Baiḥṇ</i> , a sister	<i>baiḥṇi</i>	<i>baiḥṇi</i>	<i>baiḥṇi-rā</i>	<i>baiḥṇi</i>	<i>baiḥṇi</i> , <i>baiḥṇā</i>	<i>baiḥṇi</i> , <i>baiḥṇā</i>	<i>baiḥṇi-rā</i> , <i>baiḥṇā-rā</i>	<i>baiḥṇi</i> .
<i>Dhiā</i> , a daughter.	<i>dhiā</i>	<i>dhiūā</i>	<i>dhiūā-rā</i>	<i>dhiūā</i>	<i>dhiā</i>	<i>dhiūā</i>	<i>dhiūā-rā</i>	<i>dhiūā</i> .
<i>Gā</i> , a cow	<i>gāi</i>	<i>gāi</i>	<i>gāi-rā</i>	<i>gāi</i>	<i>gāi</i>	<i>gāiā</i>	<i>gāiā-rā</i>	<i>gāiā</i> .

Mr. Grahame Bailey mentions, in addition to *dhīū*, and *gā*, one other irregular noun, viz., *nā* or *nā*, a name. Its obl. sing. is *nāā*, its gen. sing. *nāā-rā*, nom. plur. *nāā* or *nā*, and its obl. plur. *nāā*.

The usual postpositions are:—

Acc. Dat. *jō*, to; *tikar*, for; *kari*, for, on account of.

Abl. *kachhā*, from; *kanē*, with, by means of, together with; *mañjhā*, from in.

Gen. *rā*.

Locative *bicheh*, *mañjh*, in; *tikar*, up to; *par*, on; *kanē*, *kachh*, near.

After verbs of saying, the person addressed takes *kanē* or *jō*.

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

The postposition *jō* is used for the accusative, exactly like the Hindi *kō*. The word *jō* is the locative of an obsolete *jā* which meant 'of', and which was derived from the Sanskrit *kāryah* through the Prakrit *kajjaō*. The *ka* was dropped, and the remaining *jjaō* became *jā* in the ancient language. This *jjaō* also became the Sindhī *jō*, of. It should be remembered that, although both the Chamēālī *jō* and the Sindhī *jō* have the same ultimate derivation, the Chamēālī *jō* is really, by origin, a locative of the Sindhī *jō*. The locative of *jjaō* was *jjahu*, or some such word, from which the Chamēālī *jō* is directly derived.

Adjectives call for few remarks. As usual only those change for gender and number which end in *ā*. The *ā* becomes *ē* when the adjective agrees with a noun in the masculine oblique singular or in the masculine plural. When the adjective agrees with a feminine noun the *ā* always becomes *ī*. Thus:—

bhalā admī, a good man.

bhalē admī-rā, of a good man.

bhalē admī, good men.

bhalī trimat, a good woman.

bhalī trimatī-rā, of a good woman.

bhalī trimatā, good women.

Comparison is indicated as usual by the ablative with *kachhā*. Thus:—

bhēñī-kachhā lammā, taller than the sister.

sabhñī-kachhā lammā, taller than all, tallest.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. They have special forms for the dative singular.

Sing.		
	I	Thou
Nom.	<i>haū</i>	<i>tū</i>
Ag.	<i>maī</i>	<i>taī</i>
Obl.	<i>maī</i>	<i>taī</i>
Dat.	<i>miñjō</i>	<i>tiñjō</i>
Gen.	<i>mērā</i>	<i>tērā</i>

		I	Thou
Plur.	Nom.	<i>asi</i>	<i>tusi</i>
	Ag.	<i>asā</i>	<i>tusā</i>
	Obl.	<i>asā</i>	<i>tusā</i>
	Gen.	<i>hamārā</i>	<i>tumhārā</i>

In the translation of the parable, *mai* is sometimes used for the nominative singular of the first person, instead of *haū*.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

		This	That
Sing.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inī</i>	<i>unī</i>
	Obl.	<i>is</i>	<i>us</i>
	Gen.	<i>isē-rā</i>	<i>usē-rā</i>
Plur.	Nom.	<i>ēh</i>	<i>sē, ō</i>
	Ag.	<i>inhā</i>	<i>unhā</i>
	Obl.	<i>inhā</i>	<i>unhā</i>
	Gen.	<i>inhē-rā</i>	<i>unhē-rā</i>

In most of the Western Pahārī dialects these pronouns have three genders, a masculine, a feminine, and a neuter, but this does not appear to be the case in ChamĒālī. In the adjoining Maṇḍālī (*vide* p. 723 *ante*) the neuter oblique singular of *ēh* is *iddhī*, and this has apparently been borrowed in Sentence 232, where we have *iddhē-rā mul*, the price of this.

The **Relative and Interrogative Pronouns** are declined as follows :—

		Who	Who?
Sing.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jini</i>	<i>kuni</i>
	Obl.	<i>jis</i>	<i>kus</i>
	Gen.	<i>jisē-rā</i>	<i>kusē-rā</i>
Plur.	Nom.	<i>jē</i>	<i>kun</i>
	Ag.	<i>jinhā</i>	<i>kunhā</i>
	Obl.	<i>jinhā</i>	<i>kunhā</i>
	Gen.	<i>jinhē-rā</i>	<i>kunhē-rā</i>

The **Neuter Interrogative Pronoun** is *kai* or *kyā*, what? Mr. Bailey gives its genitive as *kudhē-rā* and its oblique singular as *kait*. Probably another oblique form occurs in *kinjō*, for what? why?

The Indefinite pronouns are *kōi*, anyone, someone, (agent *kunīaū*, obl. *kusīaū* or *kusiō*), and *kichchh*, anything, something (not declined). *Jē-kōi*, whoever; *jē-kichchh*, whatever.

The **Reflexive Pronoun** is *apū*, self, gen. *apūā*. Note that the initial *a* is short, not long as in other Western Pahārī languages.

Mr. Bailey points out that *-iō*, *-iōi*, *-ian* or *-ianū* (or *-iō*, *-iōi*, *-ian*, *-ianū*) added to a pronoun gives emphasis. Thus, *seīōi* or *ōiōi*, that very one; *unīanū*, by that very one.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.—The Conjugation of the Verb Substantive approaches more nearly that which we find in Maṇḍēāli, rather than that of other Western Pahārī dialects. There is no trace of the forms with *s* (*sā*, *śsō*, etc.), which are common further East.¹ The present does not change for person. For all persons of the singular, it is *hai*, and for all persons of the plural *hin*. This *hai* means 'I am', 'thou art' and 'he is'.

The past tense is *thiā* or *thiyā*, used exactly like the Hindī *thā*. The masculine plural is *thiē* or *thiyē*, and the feminine singular and plural is *thī*.

B.—Active Verb.—The Infinitive always ends in *ṇā*, even after *r*, *r*, or *l*. Thus, *mārṇā*, to strike. Note *pūṇā* or *paṇṇā*, to fall, and *īṇā* (Hindī *ānā*), to come.

The **Present Participle** is formed by adding *dā* to the root. Thus, *mārdā*, striking. If the root ends in a vowel, or in *h* preceded by a vowel, then *n* is inserted. Thus, from *khāṇā*, to eat, pres. part. *khāndā*; from *chāḥṇā*, to wish, pres. part. *chāhndā*. Mr. Grahame Bailey gives the present participle of *pūṇā* or *paṇṇā*, to fall, as *pūdā*, instead of *pāndā*.

The present participle of *rēḥṇā*, to remain, is *raiḥndā*; of *dēṇā* or *daiṇā*, to give, *dindā*; and of *lēṇā* or *laiṇā*, to take, *lindā*.

From the oblique masculine singular of the present participle are formed **Adverbial Participles**, such as *mārdē-i*, immediately on striking; *mārdē-hūē*, while striking, on the same principles as in Hindī.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus from *mārṇā*, to strike, past participle *mārēā* or *māryā*. These are really only two different ways of spelling the same sound, which is best represented by the form *mārēā*. The masculine plural is *mārē*, and the feminine (singular and plural) *mārī*. The following past participles are irregular;—

<i>pūṇā</i> or <i>paṇṇā</i> , to fall	past part.	<i>pēā</i> , plur. <i>pē</i> , fem. <i>pēi</i>
<i>jāṇā</i> , to go	"	<i>gēā</i> , plur. <i>gē</i> , fem. <i>gēi</i>
<i>lēṇā</i> or <i>laiṇā</i> , to take	"	<i>lēā</i> , plur. <i>lē</i> , fem. <i>lēi</i>
<i>dēṇā</i> or <i>daiṇā</i> , to give	"	<i>dittā</i>
<i>karṇā</i> , to do, to make	"	<i>kittā</i>
<i>chhūḥṇā</i> , to touch	"	<i>chhūhtā</i>
<i>baiḥṇā</i> , to sit	"	<i>baiḥhā</i>
<i>īṇā</i> , to come	"	<i>ayā</i> , plur. <i>aē</i> , fem. <i>āi</i>
<i>rēḥṇā</i> , to remain	"	<i>rēhā</i>
<i>hūṇā</i> , to become	"	<i>hūā</i>

Verbs whose roots end in *ā* or *āh* shorten the *ā* in the masculine of this participle, but retain the long *ā* in the feminine, as in *ayā* (not *āyā*) given above. Thus:—

<i>galṇā</i> , to say	past part.	<i>galayā</i> , plur. <i>galaē</i> , but fem. <i>galāi</i> .
<i>khāṇā</i> , to eat	"	<i>khayā</i> , plur. <i>khaē</i> , fem. <i>khāi</i> .
<i>chāḥṇā</i> , to wish	"	<i>chahēā</i> , plur. <i>chahē</i> , fem. <i>chāhī</i> .

¹ Dr. Vogel gives *asā*, he is, as used in the old language of inscriptions.

As in Maṇḍāli, Chamāli has a **Static Past Participle** indicating state or condition. In Maṇḍāli (*vide* p. 725) the static participle is formed by changing the final *ēā* or *yā* of the past participle to *i* and adding *-rā*. In Chamāli it is formed by changing the final *ēā* or *yā* to *ō* and adding *-rā*.

Thus, *mārēā* or *māryā*, struck, *mārō-rā*, in the state of being struck; *firēā*, fallen, *firō-rā*, in the state of having fallen.

The irregular past participles exhibit some irregularities in the formation of the Static past participle, due partly to change of accent, and partly to the retention of old forms. Thus:—

<i>pēā</i> , fallen	static past part.	<i>pēō-rā</i>
<i>gēā</i> , gone	" "	<i>gēō-rā</i> or <i>gachhō-rā</i>
<i>lēā</i> , taken	" "	<i>lēō-rā</i>
<i>dittā</i> , given	" "	<i>dittō-rā</i>
<i>kittā</i> , done	" "	<i>kittō-rā</i>
<i>chhūhtā</i> , touched	" "	<i>chhūhtō-rā</i>
<i>baithā</i> , sealed	" "	<i>baithō-rā</i> or <i>bithō-rā</i>
<i>ayā</i> , come	" "	<i>āō-rā</i> or <i>acchō-rā</i>
<i>rēhā</i> , remained	" "	<i>rēhō-rā</i>

The **Future Passive Participle** is the same in form as the infinitive, as *mārṇā*, plur. *mārṇē*; fem. sing. and plur. *mārṇī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus *mārī*, having struck. This form is principally used in intensive compound verbs, as in *chalī-jāṇā*, to go away. For the usual conjunctive participle *kari* is added, as in *mārī-kari*, having struck. Irregular are *pēi-kari*, having fallen, from *pāṇā* or *paṇṇā*, to fall, and *āi-kari*, having come, from *īṇā*, to come.

The **Noun of Agency** is formed by adding *ṇē-wālā*, to the root. Thus, *mārṇē-wālā*, a striker, one who strikes, one who is about to strike.

As in other connected languages, the 2nd person singular of the **Imperative** is the same in form as the root. The second person plural is formed by adding *ā* to the singular. Thus, *mār*, strike thou; *mārā*, strike ye. If the root of the verb ends in *ā*, it and the termination *ā* of the 2nd plural coalesce into a single *ā*. Thus *gaḷā* + *ā*, say ye, becomes *gaḷā*, so that the plural and the singular are identical in form. So also *jā*, go thou, or go ye. Sometimes, however, in such cases, in order to distinguish between the singular and the plural, the Pañjābī termination *ō* is added to form the latter. Thus in the parable we have *luāō*, clothe ye, and *puāō*, cause ye to fall.

Some Imperatives are irregular. Thus:—

	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>pāṇā</i> or <i>paṇṇā</i> , to fall	<i>pō</i>	<i>pōā</i>
<i>hūṇā</i> , to become	<i>hō</i>	<i>hōā</i>
<i>īṇā</i> , to come	<i>ā</i>	<i>īā</i> or <i>āō</i>
<i>rēhṇā</i> , to remain	<i>raiḥ</i>	<i>rēhā</i>
<i>baiḥṇā</i> , to sit	<i>baiḥ</i>	<i>bēhā</i>

In the Parable there are two instances of a first person plural imperative, *viz.*: *khāiē*, let us eat, and *kariē*, let us make. I have found no authority for these elsewhere.

The **Old Present** and **Present Subjunctive** is conjugated as follows:—

"I strike", "I may strike", etc.

	Sing.	Plur.
1.	<i>mārā</i>	<i>mārā</i>
2.	<i>mārē</i>	<i>mārā</i>
3.	<i>mārō, mārē</i>	<i>māran</i>

In the case of verbs whose roots end in *ā*, the *ā* of the first person singular and plural generally coalesces with the *ā* of the root into *ā*, so that we get from *galāṇā*, to say:—

	Sing.	Plur.
1.	<i>galā</i>	<i>galā</i>
2.	<i>galāē</i>	<i>galāā</i>
3.	<i>galāō, galāē</i>	<i>galāan</i>

Sometimes, however, the full form *galāā* is also found.

The following verbs form this tense irregularly:—

pāṇā or *paupā*, to fall, has:—

	Sing.	Plur.
1.	<i>pōā</i>	<i>pōā</i>
2.	<i>pōē</i>	<i>pōā</i>
3.	<i>pō</i>	<i>pōn</i>

hūṇā, to become, is declined very similarly, making *hōā*, etc., but its third person plural is *hūn*, not *hōn*.

īṇā, to come, has:—

	Sing.	Plur.
1.	<i>īā</i>	<i>īā</i>
2.	<i>īyē</i>	<i>īā</i>
3.	<i>īyō, īyē</i>	<i>īn</i>

jāṇā, to go, has:—

	Sing.	Plur.
1.	<i>jā</i>	<i>jā</i>
2.	<i>jāē</i>	<i>jā</i>
3.	<i>jāō, jāē</i>	<i>jān</i>

rēhṇā, to remain, is regular, except that its third plural is *raiṇ*.

baiṇṇā, to sit, makes *bēhā*, and so on, with *ē* in the first syllable throughout.

dēṇā or *daiṇā*, to give, has:—

	Sing.	Plur.
1.	<i>dēā</i>	<i>dēā</i>
2.	<i>dēē, dē</i>	<i>dēā</i>
3.	<i>dēō, dēē, dē</i>	<i>dēn</i>

lēṇā, or *laiṇā*, to take, is conjugated exactly like *dēṇā* substituting *l* for *d*.

The **Present** is formed from the present participle, with the present tense of the verb substantive. The participle changes for gender and number, and the verb substantive for number only. Thus:—

sing. masc. *hañ mārda hai*, I strike or am striking.

„ fem. *hoñ mārdi hai*,

plur. masc. *asī mārde hīn*, we strike or are striking.

„ fem. *asī mārdi hīn*

The other persons of each number are identical with the first person, with the appropriate change of pronoun.

In this tense the verb substantive is often dropped, so that we have the present participle alone, as in *haũ mārḍā*. I strike.

The **Imperfect** is similarly formed with *thiā* or *thiyā*. Thus:—

sing. masc. *haũ mārḍā thiyā*, I was striking.
 „ fem. *haũ mārḍi thī*, „
 plur. masc. *asī mārḍē thiyē*, we were striking.
 „ fem. *asī mārḍi thī*, „

So for the other persons.

A **Present Definite** is formed on the principle of the Hindī frequentative and continuative verbs with *karnā* and *rahnā*. Thus:—

haũ mārēā kardā hai, I am striking, I habitually strike.
haũ mārēā kardī hai, I (fem.) am striking, I habitually strike.
haũ mārēā raihdā hai, I am striking, I continue striking.
haũ mārī raihdī hai, I (fem.) am striking, I continue striking.

Note that with *karṇā*, *mārēā* is immutable (as in Hindī), but with *rēhnā*, it changes for gender.

For another example of this tense, compare:—

sē daṅgrā-jō chārēā kardā-hai, he is grazing cattle (sentence 229).

The **Future** is formed on the same principle as that followed in most Western Pahārī Dialects. The syllable *lā* is added to the root. Thus, *haũ mārḷā*, I shall strike. The masculine plural is *mārḷē*, and the feminine of both numbers *mārḷī*. There is no change for person. A few verbs are slightly irregular:—

pūṇā or *pauṇā*, to fall, has *pōḷā*.
hūṇā, to become, „ *hōḷā*.
jāṇā, to go, „ *jāḷā*.
rēhṇā, to remain, „ *raiḷā*.

The verb *īṇā*, to come, is regular, making *ilā*.

The **Past Conditional** is, as in Hindī, simply the present participle, changing for gender and number, but not for person. Thus:—

sing. masc. *haũ mārḍā*, (if) I had struck.
 „ fem. *haũ mārḍi*, „
 plur. masc. *asī mārḍē*, (if) we had struck.
 „ fem. *asī mārḍi*, „

The tenses formed from the past participle need few remarks, being formed exactly as in Hindī. Thus:—

haũ firēā, I fell.
maĩ mārēā, I struck him.
haũ firēā hai, I have fallen.
maĩ mārēā hai, I have struck him.
haũ firēā thiyā, I had fallen.
maĩ mārēā thiyā, I had struck him.

The **Passive Voice** is made, as in Hindī, by conjugating *jānā* with the past participle. Thus, *hai mārēā jāndā hai*, I am being beaten.

In the Western Panjab there is a passive formed by adding *ī* to the root. Mr. Bailey gives the following sporadic specimens from Chamāli, which agree with this in formation :—

samajhā, to understand; *samjhīdā hai*, it is understood.

chāhā, to wish; *chāhīdā hai*, it is needed, it is fitting, it is necessary.

Chāhiyō generally stands for the Hindī *chāhiyē*.

Causal Verbs are formed much as in Hindī. Thus :—

sunā, to hear, causal *sunānā*.

chugā, to graze (neut.), causal *chugānā*.

pūnā or *pauṇā*, to fall, causal *puṇānā*.

charā, to graze (neut.), causal *chārānā*.

chāṛhā, to rise, causal *chāṛhānā*.

As examples of irregular causals, we may quote :—

khānā, to eat, causal *khuānā*.

jānā, to go, „ *guānā*, to cause to go, to lose.

sikkhā, to learn, „ *sikhōnā*.

baiṇā, to sit, „ *bihānā*.

Compound Verbs need few remarks. **Intensives** are formed with the conjunctive participle of the principal verb, as in *chalī jānā*, to go away; *lēī ṇā*, to bring; *lēī jānā*, to take away; *mukāi baiṇā*, to complete entirely.

As an example of an **Inceptive** compound we may quote *karnē laggnā*. **Frequentative** and **Continuative** compounds have been dealt with under the head of the present definite.

The only available specimens of Chamāli are the following version of the Parable of the Prodigal Son, and the List of Words and Sentences on pp. 862 ff. Regarding the character in which the specimen is recorded, see the remarks on p. 771.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

ਫੇਰੀ ਯਮਗੀ ਤੇ ਮੇ ਪੁਤ ਬਿਠ । ਉਤ ਨਤ ਪਿਛੇ
 ਪੁਤੋ ਫੇਰੇ ਯਮੇ ਗਲਯ ਫੇਰੇ ਤੇ ਯਮ ਫੇਰੀ ਤੇ ਉਤ
 ਮੇਰ ਤੇ ਜੇ ਮਿੱਥੇ ਮੇ । ਤੇ ਉਹੀ ਯਮਘੀ ਲਟੀਪਟੀ
 ਉਤ ਤੇ ਫੇਰੀ ਮਿਤੀ । ਯਤੋ ਮੇਰੇ ਮਿਥੇ ਪਿਛੇ
 ਲੋਭਯ ਪੁਤ ਗਤ ਮਿਥੇ ਪਟੋਲੀ ਫਟੋਲੀ ਯਮੀ ਮੁ
 ਮੇਰੇ ਤੇ ਮਲੀ ਗੇਰੇ ਯਤੋ ਉਥੇ ਯਮਘੀ ਲਟੀਪਟੀ
 ਪੁਤੋ ਯਮੇ ਪਿਥੇ ਗੁਯੇ । ਤੇ ਜੇ ਗਤ ਮਿਥੇ
 ਗੁਯੇ ਫੇਰੇ ਤੇ ਉਸੇ ਮੇਰੇ ਮੇਰੇ ਫੇਰੇ ਯਮਘੀ ਪੇਰੇ
 ਯਤੋ ਉਸੇ ਤੇ ਮਿਥੀ ਪੇਰੇ । ਤੇ ਮੇਰੇ ਫੇਰੇ ਯਮੀ ਉਸੇ
 ਮੇਰੇ ਤੇ ਫੇਰੀ ਯਮਗੀ ਤੇ ਲੇਰੇ ਲੇਰੇ ਯਤੋ ਉਹੀ ਉਸੇ
 ਯਮਘੇ ਮੇਰੇ ਮੇਰੇ ਮੁਰੇ ਮੇਰੇ ਤੇ ਤੇਰੇ ਯਤੋ ਉਹੀ ਮੇਰੇ
 ਤੇ ਮਿਥੇ ਗੁਯੇ ਗੁਰੇ ਮੇਰੇ ਮਿਥੇ ਉਤੋ ਯਮੇ ਯਮਘੇ

ਪੋਹ ਭਓ । ਪਰ ਝੋਲੇ ਉਸ ਤੋਂ ਵੀ ਮਿੱਥ ਬਿਯ ।
 ਪਰ ਤੂੰ ਜੋ ਸੁਰਤੀ ਧਿਸ ਯਥ ਤੇ ਗਲਥ ਸੋਰ
 ਧੰਧੇ ਰੇ ਮਿਤਰੁ ਮਨ ਤਿਸੇ ਅੰਤ ਮਝ ਰੋਟੀ ਖਓ ਮਰੀ
 ਮੋਰੇ ਤੋਂ ਭੀ ਤੂੰ ਯਤੋ ਤਉ ਤੁਥ ਮਰਮ ਤੈ । ਤਉ
 ਉਠੀ ਮਰੀ ਯਥੇ ਧੰਧੇ ਮਝ ਅੰਲ ਯਤੋ
 ਉਸ ਤੋਂ ਗਲਲ ਧੰਧੇ ਜੈ ਸੁਰਗੇ ਕ ਯਤੋ ਤਉ
 ਯਗੇ ਧੰਧੇ ਮਿਤਰ ਯਤੋ ਯਥੇ ਜੈ ਜੋ ਅੰਗ ਨੀ
 ਤੋ ਫਿਰੀ ਤਉ ਪਰ ਤਉ । ਜਿੰਨੇ ਯਥੇ ਮਨੋਰ
 ਜਤੀ ਰੇ ਧੰਧੇ । ਤੋ ਜੋ ਉਠੀ ਮਰੀ
 ਯਥੇ ਧੰਧੇ ਮਝ ਯਥ । ਪਰ ਯਤੋ ਤਿਯੋ ਸੁਰ ਤੀ
 ਬਿਯ ਤੋ ਉਠੇ ਰੇ ਧੰਧੇ ਉਸ ਤੋਂ ਮਿਥੁ ਯਤੋ ਉਸ ਤੋਂ
 ਅਥ ਯਥ ਯਤੋ ਮੋਰੀ ਮਰੀ ਉਸ ਤੋਂ ਗਲੇ
 ਲਯ ਯਤੋ ਸੁਰ ਮਿਤਰ । ਯਤੋ ਪੁਰੇ ਉਸ ਤੋਂ ਗਲਥ
 ਧੰਧੇ ਜੈ ਸੁਰਗੇ ਕ ਯਤੋ ਤਉ ਧੰਧੇ ਮਿਤਰ ਤੈ
 ਯਤੋ ਯਥੇ ਜੋ ਅੰਗ ਵੀ ਤੋ ਫਿਰੀ ਤਉ ਪੁਰੇ ਤਉ ।

૫૦ ૬૬ જયએ મું રૂડું ડે ગલય ધરે જજ
 ધરે જપરે જમી લેલે જ્યે જત ઉત ડે
 લજ્યે જત ઉતે રે ડે જંગુઠી જત પેર
 મેરે પુજ્યે જત જતી ધરે જત પુતી જરે
 ૬૦ જમી ડે રે મેરે પુર મગી મેજ બિજ
 મે ડે મેરે પુર મેમી મેજ બિજ મે મિલી
 મેજ । ડે પુતી જરે લગે ॥

જત ઉતે રે ધરે પુર મેરે મંડ બિજ ।
 ડે જરે રે મેરે પુર મેજ જત મેરે રે
 ૭૨ જરે મેજ । ડે જમી મેરે ડે જમી
 જમી પુરે ડે રે જરે રે । ઉતે ઉતે ડે
 ગલય ડે રે રે રે જરે રે જત રે રે
 ૬૬ રે લેલે જમી ડે મે ડે
 રે મે પુતી મેજ । ઉતે મેમી જમી
 જમ રે મે મેરે । ડે ઉતે રે ૬૬

५३२ ਯਥਾ ਯਤੋ ਓਸ ਤੋ ਪਤ੍ਰੁ ਲਗ ।
 ਓਸੀ ਓਤ ਮੋਛੇ ਯਹੀ ਧੰਧੇ ਤੋ ਗਲਧ
 ਬਿਖ ਓਤੀ ਧੰਧੇ ਯਥਾ ਮੈਂ ਤਹੀ ਓਤਲ ਯਥਾ
 ਤੋ ਯਤੋ ਯਹੀ ਤੋ ਗਲਧ ਯਥਾ ਧੰਧੇ
 ਹੀ ਗੋਧ ਧਾ ਤੋ ਓਯ ਯੋਲੁ ਤੀ ਮਿੱਤੋ
 ਯਥੇ ਤਿਯਾ ਹੀ ਮਿੱਤੋ ਤੋ ਮੈ ਯਥਾ ਧੰਧੇ
 ਧੰਧੇ ਯਥੇ ਧੰਧੀ ਮਾਧ । ਧਾ ਤਿਯ ਧੰਧੇ
 ੨੩ ਤੋ ਪੁਤ੍ਰ ਯਥਾ ਤਿਯੀ ਤਹੀ ਲਧਿਧੀ
 ਤੋ ਮੁੱਤ ਗੁਧੇ ਓਸੇ ਤੋ ਤਿਯਾ
 ਧੰਧੇ ਲਧੇ । ਓਸੀ ਓਸ ਤੋ ਗਲਧ
 ਧੰਧੇ ਤੋ ਮਾਧ ਮੈਂ ਯਥੇ ਤੋ ਯਤੋ ਤੋ
 ਮਿਥਾ ਮੈਂ ਤੋ ਮੈ ਤੋ ਤੋ । ਧੰਧੀ ਯਥਾ
 ਯਤੋ ਧੰਧੀ ਤੋ ਯਥਾ ਤਿਯ ਤੋ ੨੩
 ਤੋ ਯਥੇ ਮਹੀ ਗੋਧ ਬਿਧ ਧੰਧੀ ਯਥਾ
 ਤੋ ਗੋਧ ਯਤੋ ਮੈਂ ਗੋਧ ਬਿਧ ਮੈਂ
 ਮਿਲੀ ਗੋਧ ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

STANDARD DIALECT.

TRANSLITERATION AND TRANSLATION.

(In order to secure uniformity, the spelling of the Transliteration has been here and there slightly altered. Double letters are always written as single letters in the original, and this also has been corrected in the transliteration.)

Ikki-ādmī-rē dō puttar thiē. Unhā-mañjhā nikkē-puttrē
One-man-of two sons were. Them-from-among by-the-younger-son
 hābbē-kanē galayā, 'hābbā, jē ghar-bāri-rā hēsā mērā hai, sē
the-father-to it-was-said, 'father, what property-of share mine is, that
 miñjō dē.' Tā unī apnī laṭi-paṭi unhā-jō baṇḍi-ditti.
me-to give. Then by-him his-own property them-to was-divided-out.
 Atē thōrhē-dhiārē-pichchhē lauhkā-puttar sabbh-kichchh batōli-batōli-karī
And a-few-days-after the-younger-son everything collected-collected-having
 dār-dēsā-jō chālī-gēā, atē utthē apnī laṭi-paṭi burē-kammā-bichch
a-far-country-to went-away, and there his-own property bad-actions-in
 guṇī. Jā sē sabbh-kichchh mukāi-baithā, tā us-dēsā-mañjh
was-lost. When he everything having-completed-sat, then that-country-in
 barā ankāl pēā, atē us-jō aukhī pēi. Tā ō jāi-karī
a-great famine fell, and him-to distress fell. Then he gone-having
 us-dēsē-rē ikki-ādmī-rē lar laggā, atē unī us-jō
that-country-of a-man-of (to-)skirt was-attached, and by-him him-as-for
 apnē-khettrā-mañjh sūr chārṇē-jō bhējyā. Atē unī chahēā
his-own-fields-in swine feeding-for it-was-sent. And by-him it-was-wished
 jē sikar-mukar sūr khāndē-thiē, 'unhā-kanē apnā pēt bharā,
what husks the-swine eating-were, 'them-with my-own belly I-may-fill,
 par kōi us-jō nī dindā thiā. Par jā sē surti-bichch ayā,
but anyone him-to not giving was. But when he sense-in came,
 tā galayā, 'mērē-hābbē-rē kitnē kāmūnē hin, jinhā-kachh rōṭi
then it-was-said, 'my-father-of how-many servants are, whom-near bread
 khāi-karī dēṇē-jō bhī hai, atē haū bhūkhā mardā-hai. Haū
eaten-having giving-for also is, and I hungry dying-am. I
 utthi-karī apnē-bābē-kachh jallā, atē us-jō galālā, "bābā, māi
arisen-having my-own-father-near will-go, and him-to will-say, "father, by-me
 surgē-rā atē tērē-aggē pāp kittā, atē abē māi is-jōg nī
heaven-of and of-thee-before sin was-done, and now I this-worthy (am-)not

jē phirī tērā puttar hōā. Miñjō appē-kāmmēā-sāhī ikk
that again thy son I-may-become. He thine-own-servants-like one
 hujjh." " Tā sē utthī-kari appē-bābē-kachhī ayā. Par
consider." " Then he arisen-having his-own-father-near came. But
 ajjē-tikar dūr-hī thiā, jē usē-rē bābē us-jō dikkhyā, atē
still distant-even he-was, that by-his by-father him-as-for it-was-seen, and
 us-jō dayā āi, atē daurī-kari us-jō galē layā,
him-to compassion came, and run-having him-to on-the-neck he-was-attached,
 atē sunnā dittā. Atā puttrē us-jō galayā. 'bābbā, māi
and kiss was-given. And by-the-son him-to it-was-said, 'father, by-me
 surgē-rā atē tērā pāp kittā-hai, atē abē is-jōg nī jō
heaven-of and of-thee sin done-is, and now this-worthy (I-am-)not that
 phirī tērā puttar hōā.' Par bābbē appē-mundiyāhī-jō
again thy son I-may-become.' But by-the-father his-own-bondservants-to
 galayā, 'kharē-kachhā kharē kaprē kadhi lēi-āo, atē
it-was-said, 'good-than good garments having-produced bring-ye, and
 us-jō luāo; atē usē-rē hatthē aūgūthī, atē pairē jutē puāo;
him-to put-on; and him-of on-hand a-ring, and feet-on shoes cause-to-fall;
 atē aī khālē atē khusī kariē; is-kari jē ēh mērā puttar
and we may-eat, and happiness may-make; this-for that this my son
 mari-gēā-thiā, sē jindā hūā; gōchi-gēā-thiā, sē
having-died-gone-was, he living became; having-been-lost-gone-was, he
 mili-gēā.' Tā khusī karyē laggē.
having-been-got-went.' Then happiness to-do they-began.

Atē usē-rā barā puttar khētrā-mañjh thiā. Jā gharē-rē
And him-of the-elder son the-field-in was. When the-house-of
 nēr pujiyā, gānē atē nachchē-rā raṅkā sunnyā. Tā
near he-arrived, singing- and dancing-of sound was-heard. Then
 ikki-chākṛā-jō sālī-kari puchchhyā jē, 'ēh kyā hai?' Unī
one-servant-to called-having it-was-asked that, 'this what is?' By-him
 us-jō galayā jē, 'tērā bhāī ayā-hai, atē tērē-bābbē dhām
him-to it-was-said that, 'thy brother come-is, and by-thy-father a-feast
 lāi is-kari jē sē jindā jāgdā puji-gēā.' Unī
was-prepared this-for that he living waking arrived.' By-him
 chamkī-kari andar jānā nī chahā. Tā usē-rā bābā bahar
angered-having within to-go not was-wished. Then him-of the-father outside
 ayā, atē us-jō patyānē lagzā. Unī uttar dēi-kari
came, and him-to to-persuade began. By-him answer given-having
 bābbē-jō galayā, 'dikkh, itnī-barsā-kachhā māi tērī tēhal kardā-hai,
the-father-to it-was-said, 'see, so-many-years-from I thy service doing-am,

atē kadi tērē galaē-kachhā bāhar nī gēā, par taī ikk chhēlū bhī
and ever thy thing-said-from outside not I-went, but by-thee one kid even
 miñjō ajjē-tikar nī dittā, jō maī apnē-yār-bāsī-kanē
to-me today-up-to not was-given, that I my-own-friends-companions-with
 khusī manā. Par jis-bēlē ēh tērā puttār ayā, jini
happiness may-celebrate. But at-what-time this thy son came, by-whom
 tērī latī-paṭī raṇḍā-mañjh guāi, usē-rē tikar dhām lūi.
thy property harlots-among was-lost, him-of for a-feast was-prepared.
 Unī us-jō galayā, 'bachchā, tū sadā mērē-kanē hai, atē
By-him him-to it-was-said, 'child, thou always of-me-near art, and
 jē-kiechh mērā hai, sē tērā hai. Khusī karṇā atē khusī
whatever mine is, that thine is. Happiness to-do and happy
 hūnā jōg thiyā, jō ēh tērā bhāi marī-gēā-thiyā, phirī
to-become proper was, that this thy brother having-died-gone-was, again
 jindā hūi-gēā; atē gōchī-gēā-thiyā, sē mili-gēā.
living became; and having-been-lost-gone-was, he having-been-found-went.

will be seen that several of the words have a close relation to corresponding words in Kāshmīrī :—

agūh, before.

akhó, this year.

bab, *babb*, a father.

bagrī, a field.

balnā, to say.

bandnā, to divide.

bāt, wind.

banhar, the upper storey of a house.

bēh, a marriage.

bēkhā, to sit.

bēlari, a wife.

bharukkh, hunger.

bhānā, to become, to be.

bhrukkhā, hungry.

biār, wind.

bīthū-rā, seated (past participle).

bun, *bunh*, down, below (Kāshmīrī *bōn*).

būrā, a father.

chhadnā, to finish, complete.

chhēlū, a goat, lamb.

chhikkā, a load.

chhīrī, wood.

chhū-rā, come (past participle).

chīmā, high.

chōfi, the peak of a hill.

dabhānā, to put on (clothes).

dabi-karī, severely (of a beating).

dand, a tooth.

dēnā, to cross (a pass, etc.).

dhār, a hill.

dhariyā, to drag.

dhiārā, *dhyārā*, a day, the sun.

dhīū, a daughter.

dōtē, to-morrow.

gabhrū or *gōbhrū*, a boy.

gachhu-rā, see *guchhū-rā*.

gōhā, to go (past participle *gachhū-rā*, Kāshmīrī *gachhun*).

gō, gone (past participle) (Kāshmīrī *gōc*).

gōbhrū, see *gabhrū*.

guāpā, to cause to go, to lose.

guchhū-rā or *guchhū-rā*, gone (past participle).
guhṇā, to be lost.

hachchhā, white.
hākhar, *hākkhri*, the eye.
hērṇā, to see, look.
hēsā, a share.

ijai, *iji*, a mother.
īṇā, to come (cf. Kāshmirī *yin**).

jabarā, an old man.
jellā, hard.
jōṛā, a rope.

kāmā, a servant.
khadṇā, to call.
khagṭū, a chip, splinter.
khandā, a flock.
khavāḷ, hair.
kharaṭ, loss.
khariṇā, to stand up.
khēil, a porcupine.
khikkhṇā, to teach (Kāshmirī *hēkhun*).
khōḷā, an ass.
khunṇā, to hear.
kifṭhā, together, in one place.
kōḷ, a fair.

lainā, to take.
lānā, fine, smooth.
lāṇā, to prepare, apply.
lārī, a wife.
lauhkarā, *lauhkrā*, small, younger.
lē-īṇā, *lēi-īṇā*, or *lēi-ēṇā*, to bring.
lēi-gāṇā, to take away.
lōdhā, blood.

mā, a mother.
mahṇū, *māhṇū*, a man.
mallē, towards, with, near (= Hindōstānī *pās*).
matā, much, very.
muṭṇā, to be joined, to be met.

nabī, a wife.
nachrōhī, the fourth day from the present.
nai, a river.

nakarj, the day before the day before yesterday, three days ago.

naṛ, a stone.

nhakṣṇā, to run away.

nikkā, a child.

ōḍhaṇ, apparel.

palchih painā, to fight.

paraṛ, a foot.

parj, the day before yesterday.

parōhē, the day after to-morrow.

phiri inā, to return.

pichchhūh, behind.

piṭṭh, the back.

puhāl, a shepherd.

pūṇā, to fall.

puṭhi, on, upon (Kāshmiri *pēṭh*).

puṭr, a son.

raihṇā, rēhṇā, to remain, dwell.

sanē, together with.

sānh, a bull.

sarakṇā, to be angry.

sēitō, with, together with, by means of (Kāshmiri *sūty*).

sūṇā, to sleep.

sunind, a dream.

talō, below.

tauḷā, quick.

ṭhaṇḍā, lazy.

trīmat, a woman.

uāj, sound, noise.

uānā, the lower storey of a house.

umbar, age.

Authorities.—A full account of the Gāḍī dialect, with numerous examples taken from popular songs, by the late Mr. E. O'Brien, together with additional notes by the Rev. T. Grahame Bailey, is printed in Appendix II to the Kangra Gazetteer (1904). This has been republished in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908. See also Mr. H. A. Rose's *The Song of Sindhu Bir, a Song of the Gāḍī women, the Shepherds of the Outer Himalayas, Panjāb*, published in the *Indian Antiquary*, Vol. xxxviii (1909), p. 295.

Pronunciation.—There are several curious changes of vowels. The vowel *a* becomes *u* in *kumāṇā*, to work, to earn, and it becomes *i* in *kittḥā*, together. The latter word is a contraction of *ikaṭṭhā*, so that it is really an instance of the transfer of the initial *i*. The vowel *i* becomes *u* in *muṭnā*, to be met, and *ō* becomes *a* in *balṇā*, to say.

Attention has already been drawn to the pronunciation of *ṣ* as *kh*. In the word *bhrukkhnā*, hungry, there is a curious insertion of a non-original *r*.

Sometimes a sonant aspirate loses its aspiration, as in *baṇḍnā*, to divide, for *bhaṇḍnā*. This is the regular rule in Kāshmirī and other related languages.

Declension.—The declension of the Gādī noun is more like that of Mandēālī than that of Chamēālī, although it also has points in common with the latter. The main point in which it differs from Chamēālī is that, as in Mandēālī and most other Western Pahārī dialects, the oblique form of the plural is the same as that of the singular, instead of having the Chamēālī ending *ā*.

The nominative plural is generally the same as the nominative singular. The only exceptions are *taibhava* masculine nouns in *ā*, like *ghōrā*, a horse, which change the *ā* to *ē*; feminine nouns ending in consonants like *bhēṇ* or *bēṇ*, a sister, which add *i*; and feminine nouns in *ā*, like *dhiā*, a daughter, which add *ā*. Thus, *ghōrē*, horses; *bhēṇi* or *bēṇi*, sisters; and *dhiūā*, daughters. As examples of other nouns, we may quote *ghar*, a house, or houses; *hāthi*, an elephant, or elephants; *gōbhrā*, a young man, or young men; and *kuṭi* (the Chamēālī *kuṭi*), a girl, or girls.

Except in the case of masculine nouns ending in consonants, the oblique form, singular and plural, is always the same as the nominative plural. Thus, *ghōrē*, *hāthi*, *gōbhrā*, *kuṭi*, *bhēṇi* or *bēṇi*, *dhiūā*. Masculine nouns ending in a consonant, like *ghar*, a house, add *ā* in the oblique form singular and plural. Thus, *gharā*.

The agent and locative (both singular and plural) of masculine nouns add *ē* to the nominative, before which *ē* nouns like *ghōrā*, a horse, drop the final *ā*. Feminine nouns in *i*, like *kuṭi*, a girl, add *ē* only in the plural, and those ending in a consonant, like *bhēṇ*, or *bēṇ*, a sister, do not take *ē* at all, but use the oblique form in both the singular and the plural. Other feminine nouns add *ē* in both numbers. We thus get the following forms:—

- ghōrē*, by or in a horse or horses.
- gharē*, by or in a house or houses.
- hāthiē*, by or in an elephant or elephants.
- gōbhrāē*, by or in a young man or young men.
- kuṭi*, by or in a girl.
- kūṭiē*, by or in girls.
- bhēṇi* or *bēṇi*, by or in a sister or sisters.
- dhiūē*, by or in a daughter or daughters.

The above declensions are conveniently shown in the following table, in which the Vocatives, which exhibit minor variations, have been added:—

Nom. Sing.	Nom. Plur.	Oblique Sing. and Plur.	Agent Sing. and Plur.	Vocative Sing.	Vocative Plur.
<i>ghōrā</i> , a horse.	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrē</i>	<i>ghōrēō</i>
<i>ghar</i> , a house.	<i>ghar</i>	<i>gharā</i>	<i>gharē</i>	<i>gharā</i>	<i>gharō</i>
<i>hāthi</i> , an elephant.	<i>hāthi</i>	<i>hāthi</i>	<i>hāthiē</i>	<i>hāthiā</i>	<i>hāthiō</i>
<i>gōbhrā</i> , a young man.	<i>gōbhrā</i>	<i>gōbhrā</i>	<i>gōbhrāē</i>	<i>gōbhrāā</i>	<i>gōbhrāō</i>
<i>kuṭi</i> , a girl.	<i>kuṭi</i>	<i>kuṭi</i>	<i>kuṭi</i> (sing.), <i>kuṭiē</i> (plur.)	<i>kuṭiē</i>	<i>kuṭiō</i>
<i>bhēṇ</i> , a sister.	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇi</i>	<i>bhēṇiō</i>
<i>dhiā</i> , a daughter.	<i>dhiūā</i>	<i>dhiūā</i>	<i>dhiūē</i>	<i>dhiūā</i>	<i>dhiūō</i>

NOTE.—The genitive of *ghar* may be either *gharē-rā* or (as in Chamēālī) *gharē-rā*.

The usual postpositions are :—

Acc.-dat. *jō, bō, gō*, to or for.

Instr. *sētē*, with (by means of).

Abl. *thū, thāū*, from; *mañjhā*, from in; *sētē*, with (together with).

Gen. *rā*, of.

Loc. *mañjh, mā, māk*, in; *mallē*, near (= *pās*).

Of the above, *rā* is, as usual, an adjective, becoming *rē* when the governing noun is in the masculine oblique singular or in the masculine plural, and *rī* when the governing noun is feminine.

Regarding *jō*, see the remarks under the head of Chamēālī. With *bō*, we may compare the Kulūi *bē*; and with *gō*, the *gai* of the Maiyā form of the Piśācha languages of the North-West Frontier. It may be mentioned that forms related to *bō* also occur in several other forms of the latter-named languages. Thus, Wai-Alā Kāfir has *bō* for the genitive and *bē* for the ablative; and Bashgali Kāfir has *bā*, as a prefix for the locative. With *sētē*, we may compare the Kāshmīrī *sūt* or *sūt*.

Verbs of saying take either *sētē*, or *jō*, as the postpositions governing the person addressed. Thus, *babbē-sētē balū*, he said to the father; *tis-jō balū*, he said to him.

The oblique form alone is sometimes used for the accusative. Thus, in the Parable, we have *jisā chijā sūr khāndē, tisā amī khāū*, what thing the swine eat, that also I may eat.

Adjectives follow the usual rules, and need no remarks.

The oblique form of *ak*, one, is *akkī*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined. As in Kāngri Pāñjābi they have special forms for the dative singular.

	I	Thou
Sing.		
Nom.	<i>aū, mū, āū</i>	<i>tū</i>
Ag.	<i>mēī, mē</i>	<i>taī, tē</i>
Obl.	<i>mū</i>	<i>tuddh</i>
Dat.	<i>mū, mūhū, muñjō, miñjō, māgō</i>	<i>tujjō, tāgō</i>
Gen.	<i>mērā</i>	<i>tērā</i>
Plur.		
Nom.	<i>assē, assī, assū</i>	<i>tussē, tussā</i>
Ag.	<i>assē</i>	<i>tussē</i>
Obl.	<i>assū</i>	<i>tussū</i>
Gen.	<i>indā, indhā</i>	<i>tundā, tundhā</i>

amī means 'I also'.

The **Demonstrative Pronouns** (also used as pronouns of the third person) are thus declined :—

This, he, she, it		That, he, she, it	
Sing.			
Nom.	<i>ih</i>		<i>uh, ôh</i>
Ag.	<i>innî</i>		<i>unnî</i>
Obl.	<i>is</i>		<i>us</i>
Gen.	<i>isê-râ</i>		<i>usê-râ</i>
Plur.			
Nom.	<i>ih</i>		<i>ôh</i>
Ag.	<i>îyyê</i>		<i>ûyyê</i>
Obl.	<i>iâ, inh</i>		<i>ûâ, unh</i>
Gen.	<i>iâ-râ, inhê-râ, inhâ-râ</i>		<i>ûâ-râ, unhê-râ, unhâ-râ</i>

No instance of feminine or neuter forms has been noted.

The **Relative** and **Correlative Pronouns** are thus declined. The Correlative is also used as a definite demonstrative, and as a pronoun of the 3rd person.

Who, which, what		That, he, she, it	
Sing.			
Nom.	<i>jê, jô</i>		<i>sô</i>
Ag.	<i>jinnî</i>		<i>tinnî</i>
Obl.	<i>jas, jissâ</i>		<i>tis, tas, tissâ</i>
Gen.	<i>jasê-râ</i>		<i>tisê-râ</i>
Plur.			
Nom.	<i>jê, jô</i>		<i>sô, sâi</i>
Ag.	<i>jîyyê</i>		<i>tîyyê</i>
Obl.	<i>jiâ</i>		<i>tiâ</i>
Gen.	<i>jiâ-râ</i>		<i>tiâ-râ</i>

Instead of *tis*, *tisê*, we also find *tês*, *têsê*. This is little more than a variety of spelling.

The **Interrogative Pronouns** are thus declined :—

Who ? which ?		What ? (neuter)	
Sing.			
Nom.	<i>kuṇ</i>		<i>kiâ, kyâ</i>
Ag.	<i>kuṇî</i>		
Obl.	<i>kas</i>		(dat.) <i>kajô</i>
Gen.	<i>kasê-râ</i>		<i>kaġê-râ</i>
Plur.			
Nom.	<i>kuṇ</i>		
Ag.	<i>kîyyê</i>		
Cbl.	<i>kiâ</i>		
Gen.	<i>kiâ-râ</i>		

The **Indefinite Pronoun** *kōi*, anyone, someone, is thus declined:—

Sing.

Nom.	<i>kōi</i>
Ag.	<i>kuṛi</i>
Obl.	<i>kaski</i>
Gen.	<i>kaski-rā</i>

There is, as usual, no plural.

Mr. O'Brien gives no word corresponding to the Hindi *kuchh*, but in the Parable we have *kichh*, anything, something.

The **Reflexive Pronoun** is *apū* or *appā*, self. Its agent is *apū*, genitive *appā*, and oblique form *apū*. Note that, as in Chamṛāṇi, the initial *a* is short.

Other Pronominal Forms.

Mr. O'Brien gives the following:—

itūnā, *ētrā*, this much or (pl.) many; *utūnā*, that much or (pl.) many; *tatūnā*, *tētrā*, that much or (pl.) many; *jitūnā*, *jētrā*, how much or (pl.) many; *katūnā*, *kētrā*, how much or (pl.) many?

ēti, this many; *uti*, that many; *tēti*, that many; *jēti*, as many; *kēti*, how many?

inhā, of this kind; *unhā*, of that kind; *tinhā*, of that kind, and so on.

ēhē, now; *tanē*, *tēkhanē*, then; *janē*, *jēkhanē*, when; *kanē*, *kaphē*, *kēkhanē*, when?

iṭhī, here; *tēṭhī*, there; *jēṭhī*, where; *kaṭhī* (sic), where?

ērā, *irā*, *ihrā*, hither; *urā*, thither; *tērā*, thither; *jērā*, whither; *kahrā*, *karā*, whither?

iḥā, in this manner, thus; *tihā*, in that manner, so; *jihā*, in what manner; *kihā*, in what manner?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

The Present tense of the Verb Substantive is conjugated as follows:—

Sing.	Plur.
1. <i>hā</i> , <i>hā</i>	<i>hā</i> , <i>han</i>
2. <i>hāi</i> , <i>hā</i>	<i>hin</i> , <i>han</i>
3. <i>hā</i>	<i>hin</i> , <i>han</i>

It will be seen that *hā* may be used for any person of the singular, and *han* for any person of the plural. *Hā* does not change for gender.

The Past tense does not change for person. Its masculine singular is *thū*, and its masculine plural *thiē*. The feminine of both numbers is *thi*.

B.—Active Verb.—Several of the most common verbs in Gādī have forms which are strange to other Indian languages.

Such are :—

- balnā*, to say.
bēkhnā, to sit.
bhōnā, to become.
gāhnā, to go.
īnā, to come.

Most of the above are also irregular in their conjugation. With *bēkhnā*, we may compare the Kāshmīrī *bēhun*, to sit; with *bhōnā*, the Kāshmīrī *b(h)ōwun*, to become; with *gāhnā*, I may go, the Kāshmīrī *gāzhun*, to go; and with *īnā*, the Kāshmīrī *yin*, to come.

The **Infinitive** is made by adding *nā* (or after *r*, usually, but not always, *na*) to the root. Thus, *bēkhnā*, to sit; *mārnā* or *mārnā*, to strike. The oblique form is used as an infinitive of purpose as in *sūr chārṇē bhējū*, he sent him to feed swine.

The **Present Participle** has three forms. One is formed, as in Chamēālī, by adding *dā* to the root. Thus, *mārdā*, striking. Another adds *andā* to the root, as in *mārandā*, striking. The third adds *nū*, as in *mārnū*, striking, *bēkhnū*, sitting.

Verbs whose roots end in a vowel or in a single *h* add *ndā* to form the present participle. Thus, from *bhōnā*, to become, we have *bhōndā* and *bhunū*; from *īnā*, to come, we have *īndā*; from *gāhnā*, to go, we have *gāndā* and *gāhnū*, and from *rēhnā*, to remain, we have *rēndā* and *rēhnū*.

The verb *dēnā*, to give, has its present participle *dindā* and *dēnū*. *Lainā*, to take, on the other hand is regular, making *laindā*, and *lainū*.

The verb *balnā*, to say, has its present participle *balandā* or *bandā*, as in *sachh bandē-hin*, they are speaking the truth (Specimen II).

The **Past Participle** is formed, as in Kuṭūī, by adding *ū* to the root. Thus, *mārū*, struck. Sometimes, however, and especially in the formation of the passive, the Chamēālī form in *ēā* or *yā* is used. Thus, *māryā gāhnā*, to be struck.

Many verbs form their past participles irregularly. We may quote the following :—

Past Participle.

<i>bhōnā</i> , to become	<i>bhūā</i> or <i>bhuchhūrā</i>
<i>gāhnā</i> , to go	<i>yō</i> (plur. <i>gāē</i> or <i>gē</i>) or <i>guchhūrā</i>
<i>īnā</i> , to come	<i>ā</i> (plur. <i>āē</i> , fem. <i>āī</i>) or <i>chhūrā</i> (sic)
<i>bēkhnā</i> , to sit	<i>baīhā</i> , <i>bīhūrā</i> or <i>bēkhūrā</i>
<i>dēnā</i> , to give	<i>dittā</i>
<i>lainā</i> , to take	<i>lēū</i>
<i>pūnā</i> , to fall	<i>pēū</i>
<i>lāgnā</i> , to begin	<i>loggā</i>

Karnā, to do, is regular, having *karū*.

The termination *rā* of *bhuchhūrā*, etc. is evidently the same as that of the static participle of Mandēālī and Chamēālī, but these words have the force of an ordinary past participle, as well as that of the static past participle.

Other verbs form the **Static Past Participle** by adding *rā* to the ordinary past participle. Thus, *mārā*, struck, *mārū-rā*, in the condition of one struck, the Hindi *mārā huā*. So *hērā*, seen, *hērū-rā*, in the state of one who is seen, = *dēkhā huā*.

The **Future Passive Participle** is the same in form as the infinitive. Thus, *māruā*, plur. *māruē*, fem. sing. and plur. *māruī*, proper to be struck, about to be struck.

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *māri*, having struck. This form is principally used in intensive compound verbs, as in *sakhi gāhā*, to run away. For the usual conjunctive participle *kar* or *karī* is added, as in *māri-karī*, having struck.

Another form of the conjunctive participle is simply the root alone, as in *mār*, having struck.

The following verbs make their conjunctive participles irregularly :—

Conjunctive Participle.

<i>bhōṇā</i> , to become	<i>bhūchh(i)-kar(i)</i>
<i>gāhā</i> , to go	<i>gachh(i)-kar(i)</i>
<i>iṇā</i> , to come	<i>ā(i)-kar(i)</i> or <i>ichh(i)-kar(i)</i>
<i>laiqā</i> , to take	<i>lē(i)-kar(i)</i>
<i>dēṇā</i> , to give	<i>dī-kar(i)</i>

An **Adverbial Participle** is formed by adding *sitē* (the Kāshmiri *sūty*) to the oblique form of the present participle. Thus, *mārandē sitē*, on striking.

As usual the second person singular of the **Imperative** is the same in form as the root, and the second person plural adds *ā*. Thus, *mār*, strike thou; *mārā*, strike ye.

The following are irregular :—

Imperative.

	Sing. 2.	Plur. 2.
<i>gāhā</i> , to go	<i>gāh</i>	<i>gachhā</i>
<i>iṇā</i> , to come	<i>āi</i>	<i>āiā</i>

The Old Present and Present Conjunctive is thus conjugated :—

'I strike'.		'I may strike'.	
Sing.		Plur.	
1.	<i>mārū, mārā</i>	1.	<i>mārū, mārā</i>
2.	<i>mārē</i>	2.	<i>māran, mārā</i>
3.	<i>mārā</i>	3.	<i>māran</i>

Irregular are :—

From *bhōṇā*, to become

Sing.	Plur.
1. <i>bhūchhū (-ā)</i>	<i>bhūchhū (-ā)</i>
2. <i>bhūē</i>	<i>bhūn, bhūā</i>
3. <i>bhūā</i>	<i>bhūn</i>

From *gāhā*, to go

Sing.	Plur.
1. <i>gachhū (-ā)</i>	<i>gachhū (-ā)</i>
2. <i>gachhē</i>	<i>gachhā</i>
3. <i>gachhā</i>	<i>gāhan</i>

From *īṇā*, to come

Sing.	Plur.
1. <i>ichhū</i> (-ā)	<i>ichhū</i> (-ā)
2. <i>āiē</i>	<i>āiā</i>
3. <i>āiā</i>	<i>īn</i> or <i>ain</i>

The **Future** is formed by adding *lā* to the old present. The *lā* changes for gender and number, and there is a tendency to drop the terminations of the Old Present. Thus:—

'I shall strike,' etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārēlā</i> , <i>mārlā</i>	<i>mārlī</i>	<i>mārēlā</i> , <i>mārlā</i>	<i>mārlī</i>
2. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>
3. <i>mārlā</i>	<i>mārlī</i>	<i>mārlā</i>	<i>mārlī</i>

It will be seen that *mārlā* (-*lē*, -*lī*) can be used for all three persons. The first is the only person that retains the old terminations. The following verbs have irregular futures. Only the first person masculine singular is given in each case:—

From <i>bhōṇa</i> , to become,	<i>bhuchhūlā</i> or <i>bhōlā</i>
From <i>gāḥṇā</i> , to go,	<i>gachhūlā</i> , <i>gichhūlā</i> or <i>gāhlā</i>
From <i>īṇā</i> , to come,	<i>chhūlā</i> (sic) or <i>ilā</i>
From <i>laiṇā</i> , to take,	<i>laūlā</i> or <i>lēlā</i> .

For the **Present**, the present participle in *dā* or *andā* is used. The Present Participle in *nū* is also employed, but only in the first and second persons. Thus:—

'I strike,' etc.

Singular.		Plural.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
2. <i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>	<i>mārdā</i> , <i>mārandā</i> or <i>mārnū</i>	<i>mārdī</i> , <i>mārandī</i> or <i>mārnū</i>
3. <i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>	<i>mārdā</i> or <i>mārandā</i>	<i>mārdī</i> or <i>mārandī</i>

Those verbs which have irregular present participles, are irregular in the same way in this tense.

The **Present Definite** is formed by conjugating the present tense of the verb substantive with the present tense.

Thus:—

mārdā hū, mārandā hū, or mārñā hū, I am striking;
mārdā haī, mārandā haī, or mārñē haī, thou art striking;
mārdī hā or mārandī hā, she is striking.

Any form of the present tense of the Auxiliary verb may be used.

The **Imperfect** is formed by conjugating the past tense of the verb substantive with the present participle in *dā* or *andā*. The participle in *ñā* does not appear to be used in this tense. Both the participle and the auxiliary verb change for gender and number, but neither changes for person. Thus:—

mārdā thū or mārandā thū, I (masc.) was, thou (masc.) wast, or he was striking,
mārdī thī, I (fem.) was, thou (fem.) wast, or she was striking, and so on.

The tenses formed from the past participle are made exactly as in Hindi. Thus:—

aū ā or aū chhūrā, I came.
mēī mārū, I struck him.
aū ā hū or aū chhūrā hū, I have come.
mēī mārū hā, I have struck him.
aū ā thū or aū chhūrā thū, I had come.
mēī mārū thū, I had struck him.

As will be seen in the case of *ṇā*, to come, so other verbs which have double forms of the past participle, can use either of them in these tenses. Thus:—

aū bhūā or aū bhuchhūrā, I became;
aū gō or aū guchhūrā, I went;
aū baithā or aū biṭhūrā, I sat; and so on.

Passive Voice.—As explained above the passive voice is made by conjugating the Chamēālī past participle in *ēā* or *ṇā* with *gāṇā*. Thus:—

aū mārṇā gāndā, I am being beaten.
aū mārṇā gāndā thū, I was being beaten.
aū mārṇā gāhlā, I shall be beaten.

Sometimes we come across the passive formed with *ī*, as in other Western Pahārī dialects. Thus *pakarīṇā*, to be seized, *pakarīē gaē*, they (the thieves) were seized.

Causal Verbs seem to be made as elsewhere, but very few examples are forthcoming.

<i>baṇnā,</i>	to be made;	<i>baṇāṇā,</i>	to make.
<i>gāṇnā,</i>	to go;	<i>gāṇāṇā,</i>	to cause to go, to lose.
<i>khaynā,</i>	to hear;	<i>khayāṇā,</i>	to cause to hear, to tell.

Compound Verbs.—These are much as in other Pahārī languages.

Intensives, like *baṇḍī dēṇā*, to divide out, or *guāī chhaḍnā*, to squander, are common.

Inceptives occur in phrases like: *sō kaṅkāl bhōṇē laggū*, he began to be in want.

Three specimens are given of Gādī. The first is a version of the Parable of the Prodigal Son, the second is a folk-tale, and the third a short folk-song. Regarding the character in which they are recorded, see the remarks on p. 771.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

ਯਾਦੀ ਮਤਲੁ ਤੇ ਮੂਢੇ ਪੁਰ ਬੀਟ।

ਤਿਯ ਬਠੇ ਲੈਤਾਯੋ ਪੁਰ ਧਧੇ ਸੇਠੇ ਧਲੁ ਤੇ ਧਪੁ ਘਾਧੀ ਤ

ਤਸ ਤੇ ਸਿਧੇ ਗੁਲਖ ਤੇ ਸੇ ਸੇ। ਤੇ ਉਨੀ ਘਾਧੀ

ਧਤੀ ਮਿਤੀ। ਬਿਸੇ ਪਿਯੋਤਿ ਪਿਸੇ ਲੈਤਾਯੋ ਪੁਰ ਸਭ

ਸਿਯ ਸਿਯ ਘਾਧੀ ਪਾਸਸ ਤੇ ਸਲੀ ਸੇ ਯੋ

ਤੋਠੀ ਯਪਤੀ ਘਾਧੀ ਲਾਧਯੋ ਸਤ ਗੁਯਥੇ ਮਿਤੀ।

ਤੇ ਤੇ ਸਭ ਸਿਯ ਗੁਯਥੇ ਯੋ ਤੇ ਤਿਸ ਗੁਲਖ ਸੇਤ

ਧਤੋ ਯਲੁਯਲੁ ਪਥੇ। ਤੇ ਸੇ ਯਲੁਯਲੁ ਤੁਧੁ ਲਾ।

ਤੇ ਤਿਸ ਗੁਲਖ ਤੇ ਯਾਦੀ ਸਤਾਯੋ ਗਲੇ ਸੇ। ਤੇ

ਤਿਨੀ ਯਪਤੀ ਧਗਤੀ ਤੇ ਸੁਧ ਮੁਧੁ ਤੁਧੁ।

ਤਿਸ ਤੇ ਸਥੇ ਬੁ ਤੇ ਤਿਸ ਸੀਧੁ ਸੁਧ ਧਾਧ

ਤਿਸ ਯਾਦੀ ਧਥੇ। ਤੇ ਤਿਸ ਤੇ ਯਥੇ ਧ ਮਿਯ

૧૩। ૩ ગુડી મંત્ર શ્રી જગી દલુ ૩ મો
 ૫૫ ૭ ૧૨ જરૂ જમો ડિમ ડિજ ૩ મડી રેરી
 ડિમ જડિ કુષર મોમ ૩। જડિ

ઉઠી જગી જપત્રે ૫૫ મલે ગિજુલ ૩
 ડિમ ૩ દલુલ ૩ ૫૫ મં ગુમો ૩ જડે ૩૩
 ૫૫ જરૂ જડે જો ૩૩ ૫ ૩ ઢિગી ૩૩ ૫૩
 ૫૩ ૩ ૩૩ ૩૩ જમો ડિમ ૩૩ ગિજી દી ૩૫।
 ૩ ઉઠી જગી જપત્રે ૫૫ મલે મલુ ૩ મં જડે
 ડિમ મૂ ૩ ડિમ ૩ ઉઠી જગી ૫૫ ૩ મમલમી।
 ૩ મં મૂગી જગી ડિમ મોટે પૂગી
 જાણે લગ જડે મડે હિજ મિતે ૩ ૫૩
 ડિમ ૩ દલુ ૩ ૩ ૫૫ મં ગુમો ૩ જડે ૩૩
 ૫૫ જરૂ ૩ જડે જો ૩૩ ૫ ૩ ઢિગી ૩૩
 ૫૩ ૩૩ ૩ ૫૫ જપત્રે જમો

ॐ ५॥ ॐ ५॥ ५॥ ५॥ ५॥ ५॥

ॐ नमो भगवते वासुदेवाय

ਤਿਸੇ ੨ ਓਥੇ ਯਗੁਰੀ ਪਾਉਂਦੇ : Page 886, L. 3, for ਅ ਰਿਹਾ ਅ

ਕੇ ਤੇ ਦਸੀ ਖੜੇ ਆਈ ਪੁਨੀ ਆਫ਼ ਆਰਤ

ਐ ੨੩ ਮੋਰ ਪੁਰ ਮਹੀ ਗੋ ਬੁ ਯਯੇ ਹਿਰੀ

ਸ੍ਰੀ ਭੁਯ ਗੁਤੀ ਗੋ ਬ ਸੋ ਯਦ ਮੁਲੀ

ਸ੍ਰੀ। ਤੁੰ ਸ੍ਰੀੰ ਧਰ੍ਵੰ ਧਰ੍ਵੰ ਲਮ੍ਹੇ ॥

ਤਿਸੇ ੪ ਮੈਂਦ ੫੩ ਦਗਡੀ ਯੰਮੁ ਬੁ ।

ਸ੍ਰੀ ਘੋਰੇ ਸ੍ਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਸ੍ਰੀ

ॐ नमो भगवते वासुदेवाय । ३ । नमो भगवते वासुदेवाय ।

જાગી પૃથ્વી કે ૨૩ જાગી ૩ । ૩ ઉપર ઉપર

५३॥ ॐ ॐ ॐ ॐ । ॐ ॐ ॐ ॐ

ਲੰਕੇ ਤੇ ਸੇ ਗਲ ਆਈ ਤੇ ਤਿਸ ਨੂੰ

કડી ધડી મુલ્લુ । ઉમી ગામી જી

ਯਪਏ ਮਯੇ ਧਲੁ ਤੇ ਧੰਮੁ ਰ ਗਯੋ । ਤਿਸੇ
 ਤੇ ਧੰਮੁ ਧਰਮੁ ਫੇਰੀ ਆਰੀ ਤਿਸੇ ਤੇ ਪਤਿਯੋ ।
 ਤਿਸੇ ਧੰਮੁ ਸੋਭੇ ਧਲੁ ਤੇ ਸੋ ਫੇਰੀ ਧੰਮੁ
 ਤੇ ਧੰਮੁ ਧਰਮੁ ਫੇਰੀ । ਤੇ ਧੰਮੁ ਆਰੀ ਤੇ
 ਗਲੁ ਥੋਰੀ ਧੰਮੁ ਰ ਧੰਮੁ । ਪਾ ਤੇ ਆਰੀ
 ਮੰਤ੍ਰੀ ਧੰਮੁ ਧੰਮੁ ਰ ਧੰਮੁ ਰ ਮਿਤ੍ਰ ਤੇ ਸੋ
 ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ । ਕੇ ਤੇ
 ਤੇ ਧੰਮੁ ਧੰਮੁ ਤੇ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ
 ਮੰਤ੍ਰੀ ਗੁਰੂ ਮਿਤ੍ਰ ਤੇ ਤਿਸੇ ਤੇ ਤੇ ਧੰਮੁ ਧੰਮੁ ।
 ਤਿਸੇ ਤਿਸੇ ਤੇ ਧੰਮੁ ਤੇ ਧੰਮੁ ਤੇ ਧੰਮੁ
 ਮੰਤ੍ਰੀ ਧੰਮੁ ਧੰਮੁ । ਕੇ ਧੰਮੁ ਤੇ ਸੋ ਤੇ ਤੇ ।
 ਪਾ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ ਧੰਮੁ
 ਮੰਤ੍ਰੀ ਧੰਮੁ ਧੰਮੁ ਤੇ ਤੇ ਤੇ ਤੇ ਧੰਮੁ ਧੰਮੁ
 ਮੰਤ੍ਰੀ ਧੰਮੁ ਧੰਮੁ ਤੇ ਤੇ ਤੇ ਤੇ ਧੰਮੁ ਧੰਮੁ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALBOT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(NOTE.—In the vernacular character double letters are not indicated, the single letters being given instead. In this and the following transliterations double letters are so written whenever they occur.)

Akkī-mahū-rē dūi puttar thīē. Tīā-thāñ lauhkarē-puttrē
One-man-of two sons were. Them-from by-the-younger-son
 habbē-sēitē balū, 'hē bāpū, gharbārī-rū hēsā jē miñjō
the-father-to it-was-said, 'O father, the-property-of share which to-me
 mujdā-hā sō dē.' Tā unni gharbārī bandi-dittī.
being-got-is that give.' Then by-him the-property was-divided-out,
 Thorhē-dhiārē-pichchō lauhkarē puttar sabh-kichh kitthā kari
A-few-days-after the-younger son everything together having-made
 pardēsā-jō chālī-gō, atē tēthī apūi gharbārī luchpanā-māh
a-far-country-to went-away, and there his-own property debauchery-in
 guñi-dittī. Tā jē sabh-kichh guñi-chhadū, tā
was-squandered. Then when everything was-squandered-completely, then
 tis-mulkhā-mañjhī barū ankā pēū. Tā sō kankā bhōnē laggā.
that-land-in a-great famine fell. Then he poor to-become began.
 Tā tis-mulkhā-rē akkī-sahukārē-mallē gō. Tā tinni
Then that-country-of one-banker-near he-went. Then by-him
 appi-bagri-jō sūr chārē bhējū. Tis-jō chāu thū jē, 'jisā
his-own-fields-to swine to-feed he-was-sent. Him-to wish was that, 'what
 chijā sūr khāndē, tisā amī khāñ.' Tā tis-jō kōi nā
things the-swine eat, those I-also may-eat.' Then him-to anyone not
 dindā-thū. Tā surti-mañjhī ichhī-karī balū jē, 'mērē-babbē-rē
giving-was. Then memory-in come-having it-was-said that, 'my-father-of
 gharē kētrē kāmē hin, tīā-jō matī rōṭī hin, aū
in-the-house how-many servants are, them-to much breads are, I
 bhrakkhā mardā-hā. Aū utthī-karī appē-babbē-mallē gichhūis tā
hungry dying-am. I arisen-having my-own-father-to will-go then

tis-jō balūlā, "hē bāpū, mē surgē-rā atē tērā pāp karū;
 him-to I-will-say, "O father, by-me heaven-of and of-thee sin was-done;
 abē is-jōg nā jē phiri tērā puttār baṇū. Jihā tērē
 now this-worthy not that again thy son I-may-become. As thy
 hōr kāmē hin tihā miñjō bi rakh." Tā utthi-karī
 other servants are so me also keep." Then arisen-having
 apnē-babbē-mallē chalū. Sō ajē-tiyā dūr thū, tis-jō hērī-karī
 his-own-father-to he-went. He still far was, him (acc.) seen-having
 babbē-jō dard laggī. Tā sō daurī-karī tis-sēitē pyārī
 the-father-to pity was-attached. Then he run-having him-with affection
 karnē lagā, atē matē phokū dittē. Puttrē tis-jō
 to-make began, and many kisses were-given. By-the-son him-to
 balū jē, 'hē bāpū, mē surgē-rā atē tērā pāp karū,
 it-was-said that, 'O father, by-me heaven-of and of-thee sin was-done,
 tā abē is-jōgā nā jē phiri tērā puttār bhuchhū.' Babbē
 then now this-fit not that again thy son I-may-become' By-the-father
 apnē kāmē-jō balū jē, 'kharē kharē ōdhan kādhi
 his-own servants-to it-was-said that, 'good good apparel having-brought-forth
 lēi-ā, tā tis-jō dabhāi-dēā; atē tisē-rē hatthē aṅgūthī, pararē
 bring, then him-to put-on; and him-of on-the-hand a-ring, the-feet-on
 jutā. Atē dhām lā, jē assī khāi-karī khusī karā;
 shoes. And a-feast prepare, that we eaten-having rejoicing may-make;
 kihā jē eh mērā puttār marī-gō-thū, abē phiri jī-bhūā;
 why that this my son dead-gone-was, now again living-became;
 guhī-gō-thū, sō abē muḷi-gō.' Tā sāi badhāi baṇnē laggē.
 lost-gone-was, he now got-went.' Then they rejoiced to-become began.

Tisē-rā mōṭā puttār bagrī-andar thū. Jā gharē-nērē ā,
 Him-of the-elder son the-field-in was. When the-house-near he-came,
 gānē-nachchnē-ri uāj khunī. Tā akkī-kāmē-jō khadī-karī
 singing-dancing-of noise was-heard. Then a-servant-to called-having
 puchchhū jē, 'eh kī hā?' Tā unni us-jō balū
 it-was-asked that, 'this what is?' Then by-him him-to it-was-said
 jē, 'tērā bhāi ā; sō tērē-babbē dhām lāi-hā, is-gallā-karī
 that, 'thy brother came; so by-thy-father a-feast prepared-is, this-thing-for
 jē tis-jō rājī-bājī muḷū.' Unni sarkī-karī apnē-manē
 that him-to in-good-case he-was-got.' By-him angered-having in-his-own-mind
 balū jē, 'andar nā gachhā.' Tisē-rē buphē bahār
 it-was-said that, 'within not I-may-go.' Him-of by-the-father outside
 ichhī-karī tis-jō patiān. Tinni babbē-sēitē balū,
 come-having him-to it-was-appeased. By-him the-father-to it-was-said,

'hēr, mē itūnī bahrē tērī tēhal kardē bhāī. Tē aū kadī
'see, by-me so-many years thy service a-doing became. Then I ever
 tērī-gallā-thāñī bahār nā bhūā. Par tē kadē muñjō akkī
thy-word-from outside not became. But by-thee ever to-me one
 bakri-rā ohhelū nā dittā, jē mē apnē-yār-bāsā-sōitē khusī
goat-of kid not was-given, that I my-own-friends-with rejoicing
 karā. Jē tērū ēh puttār ā, jinnī tērā latā-patā
may-make. Who thy this son is, by-whom thy goods
 lachpūnē-mañjh guāi-dittā, tē tisē-rē-tāī dhām lāī.
debauchery-in was-squandered, by-thee him-of-for a-feast was-prepared.
 Tinnī tis-jō balū, 'hē puttār, tū sadā mū-mallē rēhndā.
By-him him-to it-was-said, 'O son, thou ever me-near dwellest.
 Jē mērā hā, sō tērā hā. Par khusī karī atē khusī
What mine is, that thine is. But rejoicing to-be-done and rejoiced
 bhūnā jarūr thū, is-gallā jē ēh tērā bhāī muā-thū,
to-be-become necessary was, for-this-thing that this thy brother dead-was,
 abē jindā bhūā; guhī-gō-thū, muñjī-gō.
now living became; lost-gone-was, got-went.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

ਯਮੀ ਮਤੁੜੁ ਓ ਘੋ ਮੂਛੇ ਸੋ ਸੋ
 ਯਮੀ ਗਟ ਬੀਟ । ਯੋ ਸੰਘ ਮੀ ਯਮੀ ਯਮੋ
 ਪੁਯੋ ਓ ਤੋਮੋ ਤਿਯੋ ਯੋ ਸੋ ਮਤੁੜੁ ਯਮੀ
 ਅਥੀ ਯੋ ਧੋਤੀ ਓਤਮੀ ਬੀ ਸੋਟੀ ਬੋ ਧਯੁਤੁਕ
 ਬੁ ਯਤੋ ਮੂਛੇ ਯੋ ਧੁਯੋ ਤਿਯੋ ਓਤਮੀ ਬੀ
 ਤੋਸੋ ਯੋਘੋ ਬੋ ਧਯੁਤੁਕ ਬੁ ਯਤੋ ਤੋਸੋ ਯੋ
 ਯਯੀ ਯਯੀ ਯਯੀ ਯਯੀ ਬੀ ।
 ਯਯੀ ਯਤੋ ਤਿਯੋ ਤਿਯੋ ਯੀ ਲਯੀ ਯਯੀ ਯਮੀ ।
 ਧੁਯੋ ਤੋਲ ਯਮੀ । ਸੋ ਗੋ ਯਯੀ ਤੋਮੋ ਯਤੋ ।
 ਯੋ ਯੋ ਯੋ ਯਯੀ ਯਯੀ ਯਯੀ ਯੋ ਸੋ ਸੋ ਤੀ

ਪਛੜੀਏ ਗਏ । ਭੀ ਤਿਯੋਂ ਸੋਧ ਭੀ

ਦਖਾਏ ਮਲਿਕ ਸੋਧ ਚੁਕੇ ਮਲੇ

ਲੇਛੇ ਗਏ ਤੇ ਸੋਧ ਚੁਕੇ ਸੋਧੇ

ਦਸ ਮਹੀ ਭੀ ਤੇ ਮਤਰੁਕ ਦਸ ਭੀ

ਸਾਭਾ ਸਭ ਮਿਥੇ ਸਰੁ ਮੇਧ ਦਖਾਏ ਮੇ

ਮੁਛੇ ਮੁਛੇ ਧੋਤ ਚੁਕੇ । ਤੇ ਚੁਕੇ ਤਿਯੋਂ ਥੀ ਸਭ

ਮਾਲ ਪੁਛਾਏ ਲੇਛੇ । ਤਿਯੋਂ ਸਭ ਮਾਲ

ਘੁੜੇ ਮਲਿਕ ਸੋਧਾਏ ਸਮ ਸਮ

ਬੁਝੇ ਮਿਤੀ । ਮਲਿਕ ਤੀ ਧਲੇ ਭੀ

ਮਤਰੁਕ ਸੋਧ ਸਮ ਧੰਮ ਤਿਯੋਂ ਤੇ ਚੁਕੇ ਤਸੁ

ਦਤੇ ਸੋਧ ਸੋਧ ਮਿਤੀ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Akkī-mahṇū-rē gharē dūī chōr chōrī karnē gaē-thiē. Jā
One-man-of in-the-house two thieves theft to-do gone-were. When
 sand di-karī andar pujjē, tã hērandē-hin, jē sō
a-mine given-having within they-arrived, then seeing-they-are, that that
 mahṇū akkī-janānī, jē bauhārī rēhndī-thī, chōṭī-thaū
man by-one-woman, who (in-)the-upper-story living-was, the-hair-tuft-by
 pakarūrā-thū; atē dūī, jē hun uānē rēhndī-thī,
he-seized-was; and by-another, who below in-the-lower-story living-was,
 tēsē jaṅghā-thaū pakarūrā-thū, atē us-jō apūi-apūi-kanāri
as-for-him the-leg-by he-seized-was, and him (acc.) her-own-her-own-direction
 dharirandī-thī. Sārī rāt tiyyē tīsē-rī larī-jhagri
dragging-they-were. The-whole night by-them him-of fighting-quarrelling
 karī. Burā hāl karū. Chōr is-tumāsē hērandē
was-made. Bad plight was-made. The-thieves at-this-spectacle watching
 rahē. Itnē-mā bhayāg bhūchh-gaī, hōr sō chōr tēthī
remained. The-meantime-in morning became, and those thieves there
 pakarē-gaē. Jā tiā-chōrā-jō gharā-rē mālkā-sanē rājē-mallē
caught-were. When those-thieves (acc.) the-house-of master-with the-king-near
 lēi-gaē, tã chōrē rājē-sētē arj karī jē,
were-taken-away, then by-the-thieves the-king-to representation was-made that,
 'hē mahārāj, assū-jō Sarkār sabh-kichh sajā deā, appan
'O King, us-to Your-Majesty every-kind-of punishment may-give, but
 indē dūī dūī bēh nā bhūn.' Tā rājē tiā-thaū
of-us two two marriages not let-there-be.' Then by-the-king them-from
 sabh gall puchchhē lāl. Tiyyē sabh gall gharā-rē
the-whole affair to-ask was-applied. By-them the-whole affair the-house-of

mālkā sāhmnē sachch sachch khunāi-ditti Mālkē bhī
master before true true was-made-to-be-heard. By-the-master also
 balū jē, 'mahārāj, chōr sachch bandē-hin.' tū rājā
it-wās-said that, 'King, the-thieves truth speaking-are.' Then the-king
 hasū, atē sō chōr chhārī-dittē.
laughed, and those thieves were-released.

FREE TRANSLATION OF THE FOREGOING.

Two thieves went to commit burglary in the house of a certain man. They made an opening in the wall of the house and entered. The first thing they saw was one wife of the owner of the house pulling him upstairs, by the top-knot of his hair, to her room in the upper story, while, at the same time, another wife was dragging him downstairs by his leg to her room in the lower story. The thieves spent the whole night watching these two women quarrelling for their husband. Wretched indeed was his plight. When day broke the thieves were caught, and were marched off, together with the owner of the house, to the king. Then the thieves made humble petition to the king, 'Your Majesty,' said they, 'award us any punishment you think fit, but don't order us each to marry two wives.' The king demanded from them an explanation of all this. The thieves, in the presence of the owner of the house, told the whole story exactly as they had seen it, and their words were confirmed by him. So the king laughed and let them go.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT

(STATE, CHAMBA.)

SPECIMEN III.

A POPULAR SONG.

ੴ ਸਾਨੀ ਸੰਮ ਦੜੇ ਦੜੇ ਸਾਨ ਝਗੜੇ । ੴ ਸਾਨੀ ਸੰਮ ।

ੴ ਸਾਨੀ ਸੰਮ ਮੋਖੀ ਸੁਇਖੀ ਤੇ ਯਥੇ ॥

ਮੋਖੀ ਦਲੰਮੀ ਗੰਤ ਝਗੜੇ ਮੁਤਕ ਲੇਭ ।

ੴ ਸਾਨੀ ਸੰਮ ਝਗੜੇ ਮੁਤਕ ਦਭਯੋਧ ॥

ਯਤ ਯੰਦਿਯੋ ੴ ਮੁਤਕ ਦਭਯੋਧ ੴ ਸਾਨੀ ਸੰਮ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

GĀDĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN III.

A FOLK-SONG.

TRANSLITERATION AND TRANSLATION.

Rājā-Dharmī-chandē barē barē dharam kumāē.
By-Rājā-Dharmī-chand great great holy-works were-carried-out.

Rājā-Dharmī-chandē.

By-Rājā-Dharmī-chand.

Rājā-Dharmī-chandā Dēvi supindī-jō āi.
(To-) Rājā-Dharmī-chand Dēvi a-dream-for came.

Dēvi balandī, 'mañjh-Kāngrē dēhrā lēnā.'
Dēvi says, 'in-mid-Kangra a-temple is-to-be-built.'

Rājā-Dharmī-chandē Kāngrē dēhrā baṇāiā.

By-Rājā-Dharmī-chand in-Kangra a-temple was-built.

Mātā Ambikā-rā dēhrā baṇāiā Rājā-Dharmī-chandē.
Mother Ambikā-of a-temple was-built by-Rājā-Dharmī-chand.

FREE TRANSLATION OF THE FOREGOING.

Rājā Dharmī-chand did many pious works.

Rājā Dharmī-chand.

The Goddess Dēvi appeared to him in a dream.

She said, 'build a temple in mid Kāngrā.'

Rājā Dharmī-chand built a temple in Kāngrā.

He built a temple in honour of Mother Ambikā.

CHURĀHĪ.

The main river of the Chamba State is the Ravi, and its valley is divided into the three Wizārats entitled the Sadr, the Churāh, and the Gaddērān. The dialect of the Sadr Wizarat is Standard Chamēāli, that of the Gaddērān is Gādī, both of which have been already described. The dialect of the Churāh Wizarat is known as Churāhī. Geographically, Churāh occupies the entire basin of the river Siul, a tributary of the Ravi, and lies to the north of the Sadr Wizarat, having the Gaddērān to its South-east. A full account of the people of Churāh and of their customs will be found on pp. 152 ff. of the Chamba Gazetteer (1904).

The Churāhī dialect is much more closely connected with Standard Chamēāli than is Gādī. The number of its speakers was reported for the purposes of this Survey as 27,301, all of whom were inhabitants of the Churāh Wizarat. Two specimens of this dialect, a version of the Parable of the Prodigal Son, and the statement of a person accused in a criminal court, are appended. The language of the former is comparatively pure, while that of the latter is somewhat mixed with forms borrowed from Hindi and Pañjābī. Such borrowed forms will be ignored in describing the dialect. Besides these specimens, as further materials we have the usual List of Words and Sentences printed on pp. 862 ff. and a full account of the dialect by the Rev. T. Grahame Bailey, published as an Appendix to the Chamba Gazetteer, and reprinted by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London, 1908). The following grammatical sketch is mainly based on Mr. Bailey's excellent work, but forms occurring in the specimens, and not mentioned by him are also included.

Vocabulary.—As in the other Chamba dialects, the vocabulary includes several words which are strange to those who are familiar only with the language of the Panjab plains. A long list is given by Mr. Bailey, from which, and also from the other sources, the following shorter list is compiled.

In dealing with Gādī attention has been called to the number of points of agreement with Kāshmirī. These are also numerous in Churāhī, and it is not necessary to draw attention to them again.

agg, fire.

aggar, *aggē*, *agrhē*, in front, before, cf. *hāgrē*.

aiṇū, *aiṇū*, *ēṇū*, to come.

aiṛā, ugly, bad.

ajj, to-day.

ākhrī, the eye.

aṇkāḷ, a famine.

babb, *babb*, *bōbb*, a father.

baḍḍā, big.

baḍḍā, to divide.

barh, a year.

baū, a father.

bēṛ, *bhēhar*, outside.

bēṣṇū, to sit.

bhākh, a statement of a party in court.

bhēddā, *bhradd*, a sheep.

bhēhar, *bēir*, outside.

bhīṇ, a younger sister.

bhōṇū, to be, to become.

bhradd, *bhēddu*, a sheep.

bhrukkhā, hungry.

bhyāg, morning.

butṭ, a tree.

chanā or *charuā*, to graze (intr.).

chānā or *chāruā*, to cause to graze, to feed (cattle).

chaūthē, two days after to-morrow, two days before yesterday, the third day from to-day.

chhadṇā, to place.

chhēl, beautiful.

chōṭi, a hill-top.

dāh, pity, compassion.

daiddā, an elder sister.

daḷiddāri, lazy.

dānt, an ox.

dēṇā, *dīṇā*, to give.

dhēū, *dhiū*, a daughter.

dhunṇā, to prepare, make ready.

dih, a day, the sun.

dōttē, to-morrow.

ēbbē, now.

ēṇū, see *aīṇū*.

ērḥā, from here.

ērī, here.

ētrā, *ētrōrēā*, so (this) much or many.

ēṭṭhī, here.

gā, a cow.

gabhrū, a boy, lad.

gāṇhū, to go.

giraiyā, a village.

giṭṭhē, together, cf. *kiṭṭhā*.

guāṇā, to lose.

hachchhā, white.

hāgrē, before, cf. *aggar*.

hanṇā, to walk.

hatt, a hand.

hēṭṭh, below.

hī, yesterday.

idhā, here.

īṇḍē, down.

itēā, like this.

janūi, betrothal, marriage.

jērī, where.

jētrōrēā, which much or many.

jēttihī, where.

jharṇū, to fall.

jidhēō, when.

jītēā, like which.

jō, a wife.

jugtē, well, thoroughly.

kainī, *kēinī*, why?

kāmā, a servant.

kanā, from.

kanē, *kinē*, *kēnī*, with, together with.

katūb, a book.

kēinī, see *kainī*.

kēnī, see *kanē*.

kētrōrēā, how much or many?

khalāṇā, to give to eat.

khāṇā, to eat.

khōtā, an ass.

kidhēō, when?

kīdhēō, sometimes, ever.

kinē, see *kanē*.

kītēā, like what?

kīttihā, together, cf. *giṭtīhē*.

kōī, *kōrī*, where?

kuṭī, a girl, a daughter.

lādhē, near.

laiṇā, to take.

likrā, a garment.

lūṇā, to clothe.

mañjhā, from in.

māṇs, *mupṣ*, a man.

manū, *marnū*, to die.

mānū, *mārṇū*, to beat.

maṛdū, a man.

matā, much, many, very.

māthṛā, small, younger.

mēhṇū, a man.

muṇṣ, māṇs, a man.
muṣyār, full grown.

nak, the nose.
naṣṇā, to run.
nēr, nīr, near.
nikkā, small.
nīr, nēr, near.

ōṭṭhī, there.

padhr, a plain level country.
paid, pāṛ, pēr, a foot.
paṭ, belly.
pāḥrū, a bird.
parḥ, day before yesterday.
parṣū, day after to-morrow, day before yesterday.
paṭṭī, a field.
pēṇū, pīṇū, to drink.
pēṇāṇā, to give to drink.
pēr, see *paid*.
pīchchō, pīchchū, behind.
pīṇḍā, the body.
pīṭṭh, the back.
pran, upon.
pūjjā, to arrive.
puttar, a son.

raihṇhū, to remain.

ṣadāṇā, to call.
sētē, with, together with.
ṣikhṇā, to learn.
ṣīr, head.
ṣīruāl, hair.
ṣukḷī, the moon.
ṣuṇāṇū, to cause to hear, to tell.
ṣuṇṇā, to hear.

tauḷā, swift, quick.
tērī, there.
tīdhō, then.
tīr, the eye.
trimat, a woman.

ubrē, up.
uēṇḍī, pēṇḍī, round about.

utēā, like that.

uthā, high.

utrōrēā, so (that) much or many.

yāhē, a mother.

Note how the ordinary *dānd*, an ox, has become *dānt*.

Written Character.—The Chamba variety of Tākri has been employed in writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chamṛāṇi movable type. In the present instance they are given in *facsimile* of the written hand. See the remarks on p. 771.

Pronunciation.—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kāshmīrī. By epenthesis is meant the change in the sound of a vowel caused by another vowel which follows it, just as in English the *a* of the word 'man' becomes in the plural 'men', owing to the presence of an *i* in the old Anglo-Saxon 'manni'. Similarly the word for 'eating' is *khātā*, the feminine of which is not *khāṭi*, as we might expect, but *khāṭi*. So the feminine of *khāpā*, to eat, is not *khāṇi*, but *khāṇi*. This particular epenthetic change of *a* followed by *i* is common in Kāshmīrī and the allied languages, but has not been noted further east than Churāhī. On the other hand, instances of epenthesis in connexion with other vowels have frequently been pointed out in these Pahārī dialects,¹ and are no doubt more common than has been shown, as (except in one language) it is not customary to indicate them in writing. The one exception is the Central Pahārī language Kumaunī (*vide* pp. 114 ff.), in which, owing to the system of spelling adopted, the important rôle which epenthesis plays in a Pahārī language is made very clear.

As in some other Western Pahārī languages the vowel scale is rather indefinite. For instance we have *a* instead of *i* in the word *katāb*, a book, instead of *kitāb*, and *i* instead of *u* in *likrē* for *lukrē*, clothes.

There is a tendency to drop aspiration, especially after sonant mutes. Thus while we have once or twice the Hindī *bhi*, we usually have *bī*, also. On the other hand we have an *h* prefixed in *aggur* or *hāgrē*, before.

Sometimes sonant mute consonants are hardened. Thus the common word *dānd*, an ox, becomes *dānt*.

The letter *r* presents several curious irregularities and these are the more worth noting, as this letter also exhibits many unwonted changes in the Pisācha languages of the North-West Frontier. Before another consonant *r* is usually elided. Thus *mārṇā*, to strike, becomes *mānā*, and *chārṇā*, to graze, becomes *chānā*. We have noticed the same elision of *r* in the Rāṭhī dialect of Garhwāli. In the Pisācha languages *r* is very frequently elided.

On the other hand, *r* sometimes becomes *r* or *ḍ*. This is most prominent in the case of the genitives of the personal pronouns, where we have *asrā*, our; *tuārā*, your; *mīṇḍā*, my; and *tiṇḍā*, thy. But it also occurs in other words, as in *maṛḍā*, a man. A similar change occurs in the Kāfir Pisācha languages, where we have, *e.g.*, the Bashgalī *dyur*, far; and *baṛ*, outside. Again, in Kāshmīrī *r* and *ḍ* are frequently interchanged.

¹ *E.g.* Kiṭṭhālī *būḷā*, a sister, obl. *bauḷāḷ*.

In Gādi we have come across instances of the occasional insertion of *r*, where it is not expected, and the same occurs in Churāhī. Thus we have *bhrukhhā*, hungry; *bhraḍḍ* or *bhēḍḍ*, a sheep; *hāgrē*, aggar and *aggē*, before; and *śikhrnā*, to learn. The insertion of the *r* in the last example is especially remarkable.

The letter *r* shows a tendency to become *l*, as in *kulī*, a girl, the Chamēāli *kuṛī*, and Kāshmirī *kūr*.

Declension.—The principal divergence from the standard dialect lies in the declension of masculine nouns, like *ghar*, a house, ending in a consonant. In Standard Chamēāli these make their oblique forms by adding *ā*, as in *gharā*. Gādi follows the same rule. Both dialects, however, change the *ā* to *ē* in the genitive. Thus *gharē-rā*. Churāhī, on the other hand, has *ē* throughout for the oblique form. The following table exhibits the various declensional forms in a convenient shape:—

Nominative Singular.	Nominative Plural.	Oblique Singular and Plural.	Agent and Locative Singular and Plural.	Vocative Singular.	Vocative Plural.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛā</i>	<i>ghōṛē</i>
<i>ghar</i> , a house	<i>ghar</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>	<i>gharē</i>
<i>hāthā</i> , an elephant	<i>hāthā</i>	<i>hāthē</i>	(sg.) <i>hāthē</i> , (pl.) <i>hāthē</i> .	<i>hāthā</i>	<i>hāthē</i>
<i>kuṛī</i> , a girl	<i>kuṛī</i>	<i>kuṛī</i>	<i>kuṛī</i>	<i>kuṛī</i>	<i>kuṛī</i>
<i>bhīṇā</i> , a sister	<i>bhīṇā</i>	<i>bhīṇē</i>	<i>bhīṇē</i>	<i>bhīṇā</i>	<i>bhīṇē</i>
<i>dhōṇā</i> , a daughter	<i>dhōṇā</i>	<i>dhōṇē</i>	<i>dhōṇē</i>	<i>dhōṇā</i>	<i>dhōṇē</i>
<i>gā</i> , a cow	<i>gā</i>	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	(sg.) <i>gā</i> , (pl.) <i>gā</i> .	<i>gā</i>	<i>gā</i>

It will be seen that, except in the case of *ghar*, the declension is almost the same as that of Standard Chamēāli.

The most common postpositions are:—

Accusative-Dative, *nī*, to; *rē-tōṛē*, for.

Ablative, *kanā*, *kachchhā*, from; *mañjhā*, from among; *lā*, with, by means of; *kanē*, *kinē*, or *kēnī*, and *sētē*, with, together with.

Genitive, *rā* or *rō*.

Locative, *mañh*, *mañjh*, *māh*, in; *pran*, upon.

As remarked in the case of Gādi, *sētē* is connected with the Kāshmirī *sūty*. The Genitive postposition is *rā* or *rō*. It will be remembered that in the more eastern dialects of Western Pahārī the terminations *ā* and *ō* are interchangeable for nouns like *ghōṛā*, a horse, and that sometimes the *ō* termination is the only one used. In Standard Chamēāli and Gādi no *ō* terminations have been noted, nor have they been noted in the case of nouns in Churāhī. In the eastern dialects we sometimes have *ā* instead of *ō*, and in Kulūi infinitives end in *ā* or *ū*. The same, it will be seen, is the case with infinitives in Churāhī.

A few Churāhī nouns, such as *mēhṇū*, and *maṛdū*, both meaning 'man', and *gabhrū*, a boy, end in *ū*. This *ū*, however, does not change in declension, thus the genitive of *mēhṇū* is *mēhṇū-rā*.

Moreover, as we see here, in Churāhī, the genitive postposition is *rā* or *rō*. This, as elsewhere, is an adjective becoming *rē* when agreeing with a masculine noun in an oblique case singular or in the plural, and *rī* when agreeing with a feminine noun.

The use of *nī* for the accusative-dative is peculiar to Churāhī. Chamēālī and Gādī have *jō*. Its nearest relative is the Pañjābī *nā*.

Adjectives follow the usual rules. Those in *ā*, changing the *ā* to *ē* or *ī*, as in the case of the genitive. Comparison, as usual, is formed by putting the noun with which comparison is made into the ablative, as in *bhīṇā-kanā lammā*, taller than the sister; *sabhnā-kanā kharā*, best of all, best.

PRONOUNS.

The first two **Personal Pronouns** are thus declined. In the second specimen some forms will be found which are not given here. They are either borrowed from Chamēālī (e.g. *miñjō*, to me) or from Hindī (e.g. *tumhārā*, your):—

	I	Thou
Sing.		
Nom.	<i>aū, haū</i>	<i>tū.</i>
Ag.	<i>mī, māi</i>	<i>tī, tai.</i>
Obl.	<i>mī, mū</i>	<i>tau.</i>
	<i>mā, miñdā</i>	<i>tiñdā, tiñdā.</i>
Plur.		
Nom.	<i>āssē, ahē</i>	<i>tūē, tūhē.</i>
Ag.	<i>āssē, ahē</i>	<i>tūē, tūhē.</i>
Obl.	<i>āssū</i>	<i>tōū, tōā, tūā.</i>
Gen.	<i>asrā</i>	<i>tuārā, tūhārā.</i>

The genitives singular and plural should be noted. In the singular they end in *ndā*, and in the plural in *rā*. The use of these cerebral letters is peculiar to Churāhī. We may compare the Pañjābī plurals *asāḍā*, our, and *tuhāḍā*, your; and, in the Pōthwārī dialect of Lahndā or Western Pañjābī, *māḍā*, my; *asīḍā*, our; *tāḍā*, thy; and *tusīḍā*, your. This cerebralization does not occur in the other pronouns.

The **Demonstrative Pronouns**, which are also used as pronouns of the third person, are declined as follows:—

	This	That
Sing.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inī</i>	<i>unī.</i>
Obl.	<i>ēs</i> (fem. <i>ēssē</i>)	<i>us</i> (fem. <i>ussē</i>).
Gen.	<i>ēssērā</i>	<i>ussērā.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ō, ōh.</i>
Ag.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>
Gen.	<i>inhērā</i>	<i>unhērā.</i>

It will be seen that the oblique form has a separate word for the feminine singular. As in other Western Pahārī dialects, this feminine form is used only as a substantive. When the pronoun is an adjective, *ēs* or *us* is used even when agreeing with a feminine noun. In the second specimen, the form *asērā* occurs, meaning 'her' (*asē-rī janēi-rā*, of her betrothal). It is probably a variant of *usērā*, or it may be a feminine form, like *ussē*. The same specimen has a feminine agent singular in *ussā Syālē mahū-kachchā* *puchchhā*, she asked the Syālā-man.

The **Relative and Correlative** pronouns are declined as follows. The Correlative is commonly used as a pronoun of the third person, and also as a demonstrative pronoun:—

	Who	That
Sing.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jini</i>	<i>tinī, tēnī, tianī.</i>
Obl.	<i>jis, jas</i> (fem. <i>jasē</i>)	<i>tis.</i>
Gen.	<i>jisērā, jasērā</i>	<i>tisērā.</i>
Plur.		
Nom.	<i>jē</i>	<i>sē.</i>
Ag.	<i>jinhā</i>	<i>tinhā.</i>
Obl.	<i>jinhā</i>	<i>tinhā.</i>
Gen.	<i>jinhērā</i>	<i>tinhērā.</i>

In the Parable we have once *tianī* for the agent singular of *sē* (*tianī manē bōlū*, he said in his mind).

The **Interrogative Pronoun** is thus declined:—

	Who?
Sing.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunī.</i>
Obl.	<i>kōs.</i>
Gen.	<i>kōsērā.</i>
Plur.	
Nom.	<i>kaṇū.</i>
Ag.	<i>kunhā.</i>
Obl.	<i>kunhā.</i>
Gen.	<i>kunhērā.</i>

The neuter Interrogative Pronoun is *katū* or *kilā*, what? Its other forms have not been noted, except the genitive, which is *kēā-rā*.

The Indefinite Pronouns are *kōi*, anyone, someone; and *kichchh*, anything, something. *Kōi* has its agent *kēnnī*, and its genitive *kisērā*. *Kichchh* does not change in declension.

Jē-kō is whoever, and *jē-kichchh*, whatever.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

Mr. Bailey gives the present tense of the verb substantive as *ā* or *ātē*, the latter not being used in the first person singular. Otherwise these are used for any person of any gender of either number. The specimens give several variants of these. There is *ai* as well as *ā*, and *ātē* instead of *ātē*. Moreover there is a feminine form *aiti* or *ātī* as in *matī rōṭi aīṭi*, there is much bread (Sp. I.), and *kuṭi tōhē niōṛi āṭi*, you took away the girl (Sp. II).

In the second specimen we also have *hē*, which is borrowed from Chamēāḷi, being a corruption of *hai*.

The Past tense is *thiā*, *thēā* or *thiā*, pl. *thiē* or *thiē*; fem. (sg. and pl.) *thi*. Mr. Bailey also gives *thiē* for the feminine, a peculiar form, which I have not noted elsewhere.

B.—The Active Verb.

The infinitive ends in *ṇā* or *ṇū*. After *r* the termination is *nā* or *nū*. Thus, *jharṇā* or *jharṇū*, to fall; *bhōṇā* or *bhōṇū*, to become; *mārṇā* or *mārṇū*, to strike.

As stated under the head of nouns substantive, the final letters *ā* and *ū* are interchangeable, but *ṇū* is the more common form.

When the root of a verb ends in *r*, the *r* is usually dropped before a termination beginning with a consonant, so that the more usual form of *mārṇū* is *mānū*; similarly we have *chārṇū* or *chānū*, to graze (cattle); while for *kārṇū*, to do, we have *kanū* or even *kānū*.

When the infinitive of a transitive verb governs a feminine noun it is itself (as in Kāshmīrī) put into the feminine. The feminine is formed by changing the final *ā* or *ū* to *i*, and an *i* is also epenthetically inserted before the *ṇ* or *n* as explained under the head of pronunciation. Hence the feminine of *mārṇū*, to strike, is *māni* or *maini*. 'To strike the boy' is *gabhrū mānū*, while 'to strike the girl' is *kuṭi maini*.

In Churāhī the infinitive does not appear to change in declension; thus, in the Parable, we have *chānā* (not *chānē*) *bhējā*, he sent him to graze (swine).

A weak infinitive formed by dropping the final vowel is sometimes found. Thus, in the Parable, we have *maran laggā*, he began to die. It will be observed that here the termination is *ṇ* not *n*, although preceded by *r*. It must be confessed that the rule about having a dental *n* after *r* is very carelessly observed.

If the root of a verb ends in *h*, the *h* is sometimes repeated after the *ṇ* of the termination *ṇā* or *ṇū*. Thus, the infinitive of *gāh*, go, is *gāhṇhū*, to go, and of *raih*, remain, *raihṇhū*, to remain.

The **Present Participle** is formed by adding *tā* to the root. Thus from *jharṇū*, to fall, *jhartā*, falling. If the root ends in a vowel then *n* is inserted. Thus, *bhōṇū*, to become, *bhōntā*, becoming. The Chamēāḷi forms in *dā* are also used, so that we have also *jhardā* and *bhōndā*. Sometimes the *n* is reduced to a mere nasalization of the preceding vowel, as in *khātā* from *khāṇū*, to eat.

When the root ends in *r*, this *r* is usually dropped before the *tā* or *dā*, as in the case of the infinitive. Thus, *mārṇā* or *mātā*, striking; *kārṇā*, *katā* or *kāhtā*, doing.

The feminine of the present participle is formed by changing the final *ā* to *i*, with an epenthetic insertion of *i* as in the case of the infinitive. Thus, the feminine of *mātā* is *māiti* or *maiti*, and of *khātā*, *khaīti*.

The following present participles are slightly irregular :—

<i>gāhghū</i> , to go,	present part.	<i>gāthā</i> .
<i>aṇṇū</i> , to come,	" "	<i>ēṭā</i> or <i>lā</i> .
<i>raihghū</i> , to remain,	" "	<i>rēhūtā</i> .
<i>bōlpū</i> , to speak,	" "	<i>bōttā</i> .
<i>bhōṇū</i> or <i>bhūṇū</i> , to become,	" "	<i>bhōntā</i> or <i>bhūtā</i> .

In the case of *bōlpū*, (as in the case of a final *r*) the *l* has been dropped before the consonantal termination, and the *t* doubled in compensation.

The masculine plural of the present participle ends in *ē*; and the feminine singular and the feminine plural end in *ī*. Thus, *mātā*, pl. *māte*; fem. sing. and pl. *māitī*.

The **Past Participle** is formed by adding *ēā* or *yā* to the root. Thus, *mārēā* or *māryā*, struck. These are really two different ways of spelling the same sound, and *mārēā* is the more correct. Sometimes only *ā* is added, so that we also have *mārā*. Again, the Kulūi form in *ū*, instead of *ā* is also common, as *mārū*.

The following past participles are irregular :—

	Past Participle.
<i>bhōṇū</i> or <i>bhūṇū</i> , to become	<i>bhōā</i> , <i>bhūā</i> , or <i>bhū</i> .
<i>aṇṇū</i> or <i>ēṇṇū</i> , to come	<i>ā</i> , <i>yā</i> or <i>yāh</i> ; pl. <i>āē</i> , <i>yāē</i> ; f. <i>āī</i> , <i>yāī</i> .
<i>gāhghū</i> , to go	<i>gēā</i> , <i>gēā</i> or <i>gyā</i> ; pl. <i>gēē</i> or <i>gē</i> ; f. <i>gēī</i> .
<i>pūṇū</i> , to fall	<i>pēā</i> , <i>pēū</i> .
<i>pēṇū</i> , to drink	<i>pētū</i> .
<i>kāhnū</i> or <i>kanū</i> , to do	<i>kēā</i> or <i>kēā</i> (f. <i>kī</i>) or <i>kittā</i> .
<i>laiṇū</i> , to take	<i>lēā</i> , <i>lā</i> (f. <i>lī</i>).
<i>dēṇū</i> or <i>dīṇū</i> , to give	<i>dittā</i> , <i>dittū</i> .
<i>raihghū</i> , to remain,	<i>rēhā</i> .
<i>naṣṇū</i> , to run	<i>naṣhā</i> .
<i>bēṣṇū</i> , to sit	<i>bēthā</i> .
<i>khāṇū</i> to eat	<i>khaū</i> (pl. <i>khāē</i> ; f. <i>khāī</i>).

Note that there is another verb *kāhṇū*, meaning 'to say' which is regular.

As in other Chamba dialects and in Mandi there is a **Static Participle** formed by changing the *ēā* or *yā* of the past participle into *ōrā*. Thus, *mārēā*, struck, *mārōrā*, in the state of having been struck.

The following are irregular :—

Past Participle.	Static Participle.
<i>bhōā</i> or <i>bhūā</i> , become	<i>bhōrā</i> or <i>bhūrā</i> .
<i>ā</i> or <i>yā</i> , come	<i>āōrā</i> , <i>yāōrā</i> .
<i>gēā</i> , <i>gēā</i> or <i>gyā</i> , gone	<i>gēōrā</i> , <i>gēōrā</i> or <i>gyōrā</i> .
<i>pēā</i> , fallen	<i>pōōrā</i> .
<i>pētū</i> , drunk	<i>pētōrā</i> .
<i>kēā</i> , <i>kēā</i> or <i>kittā</i> , done	<i>kēōrā</i> or <i>kittōrā</i> .
<i>lēā</i> or <i>lā</i> , taken	<i>lēōrā</i> .
<i>dittā</i> , given	<i>dittōrā</i> .
<i>rēhā</i> , remained	<i>rēhōrā</i> .

Past Participle.

uathā, run
bēthā, seated
khaū, eaten

Stative Participle.

uathōrā,
bēthōrā,
khaōrā.

The **Future Passive Participle** is, no doubt, the same in form as the Infinitive. No examples have been noted.

The **Conjunctive Participle** is formed by adding *i*, to the root, to which *karī* is usually added except in the case of Intensive compound verbs. Thus, *māri-karī*, having struck. The verb *aipū* or *ēipū*, to come, has *aichhi-karī* or *achhi-karī*.

The **Noun of Agency** is formed by changing the *ṇā(ṇū)* of the Infinitive to *ṇēbālā* (*nēbālā*). Thus, *jhaṇṇū*, to fall, *jhaṇṇēbālā*, a faller, one who is about to fall; *mānū*, to strike, *mānēbālā*, a striker, one who is about to strike.

The second person singular of the **Imperative** is the same in form as the root, the plural is formed by adding *ā*. Thus, *mār*, strike thou; *mārā*, strike ye. The following are irregular:—

Imperative.

	2nd sing.	2nd plur.
<i>aipū</i> or <i>ēipū</i> , to come	<i>ā</i> , <i>āch</i>	<i>aichhā</i> , <i>ichhā</i> .
<i>gāhṇū</i> , to go	<i>gāh</i>	<i>gāhā</i> , <i>gāā</i> or <i>jā</i> .
<i>raihṇū</i> , to remain	<i>rēh</i>	<i>rēhā</i> .

Mr. Bailey gives no forms for the **Old Present** and **Present Conditional**, equivalent to the Hindī *mārā*, I may strike. In the Parable we have *khaū*, I may eat (husks), and in the List of words (Nos. 172 and 194) we have *bhōā*, I may be; and *mārā*, I may strike. Possibly *khaū* is borrowed from Hindī.

The **Present Definite** is formed by adding the verb substantive to the present participle, as in Hindī, but the verb substantive may either precede or follow the participle. Thus, *mārtā* or *mātā*, striking; *āū mārtā ā* or *āū ā mārtā*, I am striking. Any form of the verb substantive may be used. Thus, in the Parable, we have *āū mārtā āi*, I am dying (of hunger). The participle changes for gender and number. Thus, *ā mārtā*; masc. plur. *ā mātē*; fem. sing. and plur. *ā mātī*.

When *ā* or *ātē* follows the participle, the two sometimes coalesce. Thus, *āū mārtā* (for *mārtā + ā*), I am striking, and *āssē mātātē* (for *mātē + ātē*), we are striking.

The **Imperfect** is formed as usual, by adding the past tense of the verb substantive to the present participle. Thus, *āū mārtā thēā*, I was striking. There are the usual changes for gender and number.

The **Past Conditional**, as usual, is the present participle used alone. Thus, *mātā*, (if) I had struck, etc. It, as usual, changes for gender and number, but not for person.

For *jhaṇṇū*, to fall, Mr. Bailey gives *jhaṇṇitā*, instead of *jhaṇṇā* as we might expect.

The **Future** in most Pahārī Dialects is formed by adding *lā* (*lē*, *lī*) to the Root or to the old Present. Thus, in Standard Chamṛāhī we have *haū mārlā*, I shall strike. Churāhī uses the same suffix, added to the root, and also employs another suffix *-mā*, which we have already met in Kiūṭhālī and other connected dialects of the Simla Hill

States. In Kiūṭhālī the *-mā* is reserved for the first person, but in Churāhī this distinction is very loosely kept. *Mā* is generally used for the first person and *-lā* for the second and third, but we occasionally find *lā* for the first person and *mā* for the third. Both *-mā* and *-lā* change for gender and number as usual, but not for person.

When the root ends in a consonant, a junction vowel is usually inserted between the root and the termination. This is usually *i* or *ē*, but in one place, in the Parable, we have *bōlūmā*, I will say, in which the *ū* is probably a relic of the old present. *Mā* is sometimes added to the root direct without any junction-vowel, and when the root ends in *r*, this is as usual elided and the *m* doubled as compensation. Thus, 'I shall strike' is *mārmā*, which becomes *māmmā*.

The full form of the masculine future of *jharṇā*, to fall, with *i* as a junction-vowel is thus given by Mr. Bailey—

Sing.	Plur.
1. <i>jharīmā</i>	<i>jharīmē</i> .
2. <i>jharilā</i>	<i>jharilē</i> .
3. <i>jharilā</i>	<i>jharilē</i> .

It must be remembered, however, that the *-mā* forms may also be used for the 2nd and 3rd persons, and the *-lā* forms for the first person. Thus in the second specimen we have *ēilē*, we will come (in ten or fifteen days), and *dēmā*, he will give (the rupees).

As a specimen of the *ē* junction-vowel we may quote, for *mānū*, to strike.

Sing.	Plur.
1. <i>māmmā</i> (or <i>māhmā</i>)	<i>māmmē</i> (or <i>māhmē</i>).
2. <i>mārēlā</i>	<i>mārēlē</i>
3. <i>mārēlā</i>	<i>mārēlē</i>

Several verbs form their futures irregularly. In the following examples, the singular *-mā* and the singular *-lā* forms are given without reference to person:—

	<i>-mā</i> forms.	<i>-lā</i> forms.
<i>bhōnū</i> or <i>bhūṇū</i> , to become	<i>bhōmā</i> or <i>bhūmā</i>	<i>bhōlā</i> or <i>bhūlā</i> .
<i>āṇū</i> or <i>ēṇū</i> , to come	<i>āimā</i> or <i>ēimā</i>	<i>āilā</i> or <i>ēilā</i> .
<i>gāṇhū</i> , to go	<i>gammā</i> or <i>gammā</i>	<i>gālhā</i> .
<i>kāṇū</i> , to do	<i>kāhmā</i>	<i>kāhlā</i> .
<i>laiṇū</i> , to take	<i>lēmā</i>	<i>lēlā</i> .
<i>dēṇū</i> or <i>diṇū</i> , to give	<i>dēmā</i>	<i>dēlā</i> .
<i>raiṇhū</i> , to remain	<i>rēmā</i>	<i>rēlhā</i> .
<i>naṣṇū</i> , to run	<i>naṣmā</i>	<i>naṣēlā</i> .
<i>bēṣṇū</i> , to sit	<i>bēsmā</i>	<i>bēṣēlā</i> .
<i>khāṇū</i> , to eat	<i>khāmā</i>	<i>khālā</i> .

The tenses formed from the Past Participle (the **Past, Perfect, and Pluperfect**) call for few remarks. They are made on the same lines as in Hindī. Thus:—

aū jharēā, I fell.

mē mārā, I struck him.

aũ jharēā ā, I have fallen.
mĩ mārā ā, I have struck him.
aũ jharēā thēā, I had fallen.
mĩ mārā thēā, I had struck him.

The **Passive Voice** is formed, as usual, by conjugating the past participle with *gāhñhā*. Thus, *aũ mārēā gāñhā*, I am being struck; *aũ mārēā gammhā*, I shall be struck; *aũ mārēā gēā*, I was struck.

Compound Verbs call for no remarks. Intensive Compounds formed with the conjunctive participle are common. Thus, *bāñḍī dēñū*, to divide out; *guāñ chhaññū*, to lose completely, to squander.

As specimens of inceptive compounds, we have :—

sē bhrukkhñā maraṇ laggā, he began to die hungry (i.e. of hunger).
rājī bhūñā laggē, they began to become happy.

Note that in the first example the short form, and in the second example, the nominative (not the oblique) of the full form of the infinitive is employed.

The usual **Negative** is *nā*. In prohibitions we have *maĩ*, as in *mũ-pran arjī-parchā maĩ kar*, do not make a charge against me (Specimen II).

ਤੰ ਜੁਲਾ ਕਰੋ: ਅੰ ਫੈਤੁ ਮਾਂਧੇ ਧੰਧੇ ਮਤ ਮੰਮੇ ਆ ਮਾ
 ਰੋਲਾ ਫੈਤਾ ਕਤ ਕਰੋ ਤੁਖਰ ਮਤ ਫੈਤ: ਕਰੋ ਫੋਲਾ ਅੰ
 ਕਪਰੇ ਧੰਧੇ ਅੰ ਮਮ ਕਤ ਤਜਾ ਫੈਤ ਮਤ ਧੰਧੇ
 ਜੁਲਾ ਕ ਕਤ ਤਾਂਧੇ ਆ ਧੰਧੇ ਅੰ ਕਤ ਕਫੇ ਤਾਂਧੇ ਧੰਧੇ
 ਤੁਰੇ ਮੰਮੇ ਧੰਧੇ ਮਾਂਧੇ ਤੰ ਮੰਮੇ ਕਤ ਤਾਂਧੇ ਧੰਧੇ
 ਆ ਮਮ ਤੰ ਫੋਲਾ ਅੰ ਕਪਰੇ ਧੰਧੇ ਮਾਂਧੇ ਮੰਮੇ ਕਤ ਕਰੋ:
 ਤਾਂਧੇ ਅੰ ਫੈਤ ਤੰ ਤਾਂਧੇ ਤੰਮੇ ਅੰ ਧੰਧੇ ਆ ਮੰਮੇ ਕਰੋ:
 ਕਤ ਮੰਮੇ ਅੰ ਤਾਂਧੇ ਪਾਧੰਮੇ ਅੰ ਕਤ ਮਤ ਫੈਤ ਅੰ
 ਤੰ ਮਾਂਧੇ ਤਾਂਧੇ ਤੰ ਧੰਧੇ ਜੁਲਾ ਕ ਆ ਤੰ ਤਾਂਧੇ ਆ
 ਧੰਧੇ ਅੰ ਤੰ ਤਾਂਧੇ ਮਾਂਧੇ ਮੰਮੇ ਮੰਮੇ ਧੰਧੇ ਕਪਰੇ
 ਮੰਮੇ ਆ ਫੈਤ ਧੰਧੇ ਧੰਧੇ ਜਾਂਮੇ ਮਾਂਧੇ ਮੰਮੇ ਫੈਤ: ਫੈਤ ਕਤ

ਤੇ ਅੰਗ 614 ਧੰਮ 614 ਰ ਖੇਤੁ ਧੀ ਰ ਅੰਗ 614 ਮੇ ਚਪੜੇ
 ਧੰ 614 ਜਗੜ ਜੋਤ ਖਸਾ ਮਤ ਪੜ ਰੋਤ ਅੰਗ 614 ਧੰ
 614 614 ਧੰ 614 ਰੋਤ ਮਨ ਮੰਤੁ ਮੁਠਗੇ ਤੇ 614
 614: ਧੰ 614: 614 614 614 ਤੇ 614 ਤੇ 614 ਤੇ 614
 614 ਰ ਮੰਤੁ ਧੰ 614 ਰੋਤ ਧੰ 614 ਧੰ 614 ਧੰ 614
 614 614 ਧੰ 614 ਮੰਤੁ ਰੋਤ 614: 614 614
 614 ਰੋਤ 614 614 614 614 614 614 614

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikkī-mēhnū-rē dō puttar thiē, mnhā-maūjhā mathrē
One-man-of two sons were, them-from-in by-the-younger
 habbē-sētē bōlū, 'hē bā, gharbārī-rā hēsā jē mindā
the-father-to it-was-said, 'O father, property-of share what mine
 ā mō dē.' Unī gharbārī tindhā-nī baṇḍī dittī.
is me give.' By-him property them-to having-divided was-given.
 Thorē dihē picchā mathrā puttar sab kichēhh kitthā karī
A-few days after the-younger son all everything together having-made
 pardēsā-nī chālī-gēā, atē apūī gharbārī aīrē kammā-maūjh
a-foreign-country-to went-away, and his-own property ugly deeds-in
 guāī-chhadī. Jā sab guāī bēthā, tis-dēsā badḍā
was-lost. When all having-lost he-sat, that-country(-in) a-great
 ankā) pēū; tāsē bhrukḥnā maraṇ lagḡā. Tā tis-dēsā-rē
famine fell; then he hungry to-die began. Then that-country-of
 ikkī sabhukārē-rē gāhī bēthā. Tinī apūī patī sūr
one banker-to having-gone he-sat. By-him his-own field(-in) swine
 chānā bhējā. Tāsē tisnī manē bōlū, 'jē sīkrē
to-feed he-was-sent. Then by-him mind-in it-was-said, 'what husks
 sūr khātē, aū bhī khāū, atē tis-nī kōī nā dētā-thīn.
the-swine eat, I too may-eat,' and him-to any-one not giving-was.
 Tāsē sudhī āī-karī bōlū, 'mindē bābbē-rē matē kāmē-nī
Then sense-(into) come-having it-was-said, 'my father-of many servants-to
 mati rōṭī aīṭī, atē aū bhrukḥnā martā-aī, aū uṭhī-karī
much bread is, and I hungry dying-am, I arisen-having
 apnē-habbē-kinē gammā atē tis-nī bōlūmā, 'hē bā, aū
my-own-father-to will-go and him-to I-will-say, 'O father, by-me
 surgē-rā atē tindhā bī pāp kittā, atē abē tindhā puttar
heaven-of and of-thee also sin was-committed, and now thy son
 bhūnā jūgā nā rēhā; jihī tindhē hōr kāmē ātē, tihī
to-become worthy not I-remained; as thy other servants are, so

mū bī rakh." Then arisen-having his-own father-to he-went.
 Oh āi-tiā dūr thiā tā tis-nī hēri-karī babbē-nī dāh āi, atē
 He yet far was then he (acc.) seen-having the-father-to pity came, and
 daurī-karī tis-nī piārī kī, atē matē phokū dittē. Tā
 run-having him-to love was-made, and many kisses were-given. Then
 puttrē tis-nī bōlū, 'hē bā, aū surgē-rā bī tā tiṇḍā
 by-the-son him-to it-was-said, 'O father, by-me heaven-of also and of-thee
 bī pāp kittā, tā tiṇḍā puttar bannā jōgā nā
 also sin was-committed, and thy son to-become worthy not
 rēhā.' Babbē appē kāmē-nī bōlū, 'kharē kharē
 I-remained.' By-the-father his-own servants-to it-was-said, 'good good
 likrē kadhī lēi-ichhā, atē us-nī lūā; usē-rē hatthā
 clothes having-brought-out bring, and him-to put-on; his on-hand
 aṅgūthī, pērā juṭē; atē baddī dhām dhuṇī lā, kī sab
 ring, on-foot shoes; and a-great feast preparing bring, that all
 khāmē, atē rāji bhāmē; kiti jē ēh miṇḍā puttar
 we-may-eat, and happy we-may-be; why that this my son
 marī-gērā-thiā, sē jītā bhūā; hirōrā-thiā, abē milī-gyā.' Tā
 dead-gone-was, he alive became; lost-was, now found-went.' Then
 sē rāji bhūnā laggē.
 they happy to-be began.

Usē-rā jēthā puttar paṭi-māh thiā. Jā gharē nēr
 His elder son the-field-in was. When the-house near
 yā, tā gājā-bājā śuṇā. Tā ikki kāmā śadāi-karī
 he-came, then music-etcetera was-heard. Then one servant having-called
 puchchhyā, 'ēh kutū bhū?' Tēni tis-sētē balū, 'tiṇḍā
 it-was-asked, 'this what is?' By-him him-to it-was-said, 'thy
 bhāi yā, tā tiṇḍē-babbē badhāi thaṭi, kī rāji-bāji
 brother came, and by-thy-father a-feast was-prepared, because safe-(&)-sound
 ghar yā.' Tā airā mūh karī bhēhar baiṭhā.
 house(-to) he-came.' Then ugly face having-made outside he-sat.
 Tisē-rā baū bhēhar yā, tā sē patēā. Tini appē
 His father out came, then he entreated. By-him his-own
 bā-sētē balū, 'hēr, ēṭri barhē mū tiṇḍi ṭēhal katē
 father-to it-was-said, 'look, so-many years I thy service a-doing
 bhūi, tā tiṇḍā sikkhrē-bahār nā gyā; tā miṇḍē
 became (i.e. passed), and thy instructions-out not I-went; and me-to
 tāi kadi ikk bakrī-rā chhēlū bī nā dittā, kī appē
 by-thee ever one goat-of young-one even not was-given, that my-own

yār sajpā-sētē khusī katā; paṇ jā ēh tiṇḍā
friends fellowmen-with happiness I-might-have-made; but when this thy
 puttār yā, jini tiṇḍi ghar-bārī aīrū kammā-mañjh guāī, tāī
son came, by-ichom thy property ugly deeds-in was-lost, by-thee
 usē-rē-tāī dhām lālī. 'Tēni tis-nī balā, 'hē puttār,
him-of-for a-feast was-prepared.' By-him him-to it-was-said, 'O son,
 tū sadā mū-kanē bhūtā, jē mindā ā, sē tiṇḍā ā; paṇ
thou always me-with art, what mine is, that thine is; but
 khusī kanā atē rāji bhūṇā jarūr thiā, kehī jē ēh tiṇḍā
happiness to-make and happy to-be necessary was, why that this thy
 bhāī marī-gōrā-thiā, sē jindā bhūā; hirōrā-thiā, sē
brother dead-gone-was, he alive became; lost-was, he
 mili-gyā.
found-went.'

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMEĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

ਤੁਥ ਫੇਮ ਨੇਤੋਲਮਸੇ ਤੇ ਰੰਗ ਰਾਖਤ ਸੇ ਰੰਗ
 ਨੇ ਖੁਰੀ ਸੇਰੇ ਤੁਥੇ ਗੁਰਨੇ ਸੇ ਤੇ ਕਸੇਸੇ ਰੰਗੇ
 ਕਸੇ ਸੇਰੇ ਤੁਥੇ ਗਾਓ ਘੁ ਰਾਮੀ ਗਭ ਧਾਨੀਸ
 ਗ ਘੁਰੇਸੇ ਥੀ ਪਾਸੀ ਧਾਨੀਸ ਤੇਸੇ ਤੇ ਮਸੇ
 ਨੇਥੇ ਤੇ ਤੇ ਕਸੇਸੇ ਰੰਗੇ ਰੇ ਧਾਨੀ ਕਸੇ ਮਸੇ
 ਨੇਥੇ ਨੇਥੇ ਪੁੰਗ ਰਪੇ ਕਸੇਸੇ ਰਾਮ ਨੇਥੇ ਪੁੰਗ
 ਪਾਸੇ ਸੇਰੇ ਰਪੇ ਕਸੇ ਸੇਰੇ ਤੁਥੇ ਪੁੰਗੇ ਰੰਗੇ
 ਮਸੇਸੇ ਸੇ ਰਪੇ ਪਾਸੀ ਰੰਗੇ ਖੁਰੀ ਕਸੇਸੇ ਪਾਸੇ
 ਰੰਗੇ ਪਾਸੀ ਤੁਥੇ ਗੁਰਨੇ ਸੇਰੇ ਤੇ ਖੁਰੀ ਕਸੇਸੇ

ਯਹੋ ਹੋਤਾ ਤੋ ਖੁਰੀ ਨੇਰੇ ਨੇ ਤੀਰੇ ਕਪੜੇ ਸੇਰੇ
 ਪਾਸੇ ਖੁਰੀ ਹੋਤਾ ਨੇ ਮਾਂਗੇ ਯਹੋ ਹੋਤਾ ਤੋ ਖੁਰੀ
 ਧਰੀ ਖੁਰੀ ਤੇਰੇ ਤੋ ਖੁਰੀ ਹੀ ਸੇਰੇ ਧਰੀ ਮੇਰੇ
 ਨਗੀ ਪਾਸੇ ਤੋ ਸੇਰੇ ਮਾਂਗੇ ਸੇਰੇ ਨਗੀ
 ਹੋਤਾ ਤੋ ਰੇਖੇ ਹੋਤਾ ਹੋਤਾ ਸੇਰੇ ਮਾਂਗੇ ਧਰੀ
 ਕਪੜੇ ਯਹੋ ਹੀ ਨੇਰੇ ਸੇਰੇ ਪਾਸੇ ਮਾਂਗੇ ਕਪੜੇ
 ਤੋ ਮੇਰੇ ਸੇਰੇ ਤੋ ਖੁਰੀ ਖੁਰੀ ਨੇਰੇ
 ਪਾਸੇ ਮਾਂਗੇ ਤੋ ਸੇਰੇ ਧਰੀ ਤੋ ਯਹੋ ਨੇਰੇ
 ਰੇਰੇ ਸੇਰੇ ਮਾਂਗੇ ਮੇਰੇ ਧਰੀ ਤੋ ਕਪੜੇ ਖੁਰੀ
 ਰੇਰੇ ਕਪੜੇ ਤੋ ਧਰੀ ਕਪੜੇ ਧਰੀ ਰੇਰੇ ਤੋ
 ਨੇਰੇ ਕਪੜੇ ਪਾਸੇ ਰੇਰੇ ਤੋ ਖੁਰੀ ਤੋ ਨੇਰੇ

ਓ ਯੋ ਕਰੇ ਅਧੀ ਜੁਗੇ ਓਹੀ ਗਰਨ ਨ ਤੁ
 ਸਨੀ ਨ ਅਧੀ ਨ ਤੁਭਰੇ ਨਗਰੇ ਓਹੀ ਤੀਰ
 ਤੁਮੀ ਅਮਰ ਪਾਸੇ ਸਾਂਝੀ ਨ ਸਨੀ ਓਹੀ ਤੁ
 ਯੁਗੇ ਕਰੀ ਪਾਸੇ ਸਾਂਝੀ ਨ ਤੁਭਰੇ ਅਧੀ ਤੁਮੀ
 ਅਮਰ ਓਹੀ ਤੁਭਰੇ ਕਰੀ ਤੁਭਰੇ ਸਾਂਝੀ ਓਹੀ
 ਕਰੀ ਤੁਭਰੇ ਕਰੀ ਤੁਭਰੇ ਸਾਂਝੀ ਓਹੀ ਤੁਭਰੇ
 ਨ ਤੁਭਰੇ ਸਾਂਝੀ ਕਰੀ ਸਾਂਝੀ ਸਾਂਝੀ ਪਾਸੇ ਨ
 ਤੁਭਰੇ ਸਾਂਝੀ ਕਰੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ
 ਸਾਂਝੀ ਕਰੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ
 ਸਾਂਝੀ ਕਰੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ ਸਾਂਝੀ

५२२ धान्नं नं भुज्जं कउं नान्नं नं ५३
 ५३३ नं नं धान्नं २ ५३४ ५३५ धान्नं नं ५३६
 ५३७ नं नं ५३८ ५३९ नं ५४० नं ५४१ नं ५४२ नं
 ५४३ नं ५४४ नं ५४५ नं ५४६ नं ५४७ नं ५४८ नं ५४९ नं ५५० नं
 ५५१ नं ५५२ नं ५५३ नं ५५४ नं ५५५ नं ५५६ नं ५५७ नं ५५८ नं ५५९ नं ५६० नं
 ५६१ नं ५६२ नं ५६३ नं ५६४ नं ५६५ नं ५६६ नं ५६७ नं ५६८ नं ५६९ नं ५७० नं
 ५७१ नं ५७२ नं ५७३ नं ५७४ नं ५७५ नं ५७६ नं ५७७ नं ५७८ नं ५७९ नं ५८० नं
 ५८१ नं ५८२ नं ५८३ नं ५८४ नं ५८५ नं ५८६ नं ५८७ नं ५८८ नं ५८९ नं ५९० नं
 ५९१ नं ५९२ नं ५९३ नं ५९४ नं ५९५ नं ५९६ नं ५९७ नं ५९८ नं ५९९ नं ६०० नं

ਸਗਲੇ ਫੈਰੇ ਤੇ ਤੇਰੇ ਕਪੜੇ ਪਾਏ ਹਨ ਖੁਲ੍ਹ
 ਨੇੜੇ ਨੇੜੇ ਪਾਏ ਅਤੇ ਤੇਰੇ ਤੇਰੇ ਲਾਗੇ ਅ
 ਤੇ ਤੇਰੇ ਸੁਨਾ ਪਾਏ ਅਤੇ ਪਾਏ ਸਗਲੇ ਕਪੜੇ
 ਪਾਏ ਹਨ ਅਤੇ ਤੇਰੇ ਸੁਨਾ ਪਾਏ ਪਾਏ ਤੇ
 ਤੇਰੇ ਤੇਰੇ ਪਾਏ ਤੇਰੇ ਤੇਰੇ ਪਾਏ ਪਾਏ
 ਪਾਏ ਪਾਏ ਪਾਏ ਤੇਰੇ ਪਾਏ ਅਤੇ ਤੇਰੇ
 ਪਾਏ ਪਾਏ ਤੇਰੇ ਤੇਰੇ ਪਾਏ ਪਾਏ ਤੇਰੇ
 ਪਾਏ ਪਾਏ ਤੇਰੇ ਪਾਏ ਤੇਰੇ ਪਾਏ ਪਾਏ
 ਪਾਏ ਪਾਏ ਤੇਰੇ ਪਾਏ ਤੇਰੇ ਪਾਏ ਪਾਏ
 ਪਾਏ ਪਾਏ ਤੇਰੇ ਪਾਏ ਤੇਰੇ ਪਾਏ ਪਾਏ
 ਪਾਏ ਪਾਏ ਤੇਰੇ ਪਾਏ ਤੇਰੇ ਪਾਏ ਪਾਏ

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

CHURĀHĪ DIALECT.

(STATE, CHAMBA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhākh ikk Lōhōṭikrī-rē Rāthi-Narpatē-rī ēh jē, — Kulī
Statement one Lōhōṭikrī-of Rāthi-Narpat-of this that, — A-daughter
 mērē-bhāi-Juālē-rī hē. Asē-rī janēi āssē dōnhā bhāi giṭṭhē
my-brother-Juālā-of is. Her betrothal by-us both brothers together
 ki. Tikrīgāṛhā Parsrām-nī dīttōrī thī. Phiri Parsrāmē
was-made. Tikrīgāṛh(-of) Parsrām-to given she-was. Then by-Parsrām
 hōrī jō kari-lēi. Tā jē nsē-rī janēi-rā kharchā
another wife was-taken. Then what her-of betrothal-of expenditure
 assū-kanā lēi-lēā. Pañj rupayyē ak sō nagad lēā.
us-from was-taken. Five rupees one hundred cash was-taken.
 Pañjā-ghaṭ chālī rupayyē an-, gōrū-, bhāṇḍ-, pōhōrū-, drāṭī-,
Five-less forty rupees grain-, cattle-, utensils-, sheep-and-goats-, sickle-,
 kudālī-mā bhagē. Phiri ēh kulī aspē-gharē rēhī.
mattock-in were-deducted. Then this daughter in-our-house remained.
 Phiri bhāi-Juālē gallā jē, 'kulī aspē-gharē rēhī.
Then by-brother-Juālā it-was-said that, 'the-daughter in-our-house remained.
 Jē kulī lēnā (for lēlā), sē tīndā rupayyā dēmā.' Phiri
Who the-daughter will-take, he thy rupee will-give.' Then
 kulī rēhī. Sē mīndē-gharē rēhī. Jā kulī
the-daughter remained. She in-my-house remained. When the-daughter
 baḍḍī mutyār hūi (for bhūi), tā kulī-rī chāl Parjē-kanē
big grown-up became, then the-daughter-of intrigue Parjā-with
 laggi. Phiri trē-chōūr-mahinē chāl laggōrī
began. Then (for-)three-four-months the-intrigue begun
 rēhī. Tā ikk-rōj rāti chōrī-karī
remained (i.e. continued). Then one-day at-night theft-doing (i.e. stealthily)
 Parjā appē-gharē-nī lēi-gēā. Phiri mī appī-jō-kanē
Parjā in-his-own-house took(-her)-away. Then by-me my-own-wife-with
 salāhā ki jē, 'kulī kuī gēi?' Phiri mīndī jō
consultation was-made that, 'the-daughter where went?' Then my wife

Syālē-Parjē-rē gharē gēi. Ussā Syālē-mahṇā-kachchihā puchchhyā
Syālā-Parjā-of in-house went. By-her Syālā-man-from it-was-asked
 jē, 'asri kuli idi āi ki nahi āi?' Parjē bolā
that, 'our daughter hither came or not came?' By-Parjā it-was-said
 jē, 'haū lēi-ā.' Phiri jōi bolā jē, 'kuli
that, 'I brought(-her).' Then by-the-wife it-was-said that, 'the-daughter
 tā lēi-ā, par aspē rupayyē kui?' Unī gallā jē, 'tū
indeed bring, but our rupees where?' By-him it-was-said that, 'thou
 chali-jā. Rupayyē jē tumharē laggōrē ātē, tindhā bhari-dēmā.
go-away. The-rupees which your spent are, those I-will-fully-refund.'
 Phiri miṇḍi jō chali-āi. 'Mū-pran arji-parchā māi kar.
Then my wife came-away. 'Me-on petition-application not make.
 Haū bhari-dēmā.' Ut-prant atthū-rōz mī Uchhā apnā
I will-fully-refund.' Then-after on-the-eighth-day by-me Uchhā my-own
 guāl bhiri bhējyā. Mī Uchhā-nū (for nī) bolā jē, 'tū
cowherd again was-sent. By-me Uchhā-to it-was-said that, 'thou
 gāhā-(for gāhī)-kari Parjē-Jagtē-kanā puchchh jē, 'tū miṇḍi
gone-having Parjā(-and)-Jagtā-from ask that, 'thou my
 kuli lēi-gēā. Rupayyē diṇē ki nahi diṇē?'
daughter tookest-away. Rupees are-to-be-given or not are-to-be-given?' "
 Phiri Parjē gallā jē, 'tū chali-gāh. Āssē dasē-
Then by-Parjā it-was-said that, 'thou go-away. We in-ten-
 pandrē-dihē tiṇḍē-gharē ēilē, tērē (for tiṇḍē) rupayyē dēi-dēmē.
fifteen-days in-thy-house will-come, thy rupees we-shall-pay.'
 Tithā-uprant dasē-pandrē-dihē Parjā jē kuli atē Jagtā
Then-after in-ten-fifteen-days Parjā as-well-as the-daughter and Jagtā
 chār (for chōūr) hūē (for bhūē) bhalē māns Parganē-rē ikk bhūā bakrā
four also respectable men the-Parganā-of one also goat
 lēi-kari miṇḍē-gharē āē. Mī puchchhū jē, 'tuhē rāt
taken-having in-my-house came. By-me it-was-asked that, 'you by-night
 kēni āē?' Unhā bolā jē, 'tiṇḍē-gharē-kanā āssē kuli
why came?' By-them it-was-said that, 'thy-house-from by-us the-daughter
 tā niōri.' Mī bolā jē, 'kuli tā
certainly was-taken.' By-me it-was-said that, 'the-daughter certainly
 tuhē niōri-āti. Miṇḍā dēdh sō rupayyē miṇḍē-mūhē
by-you taken-away-is. My one-and-a-half hundred rupees in-my-presence
 aggē chhad. Mī rupayyē sahākārā-kanā chukī ātē-diōrē.
before place. By-me the-rupees a-banker-from having-borrowed are-given.'
 Unhā bolā jē, 'bhyāgā rupayyē-ri gall tōū-kanē āssē
By-them it-was-said that, 'in-the-morning the-rupees-of matter thee-with we

kari-lēmē.^{*} Rāt-māh phiri kuli jā 'Parjā chali-nathē.
will-arrange. *The night-in then the-girl as-well-as Parjā ran-away.*
 Jā bhyāg bhūi, tā 'Jagtē bōlū jē, 'Parjā tā
When morning became, then by-Jagtā it-was-said that, 'Parjā indeed
 kuli lēi-gēā.^{*} Jagtē bōlū jē, 'hañ appē-gharē-ni
the-daughter took-away. *By-Jagtā it-was-said that, 'I my-own-house-to*
 kuli lēi-gēā. Parjā kitā tuhārē rupayyē dēpā, kitā tuhārī
the-daughter took-away. Parjā either your rupees will-give, or your
 kuli pujāi-dāmā.^{*} Phiri Jagtā appē-gharē-ni chali-gēā. Tā
daughter will-return. *Then Jagtā his-own-house-to went-away. Then*
 kuli Parjā puchchhū jē, 'tū-tā mā-ni ghini-lā.
by-the-daughter Parjā was-asked that, 'you-indeed me (acc.) brought (here).
 Tindā babb tidi thiā, Tini mindē-babbē-rē rupayyē dittē kī
Thy father there was. By-him my-father-of rupees were-given or
 na dittē ?^{*} Tā Parjē bōlū jē, 'bhāi, rupayyē miñjō
not were-given ? *Then by-Parjā it-was-said that, 'O, the-rupees to-me*
 nahī jurē.^{*} 'Tā mī bōlū jē, "jīsē-rē rupayyē ātē, hañ
not are-got. *'Then by-me it-was-said that, "whom-of rupees are, I*
 tisē-rē gharē-ni chali-gēā.^{*} Tā kuli mindē-gharē
him-of house-to went-away." *Then the-daughter in-my-house*
 achhi-rēhī, Tā kōi-mahinē bī mērē (for mindē)-gharē
having-come-remained. Then for-about-a-month also in-my-house
 rēhī. Tā Parjē mū-pran arjī ditti
she-remained. Then by-Parjā me-upon petition was-given
 phōjdāri-māh.
the-criminal-court-in.

FREE TRANSLATION OF THE FOREGOING.

A statement of Narpat, by caste Rāthī, an inhabitant of Lōhtikrī, to the following effect :—

Juālā, my brother, has a daughter. We two brothers both betrothed her to Parsrām of Tikrigarh. As Parsrām ultimately married another woman, he took from us the expenses incurred by him in the betrothal. This amounted to Rs. 105, from which he deducted Rs. 35 on account of grain, cattle, utensils, sheep and goats, a sickle and a mattock, that we had given him. So the girl still remained in our house; for my brother Juālā said to me, 'as the girl remains in our house, the man who takes her will repay you these rupees.' So she went on living there. When the girl grew up she conceived a passion for Parjā. The intrigue went on for three or four months, and Parjā carried her off secretly one night to his own house. I had a talk with my wife as to where she could have gone, and then my wife went to the house of Parjā, the Syālā (i.e. man of the district of Sahi). She asked the Syālā if our girl had come there or not. 'Yes,' said he, 'I have brought her here.' My wife replied, 'take the girl

and welcome, but where are our rupees?'¹ Parjā replied, 'you can go away with your mind at ease. I will refund to you all the money that you have spent.' So my wife came home again. What he said was, 'don't bring a case against me, for I will fully repay all your expenses.' Eight days afterwards I sent to him Uchhbā, my cowherd. I told Uchhbā to say to him and to Jagtā (his father), 'you took my daughter away. Are you going to pay the money or not?' Parjā replied to him, 'go away. We will come in ten or fifteen days, and will then pay you your money.' Well, in ten or fifteen days Parjā did come, with the girl and Jagtā, as well as four respectable men of the *Pargana*, and bringing with him a goat. I asked them why they had come at that time of night, and they replied admitting that they certainly had taken the girl from my house. Said I, 'yes, you did take the girl. Now put down before me a hundred and fifty rupees; for I had to borrow them from a banker, in order to give them to Parsrām.' They said they would arrange about the money next morning, but in the night the girl again ran away with Parjā. When morning came, we found she had gone, and Jagtā confessed that Parjā had taken off the girl and that he himself had taken off the girl to his own house, and promised that Parjā would either pay me the money, or else send her back. He then himself went off home. But the girl said to Parjā, 'you have brought me here. Your father (Jagtā) was over there. Did he pay my father the money or not?' Then said Parjā, 'Alack! I have not been able to get the money.' (And this was what the girl told me she said to him) :—' So I said to him, "I intended to go to the house of some one who had money." ' So she came back and remained with me. After she had been about a month in my house, Parjā made this petition against me in the criminal court.

¹ Among the Churāhls, a man who elopes with a girl can, after a certain interval, open negotiations with the father, and if he assents pay him Rs. 7 and a goat as compensation. *Chamba Gazetteer*, page 154. We shall see that the young man did eventually bring a goat, but the girl's people wanted also, not Rs. 7, but all the expense they had incurred through her previous betrothal.

PAṄGWĀḲĪ.

PaṅgwāḲī is the name of the dialect of ChamṛāḲī spoken in Paṅgi.

The position of Paṅgi in regard to the other portions of the Chamba State has been described in the introduction to ChamṛāḲī, and need not be further discussed here.

To the north of Paṅgi lies the Tibeto-Burman-speaking province of Zaskar. To its west lie Pādar, Kishtwār, and Badrawāh, in which dialects allied to Kāshmīrī are spoken. To its south lies the Churāh Wizārat of Chamba. The dialect of Paṅgi itself is named PaṅgwāḲī. It is a form of ChamṛāḲī, and is therefore the furthest outpost of Western Pahāḡi looking to the north-west.

It was estimated for the purposes of this Survey that it is spoken by 3,701 people.

Paṅgi is a tract of great natural beauty but has few chances of intercourse with the outer world. It is separated from the Chamba of the Ravi valley by the difficult Mid-Himalayan range, so that even in summer there is comparatively little intercommunication. For four or five months in winter it is completely isolated. So forbidding was this Mid-Himalayan range regarded in former times, that every State official proceeding to Paṅgi on duty was granted a special allowance, under the head of 'funeral expenses,' as he was not expected to return. For the same reason, Paṅgi was formerly made use of as a place of banishment for criminals and political offenders.¹

The population of Paṅgi is rather mixed. The local traditions point to the inhabitants having immigrated from various parts of the hills, some from the lower Chenab and Ravi valleys, and others from Lahul and Kulu.

Our authorities for PaṅgwāḲī are somewhat scanty. A brief sketch is given by Mr. Grahame Bailey in his *Languages of the Northern Himalayas*, and for the purposes of this Survey we have a version of the Parable of the Prodigal Son, and the usual List of Words and Sentences, both of which will be found in the following pages.

Considering the mixed nature of the population that speaks it, and the isolated life that its speakers yield, it will not surprise us that PaṅgwāḲī has several marked peculiarities of its own. In several particulars it agrees with languages of the Bhadrawāh group, and could equally well be classed therein.

Vocabulary.—To begin with, in the vocabulary some of the commonest words present a strange appearance. Such are *ḡir*, the eye; *gīh* or *gī*, a house; *kōā*, a son; *ḡappar*, a bill; and so on. This will be evident from the following short vocabulary taken partly from Mr. Grahame Bailey's work, and partly from the specimen and from the List of Words.

ā, *āū*, come (past. part.).
abē, now.
agar, in front.
antar, in.
āsī, mouth (Kāshmīrī *ōs'*).
bab, *bau*, *baū*, a father.
badḡā, big.

badhē, rejoicing.
bāg, a field.
bāhar, *bēhar*, outside.
baīh, up.
baījū, seed.
barā, *barhā*, a year.
bau, *baū*, *bab*, a father.

¹ Chamba Gazetteer (1904), page 3.

bēhar, *bāhar*, outside.
bhaī, a buffalo.
bhāī, a younger brother.
bhaiṇ, a younger sister.
bhārā, *bharōfū*, a loud.
bharīl, outside.
bhaū, an elder brother.
bhōṇā, *bhūṇā*, to become.
bichch, in.
bidhṇā, to send.
bisunā, to sit.
bunh, down.
būf, a tree.
chaklō, angry.
chhāṇā, to complete.
chōth, two days after to-morrow;
 two days before yesterday.
dāh, compassion.
ḍakhē-jē, towards the direction of.
dand, *dant*, a tooth.
dēddī, an elder sister.
dēs, the sun.
dhām, a feast.
ḍhēḍḍh, the belly.
ḍhēsṛū, dancing.
dhiārā, a day.
ḍhukhā, hungry.
ḍī, to.
dōstī, for.
ḍzērī, *jērī*, where.
ḍzikhaṇ, *jikhaṇ*, when.
ḍzōī, with.
ḍzōllī, *jōllī*, a wife.
ḍzōth, *jōth*, a hill.
ēttā, this many.
gā, gone.
gaddrī, a stream.
gharēth, a husband.
ghēṇā, to go.
ghīt, a song.
gičhiṅgar, ignorant.
gīh, *gī*, a house.
girā, a village.
gōrā, a cow.

guāṇā, to cause to go, to lose.
hachchhā, white.
hānā, to be defeated.
haṇṭhṇā, to walk.
halth, the hand.
hē, yes.
hēnū, to see.
hī, yesterday.
ijjī, a mother.
iṇā, to come.
īrī, here.
īrīā, from here.
īṭṭhī, here.
jarōṭī, debauchery.
jē, to.
jōlḥāṇā, a woman.
jērī, *ḍzērī*, where.
jikhaṇ, *ḍzikhaṇ*, when.
jintā, alive.
jōchṇā, to yoke.
jōllī, *ḍzōllī*, a wife.
jōsan, the moon.
jōth, *ḍzōth*, a stream.
juglī, well.
kamā, *kāmā*, a servant.
kanā, from.
kunē, together with.
kanū, to do.
kattū, how much? how many?
kattrū, how much? how many?
kēhrī dēṇā, to divide.
kēṇī, along with.
khūr, *khūy*, the foot.
kiā, from.
kikhaṇ, when?
kis, why?
kiū, how?
kōā, a son, a boy.
kōrī, where?
kūī, *kūrī*, a daughter, a girl.
kupāl, the head.
kūpī, *kūī*, a daughter, a girl.

lāṇā, to prepare.
likrē, garments.
lipd, an ox.
magar, the head.
māḥṇū, a man.
mānā, to beat.
mañjā, a bed.
maṛd, a man.
matā, much.
mathar, *maṭhṛā*, small.
nakh, the nose.
naṣṇā, to run.
nēhī, no.
nēṇā, to take.
nir, near.
paddhar, a plain.
pār, beneath.

parē, the day before yesterday.
pasūr, the day after to-morrow.
patā, behind.
patyōr, after.
pār, to-morrow.
puṭṭh, upon.
sagol, a fox.
saihr, a city.
sappar, a hill.
ṣuṇḍ, far.
takrā, wise.
thuthṇā, to conciliate.
tikar, up to.
tikhap, then.
ūrē, down.
uri, there.

Several of the above words suggest connexion with Kāshmirī. Thus *bunh*, down, may be compared with the Kāshmirī *bōn*; *kūri*, a girl, with *kūr*; *puṭṭh*, upon, with *pēth*; and *patā*, behind, with *pata*.

Pronunciation.—As in Churāhī the vowel scale is indefinite. We have *a* becoming *ai* in *saihr* (Urdū *shahr*), a city, and *i* becoming *ai* in *baijū* (Hindī *bij*), a seed. As in Churāhī *u* becomes *i* in *likrē*, clothes.

In Kāshmirī, epenthesis is a common feature of the language. Thus the base *kōr*, a girl, becomes *kūr*, when the nominative termination *ā* is added. The same occurs in regard to the same word in Paṅgwālī. Here we have the word *kōā* (i.e. *kōṛā*), a boy. But when the word is made feminine by changing the final *ā* to *i*, we get *kūi* or *kūri*, a girl. In the same way in the future tense of the verb the termination *i* of the feminine is thrown back into the preceding syllable. Thus, 'I shall strike' is *māral*. Its feminine would be expected to be *mārali*, but the final *i* is thrown back before the *l*, and we actually have *māril*.

We are reminded of Kulūi in the pronunciation of *j* as *dz*, of which there are numerous examples, such as *jōllī* or *dzōllī*, a wife; *jikhap* or *dzikhap*, where, and many others. Similarly, we are reminded of the Simla dialects by the occasional change of *t* to *ch*, as in *jōchṇā*, for *jōṭnā*, to yoke.

The curious change of *r* to *ṛ* in *maṛd*, a man, which we have noticed in Churāhī, also occurs in Paṅgwālī, and also the dropping of *r* before another consonant, as in *hēnā*, for *hōrnā*, to see; *mānā*, for *mārnā*, to strike; *kanā*, for *karnā*, to do; and *hānā*, for *hārnā*, to be defeated. It may be noted that in Sindhi the word for "man" is also *maṛd*.

In just the same way *l* is dropped before another consonant, as in *bōtā*, for *bōllā*, I am saying.

In the Pāccha languages of the north-west frontier *r* or *ṛ* between two vowels is often dropped, and the same is the case here. Thus, *kūi* or *kūri*, a girl; *kōā* (for *kōṛā*), a boy; *dzōi* (for *jōri*), with. So, the word *giḥ*, a house, represents the Sanskrit *grīha*, in

which however there is not the consonant *r*, but the vowel *ri*. Very similarly, an *l* is dropped in *mēi* for *mēli*, having been found. In the word *llāi*, three, *r* has become *l*.

Occasionally, in borrowed words, we find soft consonants hardened. Thus *antar*, in, is borrowed from the Persian *andar*; and the Persian *dand*, a tooth, is represented by both *dand* and *dant*, while *zinda*, alive, becomes *jintā*.

An initial *g* is aspirated in the words *ghit*, a song, and *ghēnā*, to go; a change which is common in all East Eranian languages, and which occurs also in the Maiyā form of the Pīśācha languages, in the word *ghadā*, an ass.¹

In the Pīśācha languages a final *s* is often weakened to *h* and then dropped. For instance, while the Bashgali word for 'sister' is *sus*, in Shinā it is *sah*, and in Pashai it is *sāi*. Similarly, in Paṅgwālī the word for 'buffalo' is not *bhaīs*, but *bhaī*.

NOUNS.—The declension of nouns presents some variations from Standard Chamēālī.

Masculine *tadbhava* nouns in *ā* like *ghōrā*, a horse, can also end in *ū*, so that we have *chhēlū*, a kid; *bakrū*, a he-goat; *aydhērū*, an egg; *attrū*, so many; *mānū* or *mānū*, to strike; *dittū* or *dittū*, given.

Such nouns, as usual, form their nominative plurals by changing *ā* to *ē*, as in *ghōrē*, horses. But in the Parable we have *kōā*, not *kōē*, for sons.

Similarly, the oblique form singular and plural is *ghōrē*. Thus, *ghōrē-dī*, to a horse or to horses.

Note that the word *gōrā*, a cow, is treated as if it were masculine, and its nominative plural and oblique singular and plural is *gōrē*. So also *barā* or *barhā*, a year, which is feminine, has its oblique singular and nominative plural *barē* or *barhē*.

Other masculine nouns do not change in the oblique form. Thus, *bāg*, a field, has its nominative plural, and oblique form singular and plural also *bāg*.

The above remarks do not apply to the Agent, Genitive and Locative cases of masculine nouns. Whether singular or plural these are all formed by adding *ē*. Thus, *gih*, a house, *gihē*, by a house or houses, of a house or houses, or in a house or houses.² Nouns like *ghōrā* drop the *ā* before adding the *ē*, so that we get *ghōrē*, identical with the oblique form.

Feminine nouns are differently declined. The genitive singular and plural optionally adds *ā*. Nouns ending in *i* do not otherwise change, but those ending in a consonant add *i* in every case except the genitive, and the nominative singular. Thus *kūi*, a girl or girls; *kūi* or *kūiā*, of a girl or girls; oblique singular and plural, *kūi*; *piṭṭh*, the back; *piṭṭhī*, backs; *piṭṭh* or *piṭṭhā*, of a back or backs; oblique singular and plural, *piṭṭhī*.

The feminine words *gōrā*, a cow, and *barā* or *barhā*, a year, are declined like *ghōrā*. Thus, *mē ētti barē-tē lēhal kī*, I did thy service for so many years.

Besides the locative in *ē*, other locatives can be made in the usual way, by adding postpositions to the oblique form.

The usual postpositions are:—

Accusative-Dative. *dī*, *jē*, to; *dōsti*, for.

Ablative. *kanā*, *kiā*, from; *kē*, *kanē*, with, together with; *lūi*, with, by means of.

Locative. *bichch*, in; *puṭṭh*, on; *antar*, in.

¹ Possibly, however, this word is an instance of transfer of aspiration (*ghadā* for *gadā*).

² The genitive termination was originally *rā*, but the *r* was dropped as explained under the head of pronunciation.

The genitive in *ē* is immutable. It does not change for gender or number. Moreover, the final *ē* is often dropped. Thus, *sahōkārē gī gā*, he went to the house of a banker; and *mē^ē bau* (for *baue*) *gī*, (in) my father's house.

Similarly, the *ē* of the locative is often dropped. Thus, in the above two sentences we have *gī* instead of *gīē* or *gīhē*, and again we have *jēlhā kōā bāg* (for *bāgē*) *thyā*, the elder son was in the field, while on the other hand we have *tēs mulkhē kāḷ bhōi gā*, a famine took place in that country.

The case of the agent is employed as usual for the subject of a transitive verb in the past tense, but this rule is very carelessly followed. The nominative is equally often employed in such cases. Thus, the son says to the father both *mē^ē* (agent) *pāp kiā* and *aū* (nominative) *pāp kiā* for 'I did sin,' and we have *maṣhar kōā* (for *kōē*) *apū māl ikīṭṭh kī*, the younger son collected his property.

Adjectives follow the usual rule. Those in *ā* or *ū* change to *ē* and *ī* exactly as in the other dialects, and call for no remarks. Others are immutable.

Comparison is also made as usual. Thus, *daddī-kiā lammā*, taller than the sister; *sahī-kiā kharā*, best of all, best; or we may have *kharā kharā*, best.

Pronouns.—The first two **Personal Pronouns** are thus declined :—

	I.	Thou.
Sing.		
Nominative	<i>aū.</i>	<i>tū</i>
Agent	<i>mē^ē, maī.</i>	<i>tē^ē, tai.</i>
Oblique	<i>mō.</i>	<i>tau.</i>
Genitive	<i>mē^ē, māp.</i>	<i>tē^ē, tāp.</i>
Plur.		
Nominative	<i>as, ās, asī.</i>	<i>tus, tūh.</i>
Agent	<i>asē, as.</i>	<i>tusē, tus, tūh.</i>
Oblique	<i>as.</i>	<i>tus.</i>
Genitive	<i>hē^ē, hēp.</i>	<i>tūh, tāhp.</i>

The genitives, as in the case of substantives, are immutable.

The **Demonstrative Pronouns**, which are also used as **Pronouns of the Third Person**, are thus declined :—

	This.	That.
Sing.		
Nom.	<i>ēh.</i>	<i>ōh.</i>
Ag.	<i>inī.</i>	<i>unī.</i>
Obl.	<i>is, ēs.</i>	<i>us, os.</i>
Gen.	<i>isē, ēsē.</i>	<i>usē, osē.</i>
Plur.		
Nom.	<i>ēh, in.</i>	<i>ōh, un.</i>
Ag.	<i>inh, inhī.</i>	<i>unh, unhī.</i>
Obl.	<i>in.</i>	<i>un.</i>
Gen.	<i>inhēā.</i>	<i>unhēā.</i>

Instead of the genitives singular *ēsē* and *asē*, the Parable sometimes gives *ēsā* and *asā*.

The **Relative** and **Correlative** are thus declined. The latter is also used as a **Pronoun of the Third Person** :—

	Who, which.	That.
Sing.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnī, jēnī, jēn.</i>	<i>tēnī, tēn.</i>
Obl.	<i>jīs.</i>	<i>tēs.</i>
Gen.	<i>jīsē.</i>	<i>tēsē.</i>
Plur.		
Nom.	<i>jē.</i>	<i>sē.</i>
Ag.	<i>jīnh, jēnhī.</i>	<i>tēnh, tēnhī.</i>
Obl.	<i>jīn.</i>	<i>tēn.</i>
Gen.	<i>jīnkēā.</i>	<i>tēnkēā.</i>

The **Interrogative Pronouns** are *kas*, who? ag. sing. *kinī*, obl. sing. *kas*, gen. sing. *kasē* or *kasā*, and so on; and *kī*, what? obl. sing. *kīs*.

The **Indefinite Pronouns** are *kōī*, anyone, someone, and *kichchh*, anything, something. The other forms of *kōī* have not been noted. *Kichchh* is immutable. *Jē kōī*, whoever; *jē kichchh*, whatever.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The foundation of the present tense is *asā* or *asū*, am, art, is. This is not conjugated for person, but changes for gender and number, exactly like the Hindī *thā*, was. Its masculine plural is *asē*, and its feminine singular and plural is *asī*.

The initial *a* may be dropped, so that we also have *sā*, *sē* and *sī*; or, again, the final vowel may be dropped, so that we can have *as*, immutable, for both genders and both numbers.

Another form of this present tense is *hanā* or *hanū* which is treated exactly like *asā*, having a masculine plural *hanē*, and a feminine singular and plural *hanī*. Cf. Shipā (Piśācha) *hanō*, he is.

Finally for the third person singular or plural, we can have *ahī*, is, or are. This does not change for gender.

The past tense is *thiyā* or *thyā*, was. This is treated exactly like the Hindī *thā*, having a masculine plural *thiyē* or *thē*, and feminine singular and plural *thī*. It does not change for person.

B.—The Active Verb.

The **Infinitive** is formed by adding *ṇā* or *nū* to the root. Thus, *bīṣṇā* or *bīṣnū*, to sit. If the root ends in *r* or *n*, the *ṇā* or *nū* generally becomes *nā* or *nū*, and the *r* is usually omitted. Thus, *śuṇnā*, to hear, while from the root *mār*, strike, we have for the infinitive *mārṇā* or *mārṇū*, or, more usually, *mānā* or *mānū*, to strike; so *karnā* or *karnū*, or, more usually, *kanā* or *kanū*, to do.

A weak form of the infinitive is also found, made by dropping the final *ā* or *ū*. Thus, *biṣaṇ*, to sit; *māraṇ*, to strike; *karaṇ*, to do. Note that here the *r* is not dropped.

This form of the verb is used in inceptive compounds and as an infinitive of purpose. Thus:—

sē maraṇ (for *maran*) *lagā*, he began to die (of hunger).
badhē karaṇ (for *karan*) *lagē*, they began to do rejoicing.
tēū sūr chāraṇ biḍhā, he sent (him) to feed swine.

Note the two verbs *ipā*, to come, and *ghēpā*, to go, the forms of which are unusual.

The **Present Participle** is formed by adding *tā* (masc. plural *tē*; fem. sing. and plur. *tī*) to the root, before which *r* is usually elided. Thus, *biṣtā*, sitting; *mārtā*, or, more usually, *mātā*, striking; *kartā*, or, more usually *katā*, doing. In the word *bōtā* for *bōltā*, saying, an *l* has been dropped in the same way.

If the root ends in a vowel, this is nasalized before the *tā* of the present participle. Thus:—

<i>bhūpā</i> , to become.	pres. part. <i>bhūtā</i> .
<i>ipā</i> , to come.	" " <i>ītā</i> .
<i>ghēpā</i> , to go.	" " <i>ghētā</i> .
<i>dēpā</i> , to give.	" " <i>dētā</i> .
<i>nēpā</i> , to take.	" " <i>nētā</i> .

The **Past Participle** is formed by adding *ā* or *ū* to the root. Thus, *mārā* or *mārū*, struck; *khāū*, eaten; *pīū*, drunk. As usual, a good many verbs have irregular past participles, as follows. Only the forms in *ā* are given, but those in *ū* also occur.

<i>bhūpā</i> , to become.	past part. <i>bhūā</i> or <i>bhōā</i> .
<i>ipā</i> , to come.	" " <i>ā</i> or <i>āū</i> .
<i>ghēpā</i> , to go.	" " <i>gā</i> , pl. <i>gōē</i> , f. <i>gēi</i> .
<i>marā</i> , to die.	" " <i>mō</i> (<i>mōē</i> , <i>mōi</i>).
<i>dēpā</i> , to give.	" " <i>dittā</i> .
<i>nēpā</i> , to take.	" " <i>nūā</i> (also <i>nūū</i>).
<i>karā</i> , to do.	" " <i>kiā</i> (also <i>kiū</i>).
<i>bujpā</i> , to know.	" " <i>buddhā</i> .
<i>biṣpā</i> , to sit.	" " <i>biṭhā</i> .

Once or twice we come across Standard Chamṛālī past participles in *ēā*. Thus, *mārēā*, struck. These are evidently borrowed.

As in other Chamṛālī dialects, there is a **Static Past Participle** formed by changing the final *ā* of the past participle to *ōr* or *ōrā*. Thus, *mārōr* or *mārōrā*, in the state of having been struck.

Some are irregular.

Thus, <i>ā</i> , come,	makes <i>yōr</i> or <i>yōrā</i> .
<i>gā</i> , gone,	" <i>gayōr</i> (<i>ā</i>).
<i>dittā</i> , given,	" <i>dītōr</i> (<i>ā</i>).
<i>biṭhā</i> , seated,	" <i>biṭhōrā</i> .

The **Conjunctive Participle** is formed by adding *i* to the root. Thus, *mārī*, having struck. To this *kaī* (for *karī*) or *kāī* is generally added. Thus, *mārī-kaī* or *mārī-kāī*. The form without *kaī* is mainly confined to intensive compound verbs, such as *bāpī dēṣā*, to divide out; *ghinī ghēṇā*, to take away.

The verb *īṇā*, to come, is irregular, making *yai-kaī*, having come.

The **Noun of Agency** is formed by changing the *ṇā* (or *nā*) of the infinitive to *ṇēwālā* (or *nēwālā*). Thus :—

bisṇā, to sit; *bisṇēwālā*, one who sits or is about to sit.

mānā, to strike; *mānēwālā*, one who strikes, or is about to strike.

The **Imperative** second person singular is the same in form as the root. The second person plural adds *ā*. Thus, *bisē*, sit there; *bisā*, sit ye. Verbs whose roots end in *r*, preserve the *r* in the imperative. Thus, from *mānā*, to strike, the Imperative is *mār*, pl. *mārā*.

Some verbs form their imperatives irregularly.

Thus :—

bhūṇā, to become.

īṇā, to come.

ghēṇā, to go.

Imper. 2 sing.

bhō.

āī.

gā or *ghē*.

The **Old Present** and **Present Subjunctive** has only been noted in the first person singular. We have *bhōṇ*, I may be, and *kuffā*, I may beat, both in the List of Words (Nos. 172 and 194). Probably *bhōṇ*, and *kuffā* may also be used, though Mr. Bailey (*bisū*, I shall sit) and the Parable (*khāṇ*, I will eat) employ this form for the future. In the Parable *khāṇ* may equally well be translated 'I may eat.' In Kāshmirī this tense is used with the meaning of the future.

The **Present**, both **Definite** and **Indefinite**, is simply the present participle, changing for gender and number, but not for person. Thus, *āṇ bisṭā*, I sit, or am sitting, feminine *āṇ bisṭī*, and so for all persons of the singular. The plural is *ās bisṭē* (fem. *bisṭī*), we sit or are sitting. Similarly *āṇ mātā*, I strike, or am striking; *āṇ bōtā*, I say, or am saying.

The **Imperfect** is formed from the present participle by changing *-tā* to *-tath* (plural *-tēth*; fem. sing. and plur. *tīth*). It does not change for person. Thus, *āṇ bis-tath*, I was sitting; *ās bis-tēth*, we were sitting; *sē bis-tīth*, she was sitting, or they (fem.) were sitting. Similarly *āṇ mātath*, I was striking, and so on.

The **Future** is formed by adding *al* to the root. Thus, *bisāl*, I, thou, or he will sit. It does not change for person, but does change for gender and number. The masculine plural is *bisēl*, and the feminine for both numbers is *bisīl*. Similarly from *mānā*, to strike, *mārāl*, *mārēl*, *mārīl*.

If the root ends in a vowel, the termination is *l* simply. Thus, from *ghēṇā*, to go, we have *ghēl*; from *khāṇā*, to drink, *khāl*; from *dēṇā*, to give, *dēl*; and from *nēṇā*, to take, *nēl*. These forms are the same for both masculine and feminine, and for both singular and plural.

Irregular are :—

bhūṇā, to become, future *bhōt*.

ṇā, to come, „ *yāl*.

Besides this form, the present may be used in the sense of the future. Thus, in the Parable, we have *ghēta*, I will go (properly, I am going), and *bōlā*, I will say (properly, I am saying).

Again, in the first person, the old present may be used. Thus, the Parable has *khāū*, I will eat, and Mr. Bailey gives *bisū*, I will sit.

There are two forms of the **Past Conditional**. The first, as usual, is simply the present participle, and is hence identical in form with the present. Thus, *aū biśtā*, (if) I had sat, I should have sat (if), or I might have sat.

The second is identical in form with the Imperfect. Thus, *biśtath*, (if) I had sat, etc. We have an example of it in the Parable, *aū katath*, I might have made (rejoicing with my friends).

The tenses formed from the Past Participle call for few remarks. They are formed as in Chamēālī and Hindī. Thus :—

aū biṭṭhā, I sat.

mē mārā, I struck him.

aū biṭṭhā sā, I have sat.

mē mārā sō, I have struck him.

aū biṭṭhā thiyā, I had sat.

mē mārā thiyā, I had struck him.

The participles and the auxiliary verbs (including *sō*) change for gender and number as usual.

At the same time, it must be remembered, as stated under the head of nouns, that the nominative case is frequently used instead of the agent, for the subject of transitive verbs. Thus, in the Parable we have both *mē pāp kiā* and *aū pāp kiā* for 'I committed sin.'

Also the genders are carelessly observed. Thus, in the Parable we have correctly *dhām* (fem.) *lāi*, (thou) preparedst a feast, and also *tē baū* (for *baūē*) *dhām lāū-si*, thy father has prepared a feast, in which not only is the nominative *baū* used instead of the agent *baūē*, but also we have *lāū*, when we should expect *lāi*, although the *si* is quite correctly feminine.

The **Passive Voice** is formed with the past participle, and *ghēṇā*, to go. Thus :—

aū mārā ghētā, I am being struck.

aū mārā ghēl, I shall be struck.

aū mārā gā, I was struck.

Causal Verbs call for few remarks. It will be sufficient to quote the following examples, mostly taken from Mr. Bailey's work :—

khāṇā, to eat.

khalāṇā, to give to eat.

pīṇā, to drink.

piwāṇā, to give to drink.

ṣuṇā, to hear.

ṣuṇāṇā, to cause to hear.

charṇā, to graze (intrans.). *chārṇā* or *charāṇā*, to graze (trans.).

Regarding the character in which the following specimen is recorded, see the remarks on p. 771.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĒĀLĪ).

PANGWĀLĪ DIALECT.

(STATE, CHAMBA.)

૬૪ ૫૭ મેં જોઈ છે । ૫૦૩ જોઈ જયું
 ૫૭ ૩૦ દેલું ૩૦ ૫૭ જોઈ જો આદર્શ ૩૦
 જોઈ મેં । ૩૭ જયું આદર્શ ૫૭ મિત્ર ।
 ૫૭ જોઈ ૫૭ ૫૦૩ જોઈ જયું જોઈ જોઈ
 જોઈ જોઈ મેં જોઈ જોઈ જોઈ જોઈ
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 ଧରୁ ଓ ମାତ୍ରା ଗୌ ଓନ୍ନେ ଓନ୍ନେ ଧଡ଼ି ଧୁଧ
 ମାତ୍ରା ଲଗ । ଧଡ଼ି ଧୁଧୁ ଦଢ଼ି ଓ ମାତ୍ରା
 ଧୁଧୁ ଓ ଓନ୍ନେ ଓ ଦୈତ ଓ ଦଢ଼ି ମେ ମାତ୍ରା
 ଧଧ ଧିଧ ଧଡ଼ି ଓଦିଧଧ ଧିଧ । ଧଧ ଓ
 ଧିଧ ଧୁଧୁ ଓ ଧ ଧ ଓଡ଼ି । ଧିଧି ଓ ଧିଧି
 ଓନ୍ନେ ଧିଧି ମେ ଦି ଧଧ । ଓଡ଼ି ଧଧ ଧିଧି ଧିଧ
 ଧୁଧୁ ଦଢ଼ି ଧଧି ମେ ଧ । ଓଡ଼ି ଧୁଧୁ ଧିଧି
 ଧିଧି ଧିଧି ଦଢ଼ି ଓ ଧିଧ ଲଗା ଧିଧି ଧିଧି ଧିଧି
 ଧିଧି ଧିଧି ଧିଧି ଧିଧି ଧିଧି ଧିଧି ।

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 ਲੁਧੁ ਖੁਏ ਖੁਏ ਲੁਧੁ । ਤੰ ਧਰੀ ਰੁਮ
 ਲੁ ਤੰ ਧਰੇ ਆਰੁ ਧੁਆਰੁ ੨੩ ਜੇ ਆਰੁ
 ਜੇ ਧੁ ਜੇ ਤਿਤੁਰੁ ਤੁਠਿ ਧੁ ਜੇ
 ਜੇਠਿ ਰੁ । ਤੁਠਿ ਧਰੇ ਆਰੁ ਲਗੇ ॥

ਜੇਠਿ ਆਰੁ ਧੁਆਰੁ । ਜੇਠਿ ਗੀਤ
 ਗੀਤੁ ਰੁ ਤੁਠਿ ਆਰੁ ਆਰੁ ਰੁਧੁ ਰੁਧੁ ।
 ਤੁਠਿ ਆਰੁ ਆਰੁ ਰੁ ਤੁਠਿ ਧੁਆਰੁ ਲਗ
 ੨੩ ਜੇ ਤੁਠਿ ਰੁ । ਤੁਠਿ ਤੁਠਿ ਰੁ
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 ਰੁਧੁ ਰੁਧੁ ਰੁਧੁ ਰੁਧੁ ਰੁਧੁ

[illegible]

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN PAHĀRĪ (CHAMĀĀLĪ).

PANGWĀLĪ DIALECT.

(STATE, CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Ik baū dō koā thē. Mathar koā apū baū-jē
(Of) one father two sons were. The-younger son his-own father-to
 bōlū, 'hē bauā, mē ghar-bāri hēsā kēhri-dē.' Taū
said, 'O father, my property(-of) share having-divided-give.' Then
 apū ghar-bāri bānti-ditti. Thōphē dhiāpē patyōr mathar
his-own property was-divided-out. A-few days after (by-)the-younger
 koā apū māl ikitth kī, phiri dūr-mulkhē naśi-gā.
son his-own property together was-made, again in-a-far-country ran-away.
 Phiri apū māl jarōṭi nuāi-chihāi. Jaū sabh
Again his-own property (in-)debauchery was-squandered. When all
 nuāi-baṭi. taū tēs-mulkhē kāl bhōi-gā; taū sē
was-squandered-completely, then in-that-country a-famine became; then he
 dhukhā maraṇ lagā. Taū sahokārē gī gā; tēni apū
hungry to-die began. Then a-banker's house he-went; by-him (to-)his-own
 hāg sūr chāraṇ bidhā. Tēni apū-manō kī,
field swine to-feed he-was-sent. By-him in-his-own-mind it-was-made,
 'jē śākrē sūr khātē inī-bichā aū bi khāñ.' Taū
'what husks the-swine eat those-from-among I too will-eat.' Then
 kōi nā dētā. Jaū tēsē dhyān ā, unī bōlū,
any-one not gives. When his thought came, by-him it-was-said,
 'mē-bau gī kattē kamē hanē; tēnē khāñ-jē mati
'my-father in-house how-many labourers are; to-them eating-for much
 rōṭi hani, tā aū dhukhā maraṇ lagā. Aū apū baū-jē
bread is, and I hungry to-die began. I my-own father-to
 chali-ghētā, tā tēs-jē bōtā, "hē bauā, mē surgē pāp
am-going-away, and him-to I-am-saying, "O father, by-me of-heaven sin
 kiā atē tē bi pāp kiā; ab tē koā bhūnē
was-committed and thy even sin was-committed; now thy son to-be
 jōgā nā rehā; jūñ hōr kamē hanē, tiū mō bi rakkh."'
scorothy not I-remained; as other labourers are, so me too keep."'
 Taū khārā bhōi-kāi apū baū dakhē-jē gā. Taū-tā
Then erect become-having his-own father direction-to he-went. Still

dūr thyā, sē kār-kārī baū-jē dāh lagi-kārī bhōi;
far he-was, him seen-having father-to compassion begun-having became;
 dōur ditti, gal kyārī kī, phāchi ditti.
running was-given, (on-)neck embracing was-made, kisses were-given.

Kōā bōlū, 'hē bauā, aū (for mē) surgā bī pāp kiā
The-son said, 'O father, by-me (of-)heaven even sin was-committed
 tã tē bī pāp kiā, tã tē kōā aū kiā bauā?'
and thy even sin was-committed, and thy son I how may-be-made?'

Baū apū kāmē-jē bōlū, 'kharē kharē
The-father his-own labourer-to said, 'good good
 likrē kaddhī-ghinā, tã tēs-jē luā; hatthā aṅgūthī
clothes bring-ye-forth, and him-to put-ye-on; on-hand a-ring
 luā, khūrē juṭē luā, tã baddī dhām lā, tã badhē
put-ye, on-feet shoes put-ye-on, and a-great feast prepare-ye, and happiness
 karā, yukā ēh mē kōā mō-thyā, sē jintā sā; hērau-thyā, sē
make-ye, because this my son dead-was, he living is; lost-was, he
 mūi-gā.' Taū badhē karān lagē.
found-went.' Then merriments to-make they-began.

Jēthā kōā bāg thyā. Jōū gihē nir ā,
The-elder son (in-)the-field was. When of-the-house near he-came,
 taū ghīt dhēsṛū rōwā sunā. Taū ik kāmā bhyā;
then, singing dancing noise was-heard. Then one labourer was-called;
 tēs puchehhan . lagā, 'ēh kī bhō-sū?' Unī tas-jē
him to-ask he-began, 'this what becoming-is?' By-him him-to
 bōlū, 'tē bhāi aū-sā, tã tē baū dhām
it-was-said, 'thy younger-brother come-is, and (by-)thy father a-feast
 lāū-sī, kī sē rāj-bāj pujjā.' Taū sē chakhlo-ā; tã
prepared-is, that he safe-sound arrived.' Then he angry-came; then
 antar nā gā. Taū baū bēhar āi-kārī thuthan
inside not he-went. Then the-father outside come-having to-conciliate
 lagā. Apū baū-jē bōlan lagā, 'hēr, mē ṓtti barē
began. His-own father-to to-say he-began, 'see, by-me so-many years
 tē tēhal kī, tē bōk-kiā bāhar nā bhōā; tē mō-jē
thy service was-done, thy sayings-from out not I-became; by-thee me-to
 ik chbēlū bī nā dittū kī aū apū bachhbhēi-kanē
one kid even not was-given that I my-own friends-with
 mōj katath. Jōū tē kōā ā, jēn tē
happiness might-have-made. When thy son came, by-whom thy
 māi jarōṭi-mē guāi-chhāi, taū tasi-dōstī dhām lāi.
property prostitutes-in was-wasted-away, then him-for a-feast was-prepared.'

Unī us-jē bōlū, ' hē kōā, tū rōj mō-kē asū;
By-him him-to it-was-said, ' O son, thou daily (always) me-with art;
 jē mō-kē asū, sē sabh tē asū; taū asī badhē bī
whatever me-with is, that all thine is; then we happiness also
 karān tā khusi bī bhūn thiā, kī tē bhāi
to-enjoy and happy also to-become was (proper), that thy younger-brother
 mō-thiā, sē jintā sū; hīrau-thyā, ab mēi-gā.
dead-was, he living is; lost-was, now found-went.'

LIST OF STANDARD WORDS AND

English.	Chamṣṣīl.	Gāli or Bharmasīl.
1. One . . .	Ikē . . .	Āk . . .
2. Two . . .	Dā . . .	Dāi . . .
3. Three . . .	Trāi . . .	Trāi . . .
4. Four . . .	Chaur . . .	Chaur, chōhr . . .
5. Five . . .	Pañj . . .	Pañj . . .
6. Six . . .	Chhi . . .	Chhiā . . .
7. Seven . . .	Sāt . . .	Satt . . .
8. Eight . . .	Atth . . .	Atth . . .
9. Nine . . .	Nan . . .	Nan . . .
10. Ten . . .	Das . . .	Dakh . . .
11. Twenty . . .	Bih . . .	Bih, bīhi . . .
12. Fifty . . .	Pañjāh . . .	Pañjāh . . .
13. Hundred . . .	San . . .	Khan . . .
14. I . . .	Hañ . . .	Añ, mñ, āñ . . .
15. Of me . . .	Mārā . . .	Mārā . . .
16. Mine . . .	Mārā . . .	Mārā . . .
17. We . . .	Ass . . .	Assō, assñ . . .
18. Of us . . .	Hamārā . . .	Indhā . . .
19. Our . . .	Hamārā . . .	Indhā . . .
20. Thou . . .	Tā . . .	Tā . . .
21. Of thee . . .	Tērā . . .	Tērā . . .
22. Thine . . .	Tērā . . .	Tērā . . .
23. You . . .	Tusi . . .	Tussō, tussñ . . .
24. Of you . . .	Tumhārā . . .	Tundhā . . .
25. Your . . .	Tumhārā . . .	Tundhā . . .

PHRASES IN THE CHAMĒĀĪ DIALECTS.

Chorāḥl.	Pāṅwāḥl.	English.
Ak, ikk	Yak, ik	1. One.
Də, dət	Dai, də	2. Two.
Trə, trāi	Tlāi	3. Three.
Chodr	Chaur	4. Four.
Pañj	Pañj	5. Five.
Chhə, chhā	Chhəḥ, chhə	6. Six.
Satt	Satt	7. Seven.
Atth	Atth	8. Eight.
Naḥ	Nao	9. Nine.
Daḥ	Daḥ	10. Ten.
Bih	Bih	11. Twenty.
Pañjah	Pañjah	12. Fifty.
Śe	Sao	13. Hundred.
Aḥ	Aḥ	14. I.
Miqdā	Mə, mē	15. Of me.
Miqdā	Mə, mē	16. Mine.
Ahə	Aə, əə	17. We.
Asəpā	Hə	18. Of us.
Asəpā	Hə	19. Our.
Tā	Tā	20. Thou.
Tindā	Tē, tē	21. Of thee.
Tindā	Tē, tē	22. Thine.
Tahə, tās	Tas, tūh	23. You.
Tuhapā, tuārā	Tūh	24. Of you.
Tuhapā, tuārā	Tūh	25. Your.

English.	Chamṣāp.	Gadi or Bharnauri.
26. He	Ō, sō	Ōh, ah, sō
27. Of him	Usō-rā	Usōrā
28. His	Usō-rā	Usōrā
29. They	Ō, sō	Ōh, sō
30. Of them	Unhō-rā	Unhōrā, unhārā, āārā
31. Their	Unhō-rā	Unhōrā, unhārā, āārā
32. Hand	Haith	Haith
33. Foot	Pair	Paray
34. Nose	Nakk	Nakk
35. Eye	Hakk	Hākkhri, hākhar
36. Mouth	Mūh	Mūh
37. Tooth	Dand	Dand
38. Ear	Kann	Kann
39. Hair	Ba| . . . .	Khārā| . . . .
40. Head	Sur	Śir
41. Tongue	Jibbh	Jibbh
42. Belly	Pēt	Pēt
43. Back	Pittb	Pittb
44. Iron	Lohā	Lohā
45. Gold	Sunnā	Sunnā
46. Silver	Chāndi	Chāndi
47. Father	Bab, babb	Bab
48. Mother	Mā	Mā, iji, ijai
49. Brother	Bhāi	Bhāi
50. Sister	Bhēu, baihu	Bhēu
51. Man	Māchā, ādmī	Māhu
52. Woman	Trimat	Trimat

Chinlāl.	Pāṅwāl.	English.
Ō	Sō, oh	26. He.
Uāṣṛā	Ēāṣ	27. Of him.
Uāṣṛā	Ēāṣ	28. His.
Ō	Un	29. They.
Unhēṛā	Un-kēṣ	30. Of them.
Unhēṛā	Un-kēṣ	31. Their.
Haṭṭh, haṭṭ	Haṭṭh	32. Hand.
Paṭṭ, pēṭ	Khāṭ, khāṭ	33. Foot.
Nak	Nak, nakh	34. Nose.
Tir, akhri	Tir	35. Eye.
Māh	Āsi	36. Mouth.
Dant	Dant, dand	37. Tooth.
Kann	Kann	38. Ear.
Kēṣ, āirūā]	Kēṣ	39. Hair.
Śic	Magar, kupā]	40. Head.
Jībā	Jībā	41. Tongue.
Paṭṭ	Pēṭ	42. Belly.
Piṭṭh	Piṭṭh	43. Back.
Lohā	Lohā	44. Iron.
Sunnā	Sunnā	45. Gold.
Chāḍi	Ruppā	46. Silver.
Bābb, bābb	Ban, tabb, bāṭ	47. Father.
Yāhā, mā	ī, ijj	48. Mother.
Bhāt, bhān	Bhāt (elder), bhāṭ (younger)	49. Brother.
Bhū (younger)	Daddi, dēddi (elder), bhniq (younger)	50. Sister.
Māhūṣ, māṣṭā	Māhūṣ, māhūṣ, māṣ	51. Man.
Tāmat	Jhālāṣ, jēhāṣ	52. Woman.

English.	Chamṛājī.	Gāđī or Ilharumārī.
53. Wife . . .	Lāṛī . . .	Lāṛī, zabi, bējaṛī . . .
54. Child . . .	Bachchā, jāgat, kuṛī (a girl)	Nikkā, bachchā . . .
55. Son . . .	Putr, puttar . . .	Putr . . .
56. Daughter . . .	Dhiā . . .	Dhiā . . .
57. Slave . . .	Kammā . . .	Kāmā . . .
58. Cultivator . . .	Karsān . . .	Karsān . . .
59. Shepherd . . .	Pahāl, puhālā . . .	Pāhī, puhāl . . .
60. God . . .	Parmēsur . . .	Pramēsur . . .
61. Devil . . .	Bhōt, pasōh . . .	Hākis, bhōt . . .
62. Sun . . .	Sūraj . . .	Sūraj, dhyārā . . .
63. Moon . . .	Chandramā . . .	Chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Āg . . .
66. Water . . .	Pāṛī . . .	Pāṛī . . .
67. House . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghorā . . .	Ghorā . . .
69. Cow . . .	Gā . . .	Gā . . .
70. Dog . . .	Kutā . . .	Kutr, kutār . . .
71. Cat . . .	Billī . . .	Billī, bilārī . . .
72. Cock . . .	Kukkar . . .	Kukar . . .
73. Duck . . .	Batak . . .	Batak . . .
74. Ass . . .	Khotā, gadhā . . .	Khotā, gadhā . . .
75. Camel . . .	Ū . . .	Ū . . .
76. Bird . . .	Chirī, chirā . . .	Chirī . . .
77. Go . . .	Jā . . .	Gāh . . .
78. Eat . . .	Khā . . .	Khā . . .
79. Sit . . .	Bāh . . .	Bāh . . .

Chamṣā.	Paṅgwāṇ.	English.
Jō	Joll, dṣollr	53. Wife.
Bachchā	Bachchā	54. Child.
Puttar	Kāṣ	55. Son.
Dhiṇ, dhā	Kṣi, kuṣi	56. Daughter.
Kāmā	Kamā, kāmā	57. Slave.
Kirṣān	Jindār	58. Cultivator.
Puāl	Pahāl	59. Shepherd.
Parmāsur	Parmāsur	60. God.
Bhāt	ūhāt	61. Devil.
Sārj, dīh	Dēs	62. Sun.
Chandramā, (ukṣi)	Jōan	63. Moon.
Tārā	Tārā	64. Star.
Agg	Ag	65. Fire.
Pāṇ	Pāṇ	66. Water.
Ghar	Gh, gī	67. House.
Ghōṛā	Ghōṛā	68. Horse.
Gā	Gorā, gā	69. Cow.
Kuttā	Kuttar	70. Dog.
Bili, bēṛāṇ	Balā, balāṇ	71. Cat.
Kukkhar	Kukhar	72. Cock.
Batak	Batak	73. Duck.
Khotā, gadhā	Khotā, gadhā	74. Ass.
Ūṭ	Ūṭ	75. Camel.
Chirṭ, pākhrā	Chirṭ, pakhrā	76. Bird.
Gāh	Os	77. Go.
Khā	Khā	78. Eat.
Bōṣ	Biā	79. Sit.

English.	Chamṣāl.	Gāḍi or Bharmauri.
80. Come . . .	Ā, (inf.) tṛā . . .	Āi . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Kharā hō . . .	Kharā bho . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dā . . .	Dā . . .
85. Run . . .	Dor . . .	Dang . . .
86. Up . . .	Uppar . . .	Upar . . .
87. Near . . .	Nērā, nīr . . .	Nērā . . .
88. Down . . .	Jhik . . .	Bunh . . .
89. Far . . .	Dār . . .	Dār . . .
90. Before . . .	Aggā . . .	Agāh . . .
91. Behind . . .	Pichobō . . .	Pichāh . . .
92. Who . . .	Kun . . .	Knn . . .
93. What . . .	Kai . . .	Kiā, kyā . . .
94. Why . . .	Kiñjō . . .	Kajō . . .
95. And . . .	Hōr, atō . . .	Atō, hōr . . .
96. But . . .	Par . . .	Par . . .
97. If . . .	Jā . . .	Jā . . .
98. Yes . . .	Hā . . .	Hā . . .
99. No . . .	Nā . . .	Nā . . .
100. Alas . . .	Hā . . .	Hā . . .
101. A father . . .	Bab . . .	Bab . . .
102. Of a father . . .	Babbē-rā . . .	Babbē-rā, babā-rā . . .
103. To a father . . .	Babbā-jō . . .	Babbā-jō . . .
104. From a father . . .	Babbā-kachhā . . .	Babbā-thaṇ . . .
105. Two fathers . . .	Dō babb . . .	Dōt bab . . .
106. Fathers . . .	Babb . . .	Bab . . .

Churāhi.	Paṅgāṇī.	English.
Ā, āh	Ā	80. Come.
Mar	Kuṭṭ	81. Beat.
Kharē uṭh	Kharē bhō	82. Stand.
Mar	Mar	83. Die.
Dā	Dā	84. Give.
Daur, khīdō, naś	Dōṛ, naś	85. Run.
Upar, uhrē	Baṭh	86. Up.
Nīṛ, lāhā	Nīṛ	87. Near.
Hōṭh, tōḍē	Bunh, ūṛē	88. Down.
Dār	Dār	89. Far.
Aggē, aggar, hāgrē, agrhē	Agar	90. Before.
Pīohchā, pīohchē	Patā, patā	91. Behind.
Kaṛā	Kaū	92. Who.
Kutā, kitā	Kī	93. What.
Kaint, kōint	Kis	94. Why.
Hār	Hōrā	95. And.
Par	Par	96. But.
Ja	Yā	97. If.
Hā	Ā	98. Yes.
Nā	Nā	99. No.
Hā	Hā	100. Alas.
Babb	Bau	101. A father.
Babbē-ra	Bau	102. Of a father.
Babbē-nī, babbē-nī	Bau-jē	103. To a father.
Babbē-kanā, babbē-kanā	Bau-kiā	104. From a father.
Dō babb	Dāi bau	105. Two fathers.
Babb	Bau	106. Fathers.

English.	Chambhli.	Gādi or Bharmauri.
107. Of fathers . . .	Babbā-rā . . .	Babbā-rā . . .
108. To fathers . . .	Babbā-jō . . .	Babbā-jō . . .
109. From fathers . . .	Babbā-kachhā . . .	Babbā-thaū . . .
110. A daughter . . .	Dhīā . . .	Dhīā, kuṭi . . .
111. Of a daughter . . .	Dhīā-rā . . .	Dhīā-rā, kuṭi-rā . . .
112. To a daughter . . .	Dhīā-jō . . .	Dhīā-jō, kuṭi-jō . . .
113. From a daughter . . .	Dhīā-kachhā . . .	Dhīā-thaū, kuṭi-thaū . . .
114. Two daughters . . .	Do dhīā . . .	Doi dhīā, dīti kuṭi . . .
115. Daughters . . .	Dhīā . . .	Dhīā, kuṭi . . .
116. Of daughters . . .	Dhīā-rā . . .	Dhīā-rā, kuṭi-rā . . .
117. To daughters . . .	Dhīā-jō . . .	Dhīā-jō, kuṭi-jō . . .
118. From daughters . . .	Dhīā-kachhā . . .	Dhīā-thaū, kuṭi-thaū . . .
119. A good man . . .	Bhalā-admī . . .	Kharā māhṇā . . .
120. Of a good man . . .	Bhalā-admī-rā . . .	Kharā māhṇā-rā . . .
121. To a good man . . .	Bhalā-admī-jō . . .	Kharā māhṇā-jō . . .
122. From a good man . . .	Bhalā-admī-kachhā . . .	Kharā māhṇā-thaū . . .
123. Two good men . . .	Do bhalā admī . . .	Doi kharā māhṇā . . .
124. Good men . . .	Bhalā admī . . .	Kharā māhṇā . . .
125. Of good men . . .	Bhalā admī-rā . . .	Kharā māhṇā-rā . . .
126. To good men . . .	Bhalā admī-jō . . .	Kharā māhṇā-jō . . .
127. From good men . . .	Bhalā admī-kachhā . . .	Kharā māhṇā-thaū . . .
128. A good woman . . .	Bhalī trīmat . . .	Kharī trīmat . . .
129. A bad boy . . .	Burā jāgat . . .	Burā gabhrā . . .
130. Good women . . .	Bhalī trīmat . . .	Kharī trīmat . . .
131. A bad girl . . .	Burī kuṭi . . .	Burī kuṭi . . .
132. Good . . .	Bhalā, kharā . . .	Kharā, bhalā . . .
133. Better . . .	(Us-kachhā) kharā . . .	Matā kharā . . .

Chitrāñ.	Paṇḍwāñ.	English.
Babbē-rā	Banō	107. Of fathers.
Babbā-nī, babbē-nī	Baṇ-jō	108. To fathers.
Babbā-kanā, babbē-kanā	Baṇ-kiā	109. From fathers.
Dhīrā	Kōī	110. A daughter.
Dhōṇā-rā	Kōī-ā	111. Of a daughter.
Dhōṇā-nī	Kōī-jō	112. To a daughter.
Dhōṇā-kanā	Kōī-kiā	113. From a daughter.
Dō dhōṇō	Dōī kōī	114. Two daughters.
Dhōṇō	Kōī	115. Daughters.
Dhōṇā-rā	Kōī-ā	116. Of daughters.
Dhōṇā-nī	Kōī-jō	117. To daughters.
Dhōṇā-kanā	Kōī-kiā	118. From daughters.
Bhalā mēhō	Bhalā mēhō	119. A good man.
Bhalē mēhō-rā	Bhalē mēhō-ā	120. Of a good man.
Bhalē mēhō-nī	Bhalē mēhō-jō	121. To a good man.
Bhalē mēhō-kanā	Bhalē mēhō-kiā	122. From a good man.
Dō bhalē mēhō	Dōī bhalē mēhō	123. Two good men.
Bhalē mēhō	Bhalē mēhō	124. Good men.
Bhalē mēhō-rā	Bhalē mēhō-ā	125. Of good men.
Bhalē mēhō-nī	Bhalē mēhō-jō	126. To good men.
Bhalē mēhō-kanā	Bhalē mēhō-kiā	127. From good men.
Bhalī trīmat	Bhalī jhalā	128. A good woman.
Borā gabhrā	Burā kōā	129. A bad boy.
Bhalī trīmat	Bhalī jhalā	130. Good women.
Burī kuṭī	Burī kōī	131. A bad girl.
Bhalā, kharā	Bhalā, kharā	132. Good.
(Rā-kanā) kharā	(Tēs-kiā) kharā	133. Better.

English.	Chamṣṣij.	Gādi or Bharmasij.
134. Best . . .	Sabhi-kachhā kharā . . .	Sabhi-thaṇ kharā . . .
135. High . . .	Uchchā . . .	Uthṛā . . .
136. Higher . . .	(Us-kachh) uchchā . . .	Matā uthṛā . . .
137. Highest . . .	Sabhi-kachhā uchchā . . .	Sabhi-thaṇ uthṛā . . .
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛi . . .	Ghōṛi . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛi . . .	Ghōṛi . . .
142. A bull . . .	Sānh . . .	Sānh . . .
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Sānh . . .	Sānh . . .
145. Cows . . .	Gāi . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kutr . . .
147. A bitch . . .	Kuttr . . .	Kutri . . .
148. Dogs . . .	Kuttā . . .	Kutr . . .
149. Bitches . . .	Kuttr . . .	Kutri . . .
150. A he-goat . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Bakrā . . .	Bakrā . . .
153. A male deer . . .	Harap . . .	Harap . . .
154. A female deer . . .	Harpi . . .	Harpi . . .
155. Deer . . .	Harap . . .	Harap . . .
156. I am . . .	Haṇ hai . . .	Aṇ hā, hā . . .
157. Thou art . . .	Tā hai . . .	Tā haī, hā . . .
158. He is . . .	Ō hai . . .	Ōh hā . . .
159. We are . . .	Aai bin . . .	Aaē hā, han . . .
160. You are . . .	Tuēt bin . . .	Tuēē hā, han . . .

Churāhl.	Paṣgwall.	English.
Sabhnā-kanā kharā . . .	Sabī-kiā kharā . . .	134. Best.
Uthṛā	Uthēā	135. High.
Ēs-kanā uthrō	(Tōs-kiā) utbēā	136. Higher.
Śabhnā-kanā utṛā . . .	Sabī-kiā utbēā	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛī	Ghōṛī	141. Mares.
Dānt	Chūr	142. A bull.
Gā	Gōṛā	143. A cow.
Dānt	Chūr	144. Bulls.
Gā	Gōṛā, chūrī	145. Cows.
Kutā	Kuttar	146. A dog.
Kutī	Kuttī	147. A bitch.
Kutē	Kuttē	148. Dogs.
Kutī	Kuttī	149. Bitches.
Bakrā	Bakrā	150. A he-goat.
Bakrī	Bakrī	151. A female goat.
Bakrē	Bakrē	152. Goats.
Haran	Haran	153. A male deer.
Harī	Harī	154. A female deer.
Haran	Haran	155. Deer.
Ā ā	Ā ā asā, sā, as	156. I am.
Tā ā, ātē	Tā asā, sā, as	157. Thou art.
Ō ā, ātē	Sē asā, sā, as, ahi . . .	158. He is.
Ā ā ātē	As asē, sē, as	159. We are.
Tubē ātē	Tus asē, sē, as	160. You are.

English.	Chamṣṛj.	Gāḍi or Bharmurī.
161. They are	Ō hin	Ōh hin, han
162. I was	Hañ thiya	Añ tho
163. Thou wast	Ta thiya	Ta tho
164. He was	Ō thiya	Ōh tho
165. We were	Aañ thiye	Aaṇṇ thiē
166. You were	Taañ thiye	Taaṇṇ thiē
167. They were	Ō thiye	Ōh thiē
168. Be	Ho	Bho
169. To be	Hōpā	Bhōpā
170. Being	Hundā	Bhōndā
171. Having been	Hot-kari	Bhōchh-kari
172. I may be	Hañ hoñ	Añ bhuchhñ
173. I shall be	Hañ hola	Añ bhōñ, bhuchhñā
174. I should be	Hañ hundā . . . .	.....
175. Beat	Mār	Mār
176. To beat	Mārā	Mārñ
177. Beating	Mardā	Mārñ
178. Having beaten	Mārī-kari	Mārī-kari
179. I beat	Hañ mārā	Añ mārñ, mārāñ, mārñ
180. Thou beatest	Ta mārā	Ta mārñ, mārāñ, mārñ
181. He beats	Ō mārā	Ōh mārñ, mārāñ
182. We beat	Aañ mārā	Aaṇṇ mārñ, mārāñ, mārñ
183. You beat	Taañ mārā	Taaṇṇ mārñ, mārāñ, mārñ
184. They beat	Ō mārā	Ōh mārñ, mārāñ
185. I beat (<i>Post Tense</i>)	Mañ mārā	Meñ mārñ
186. Thou beatest (<i>Post Tense</i>)	Tañ mārā	Tañ mārñ
187. He beat (<i>Post Tense</i>)	Unī mārā	Unī mārñ

Chamli.	Peagwli.	English.
Ô aê	Sê aê, aê, aê, ahi	161. They are.
Aê thêa	Aê thyê	162. I was.
Tê thêa	Tê thyê	163. Thou wast.
Ô thêa	Sê thyê	164. He was.
Aê thiê	As thyê	165. We were.
Tê thiê	Tas thyê	166. You were.
Ô thiê	Sê thyê	167. They were.
Bhê	Bhê	168. Be.
Bhêa	Bhêa	169. To be.
Bhêa, bhêa	Bhêa	170. Being.
Bhê-kari	Bhê-kari, bhê-kai	171. Having been.
Aê bhêa	Aê bhêa	172. I may be.
Aê bhêa	Aê bhêa	173. I shall be.
Aê bhêa, bhêa	Aê bhêa	174. I should be.
Mê	Kut	175. Beat.
Mêa, mêa	Kut	176. To beat.
Mêa, mêa	Kut	177. Beating.
Mê-kari	Kut-kai	178. Having beaten.
Aê mêa, mêa a, a mêa	Aê kut	179. I beat.
Tê mêa, mêa a, a mêa	Tê kut	180. Thou beatest.
Ô mêa, mêa a, a mêa	Sê kut	181. He beats.
Aê mêa, mêa, aê mêa	As kut	182. We beat.
Tê mêa, mêa, aê mêa	Tas kut	183. You beat.
Ô mêa, mêa, aê mêa	Sê kut	184. They beat.
Mê mêa	Mê kut	185. I beat (<i>Past Tense</i>).
Tê mêa	Tê kut	186. Thou beatest (<i>Past Tense</i>).
Unt mêa	Tê kut	187. He beat (<i>Past Tense</i>).

English.	Chamṣṣṣ.	Gāḍi or Iharmāṣṣ.
188. We beat (<i>Past Tense</i>)	Asē mārā . . .	Assē mārā . . .
189. You beat (<i>Past Tense</i>)	Tusē mārā . . .	Tussē mārā . . .
190. They beat (<i>Past Tense</i>)	Unhē mārā . . .	Ūyē mārā . . .
191. I am beating . . .	Haū mārā hai . . .	Aū mārā-hā, mārā-hā
192. I was beating . . .	Haū mārā-thiyā . . .	Aū mārā-thā . . .
193. I had beaten . . .	Maī mārā-thiyā . . .	Maī mārā-thā . . .
194. I may beat . . .	Haū mārā . . .	Aū mārā, mārā
195. I shall beat . . .	Haū mārā . . .	Aū mārā, mārā
196. Thou wilt beat . . .	Tā mārā . . .	Tā mārā . . .
197. He will beat . . .	Ō mārā . . .	Ōh mārā . . .
198. We shall beat . . .	Asī mārā . . .	Assē mārā, mārā
199. You will beat . . .	Tusī mārā . . .	Tussē mārā . . .
200. They will beat . . .	Ō mārā . . .	Ōh mārā . . .
201. I should beat . . .	Haū mārā . . .	
202. I am beaten . . .	Haū mārā jāndā-hai . . .	Aū mārā gāhndā . . .
203. I was beaten . . .	Haū mārā jāndā-thiyā . . .	Aū mārā gāhndā-thā . . .
204. I shall be beaten . . .	Haū mārā-jāllā . . .	Aū mārā gāhndā . . .
205. I go . . .	Haū jāndā . . .	Aū gāhndā, gāhndā
206. Thou goest . . .	Tā jāndā . . .	Tā gāhndā . . .
207. He goes . . .	Ō jāndā . . .	Ōh gāhndā . . .
208. We go . . .	Asī jāndā . . .	Assē gāhndā . . .
209. You go . . .	Tusī jāndā . . .	Tussē gāhndā . . .
210. They go . . .	Ō jāndā . . .	Ōh gāhndā . . .
211. I went . . .	Haū gā . . .	Aū gā, gāhndā-rā . . .
212. Thou wentest . . .	Tā gā . . .	Tā gā, gāhndā-rā . . .
213. He went . . .	Ō gā . . .	Ōh gā, gāhndā-rā . . .
214. We went . . .	Asī gā . . .	Assē gā, gāhndā-rā . . .

Churāhi.	Pāṅgwāli.	English.
Ahē mārēā	As kuttē	188. We beat (<i>Past Tense</i>).
Tuhē mārēā	Tus kuttē	189. You beat (<i>Past Tense</i>).
Unā mārēā	Tūhi kuttē	190. They beat (<i>Past Tense</i>).
Aū mārē-ā	Aū kuttē āsā	191. I am beating.
Aū mārē-ā-thēā	Aū kuttē thiyē	192. I was beating.
Mī mārē-ā-thēā	Maī kuttē-thiyā	193. I had beaten.
Aū mārē	Aū kuttē	194. I may beat.
Aū māromē	Aū kuttē	195. I shall beat.
Tā mārēā	Tā kuttē	196. Thou wilt beat.
Ō mārēā	Sē kuttē	197. He will beat.
Ahē māmmē	As kuttē	198. We shall beat.
Tuhē māmmē	Tus kuttē	199. You will beat.
Ō māmmē	Sē kuttē	200. They will beat.
Aū mārē, mātā	Aū kuttē	201. I should beat.
Aū mārē-ā-ghēā	Aū mārē-ā-ghēā	202. I am beaten.
Aū mārē-ā-gēā	Aū mārē-ā-gēā	203. I was beaten.
Aū mārē-ā-gammā	Aū mārē-ā-ghēā	204. I shall be beaten.
Aū gēā	Aū ghēā	205. I go.
Tā gēā	Tā ghēā	206. Thou goest.
Ō gēā	Sē ghēā	207. He goes.
Ahē gēā	As ghēā	208. We go.
Tuhē gēā	Tus ghēā	209. You go.
Ō gēā	Sē ghēā	210. They go.
Aū gēā	Aū gēā	211. I went.
Tā gēā	Tā gēā	212. Thou wentest.
Ō gēā	Sē gēā	213. He went.
Ahē gēā	As gēā	214. We went.

English.	Chamālī.	Gāli or Bhāsmārī.
215. You went . . .	Tuā gē . . .	Tuā gē, guchhā-rē
216. They went . . .	Ō gē . . .	Ōh gē, guchhā-rē
217. Go . . .	Jā . . .	Gāh . . .
218. Going . . .	Jāndā . . .	Gāhndā . . .
219. Gone . . .	Gēo-rā . . .	Gē, guchhā-rē . . .
220. What is your name ? . . .	Tērā nā koi hai ? . . .	Tumhā nā kyā ? . . .
221. How old is this horse ? . . .	Is ghōṛē-rī kīcī umar hai ? . . .	Is ghōṛē-rī kōtī umar hā ? . . .
222. How far is it from here to Kashmir ? . . .	Idhā-kachhā Kasmīr kīcī dūr hai ? . . .	Idhā-thā Kasmīr kōtī dūr hā ? . . .
223. How many sons are there in your father's house ? . . .	Tumhārē bābē-rē gharē kīcī puttār hīn ? . . .	Tērē bābē-rē gharē-mē kōtī putr hīn ? . . .
224. I have walked a long way to-day . . .	Ajj hāñ dūrā-tīkar hāṇḍā . . .	Ajj ā matē dūr hāṇḍā . . .
225. The son of my uncle is married to his sister . . .	Mārē chāchē-rē puttārē us-rī bēn byākt . . .	Mārē kakkē-rē putrē us-rī bēn sūtē byāh karē . . .
226. In the house is the saddle of the white horse . . .	Hachchē ghōṛē-rī kāṭhī gharē andar hai . . .	Hachchē ghōṛē-rī kāṭhī gharē-mē hā . . .
227. Put the saddle upon his back . . .	Us-rī piṭhī upar kāṭhī bāh . . .	Us-rī piṭhī-par kāṭhī pā . . .
228. I have beaten his son with many stripes . . .	Mañ us-rē puttār-jō matā mārā . . .	Us-rē gabhrā-jō mañ matē kōṛē-sūtē mārā . . .
229. He is grazing cattle on the top of the hill . . .	Sē jāgrā-jī dhārē-rī chōṭī-par chārā kardā hai . . .	Dhōṛ-rī chōṭī piṭhī gōṛ chārā-kardā-hā . . .
230. He is sitting on a horse under that tree . . .	Sē us rukkhē-rē hīṭh ghōṛē-par bithē-rā-hē . . .	Ōh us rukkhē tājē ghōṛē-par bithē-rē hā . . .
231. His brother is taller than his sister . . .	Us-rā bhāī apnī bēnī-kachhā lamnā hai . . .	Us-rā bhāī apnī bēnī-thāñ lamnā hā . . .
232. The price of that is two rupees and a half . . .	Idhē-rā mañ dhāt rūpayyē hai . . .	Us-rā mañ dhāt rūpayyē hā . . .
233. My father lives in that small house . . .	Mārā bāb us sikkē gharē andar rahndā hai . . .	Mārā bāb us lauhārē gharē-mē rahndā-hā . . .
234. Give this rupee to him . . .	Us-jō ēh rūpayyā dā . . .	Ēh rūpayyā us-jō dō . . .
235. Take those rupees from him . . .	Us-kachhā sē rūpayyē lō . . .	Ōh rūpayyā us-thāñ lō . . .
236. Beat him well and bind him with ropes . . .	Us-jō jagtī mār, atē jōṛī kanē jakar . . .	Us-jō dāt-karī mār, atē jōṛē-sūtē bandh . . .
237. Draw water from the well . . .	Khāhē-kachhā pānī kaḍh . . .	Khāhē-thāñ pānī kaḍh . . .
238. Walk before me . . .	Mārē aggē chāl . . .	Mōṛī aggē chāl . . .
239. Whose boy comes behind you ? . . .	Kus-rē jāgt tērē picchhā tadā hai ? . . .	Tērē picchhā kas-rē gabhrā hā chālō-rē ? . . .
240. From whom did you buy that ? . . .	Tāñ sē kus-kachhā kharidā ? . . .	Tāñ ōh kas-thāñ kharidā-hā ? . . .
241. From a shopkeeper of the village . . .	Grāṛ-rē ikk hāṭwāṇīē-kachhā . . .	Girā-rē hāṭwāṇīē-thāñ . . .

Churālī.	Paṣṣavālī.	English.
Tuhō gōḥ	Tus gōḥ	215. You went.
Ō gōḥ	Se gōḥ	216. They went.
Gēa	Gē	217. Go.
Gēchā	Ghēā	218. Going.
Gē	Gē	219. Gone.
Tindā nē kiṭṭā ā ? . . .	Tē nē ki ?	220. What is your name ?
Ēa ghōṛē-ri kētrōṛi number ā ?	Ēh ghōṛā kati bahā bhāṣ ?	221. How old is this horse ?
Idhā-kanā Kāsmīr kētrōṛi dūr ā ?	Iṛiā Kāsmīr katiṛā dūr ahī ?	222. How far is it from here to Kashmir ?
Tindā-babbē-rē ghārē kētrōṛē putṭar āṭā ?	Tē baṇē giḥ kati koḥ aṣ ?	223. How many sons are there in your father's house ?
Ajj aṣṣi bari dūr haṭṭhā . .	Ajj aṣṣi dūr haṭṭhū . . .	224. I have walked a long way to-day.
Mindē chachē-rē putṭrē aṣ- ri bhūṭi-kanā janēi ki.	Mē kakkō koḥ aṣ daddi dūṭi byāh.	225. The son of my uncle is married to his sister.
Gharē hachchhē ghōṛē-ri kāṭhī ā.	Giṭhē antar hachchhē ghōṛē kāṭhī aṣ.	226. In the house is the saddle of the white horse.
Uṣ-ri piṭṭhī-par kāṭhī bāh.	Aṣ piṭṭh-piṭṭh kāṭhī rakkh.	227. Put the saddle upon his back.
Mī tiṣ-rē putṭrā pran mati mār diti.	Mē aṣ koḥ matā kuttā . .	228. I have beaten his son with many stripes.
Ō dhārā-ri chōṛi pran gōṛū chātā-ā.	Ō zhi chōṛi putṭh gōṛū chātā lagāṛā aṣ.	229. He is grazing cattle on the top of the hill.
Se na hūṭṭē hūṭṭh ghōṛi pran bēṭhōṛā-ā.	Ō ghōṛē putṭh aṣ bātē pār bēṭhōṛā aṣ.	230. He is sitting on a horse under that tree.
Uṣ-rā bhāṣ aṣ-ri bhūṭi- kanā lammā ā.	Uṣ bhāṣ aṣ daddi-kiṭṭ lammā aṣ.	231. His brother is taller than his sister.
Uṣ-rū mui aḍhāṣ rupayyē ā.	Uṣ mui aḍhāṣ rupayyā aṣ.	232. The price of that is two rupees and a half.
Mindā bābō aṣ nikko ghārā-mā bastā-ā.	Mē bau aṣ mathrē giḥ antar biṭṭā ahī.	233. My father lives in that small house.
Uṣ-ni rupayyā dō	Ēh rupayyā aṣ-di dō-dō . .	234. Give this rupee to him.
Ō rupayyē aṣ-kanā lai . .	Aṣ-kiṭṭ ōh rupayyē nē . .	235. Take those rupees from him.
Uṣ-ni jugṭi māṛi-kari dōṛū- lā banah.	Uṣ-di jugṭi kuttār rajurī lāṣ banah.	236. Beat him well and bind him with ropes.
Khūhā-kanā pāṇi kaḍḍh . .	Khūhē-kiṭṭ pāṇi kaḍḍh . .	237. Draw water from the well.
Mū hāgrē chal	Mē agar agar haṭṭh . . .	238. Walk before me.
Kuṣ-rā gabhrū tindē pichchē eṭṭā ?	Kuṣ koḥ tē pato iṭṭ ? . .	239. Whose boy comes be- hind you ?
Ō tāṣ kuṣ-kanā mule lēā ? .	Tāṣ ōh kuṣ-kiṭṭ ghinē ? . .	240. From whom did you buy that ?
Girāyyō-rā haṭṭwāṇi-kanā	Girāṣ haṭṭwāṇi-kiṭṭ . . .	241. From a shopkeeper of the village.

THE BHADRAWĀH GROUP.

Paṅgwālī has been, for questions of geographical convenience, classed as a dialect of Chamṛālī. It is a mixed language, some of the speakers having immigrated from the hills of Bhadrawāh and the neighbourhood, while others came from Lahul and Kulu. It is, therefore, to be expected that in many particulars Paṅgwālī should agree with the various dialects of the Bhadrawāh group, and this is the fact. The latter group consists of three different forms of speech in which Western Pahārī is merging into Kāshmirī, and Paṅgwālī may, in this sense, be taken as also a member of the same group. It illustrates the first stage of merging, the Kāshmirī influence becoming stronger as we get into Bhadrawāh. On the other hand Paṅgwālī also shows signs of Chamṛālī influence, and as it is spoken entirely within that state, I have classed it as a dialect of that language.

In dealing with Bhadrawāhī I shall frequently repeat the statements already made about Paṅgwālī, so as to make the information given on the following pages as complete as it stands.

The Bhadrawāh group includes the three following dialects:—

											Number of speakers, 1901.			
Bhadrawāhī	}												20,977	
Bhaḷēsi													4,540	
Pāḍarī														
											TOTAL			25,517

No figures are available for the number of speakers in 1891, according to the census of which year the figures of this Survey have usually been calculated. The figures of the census of 1901 are, therefore, given instead.

Bhadrawāhī and Bhaḷēsi are both spoken in Bhadrawāh, a Jāgīr of the late Rājā Sir Amar Singh, lying within Kashmir territory, immediately to the north-west of Chamba State, and south of the Chenab river. By Bhadrawāhīs themselves the district is called Bhaḍhlā, with the accent on the second syllable, while Kāshmirīs call it Bōdarkāh. Bhaḷēsi is a form of Bhadrawāhī, spoken in Bhales, a valley a few miles to the east of the town of Bhadrawāh, and between it and the Chamba frontier.

Pāḍarī is the language of Padar, a mountainous portion of the Kashmir district of Ūdhampur. Padar, separated from Bhales by a valley only six or seven miles across, lies north of and contiguous to Pangī.¹ It occupies the valley of the Chenab from the Pangī frontier for about thirty miles down to the valley of Sirī, where Kashtawār (or Kishtwar) begins. In Kishtwar the language is definitely a dialect of Kāshmirī. South and west of Bhadrawāh lies the main portion of the State of Jammu, the language of which is Dōgrī. North of Bhadrawāh we again have Kishtwar. We thus find that the languages of the Bhadrawāh group have Dōgrī and Chamṛālī to their south and Dōgrī to their west. North of Padar lies the Zanskar range, beyond which we have Tibeto-Burman languages. On the other hand, north of Bhadrawāh and west of Padar we have the Kāshmirī of Kishtwar.

¹ Much of the above is taken from Mr. Grahame Bailey's *Languages of the Northern Himalayas*.

The three dialects are separately described below. Here it will suffice to draw attention to those points which they have in common.

In the pronunciation of the vowels they all closely follow Kāshmirī. Most marked is the tendency to epenthetic change which is a prominent feature of that language. By epenthesis is meant what is called in German *Umlaut*, i.e. the change in the sound of a vowel owing to the influence of a vowel in the next syllable, much as in English, the *a* in the word 'man' has become *e* in 'men' under the influence of the *i* in the old Anglo-Saxon '*manni.' So, in Kāshmirī, the base *māl-* means 'father.' When the letter * is added to form the nominative singular, the long *ā* becomes *ō*, and we get *mōl**, and when the letter ' is added the *a* becomes *ō*, and we get the nominative plural *mōl'*.

Again, in Kāshmirī, the base of the word meaning 'a weaver' is *icāwar-*. If we add * to form the nominative singular, it changes the preceding *a* to *u*, so that we get *icāwur**, but this new *u* in the second syllable again changes the preceding *ā* to *ō*, so that we ultimately get *icōwur**. In Kāshmirī the rules under which these changes occur are now well known, and there is no difficulty in applying them. In the languages of the Bhādrawāh group, the examples available are too few in number to do more than satisfy us that epenthesis exists. They are not sufficiently numerous to enable us to form general rules. We must, therefore, content ourselves with quoting some typical examples.

The reader will have noted in the above Kāshmirī examples certain small letters written above the lines. These indicate a series of very short vowels *~*, *~*, *~*, *~*, and *~* much shorter than the ordinary short vowels of India. In fact, they are so short that they are often inaudible to a European. But, although they are so slight in sound they are of the greatest importance as regards epenthesis, as they regularly affect the sound of the preceding vowel.

These very short vowels are here mentioned, as they are also of common occurrence in Pāḍārī.

We have already drawn attention to instances of epenthesis in Paṅgwālī and these need not be repeated. For Bhādrawāhī we may quote :—

<i>tahērō</i> , a he-goat,	<i>tahaiillī</i> , a she-goat.
<i>kō</i> , a boy,	<i>kūi</i> , a girl.
<i>batshī</i> , a cow,	oblique form <i>būtshe</i> .
<i>ghōrī</i> , a mare,	oblique form <i>ghōūrē</i> .
<i>hāthī</i> , an elephant,	oblique form <i>haithē</i> .
<i>bitsharalō</i> , he will fall,	<i>bitsharailai</i> , she will fall.

Bhājēsi is very similar. Thus we have :—

<i>khirkēl</i> , he will fall,	<i>khirkūl</i> , she will fall.
<i>āi</i> , come thou,	<i>ēiā</i> , come ye.

The infinitive 'to come' is *aiya*.

In Pāḍārī epenthesis is much more prominent. We may quote :—

<i>gēōbhur</i> , a son,	<i>gōbhar</i> , sons.
<i>kōi</i> , a daughter,	<i>kūiar</i> , of a daughter.

<i>ghōrī</i> , a mare,	<i>ghūrēr</i> , of a mare.
<i>gā</i> , a cow,	<i>gōi</i> , cows.
<i>bhēn</i> , a sister,	<i>bhīn</i> , sisters.
<i>han</i> , he is,	<i>hīn</i> , she is.
<i>ḍghāra</i> , fallen (masc.),	<i>ḍghāri</i> (fem.).
<i>bhō</i> , he became,	<i>bhūi</i> , she became.
<i>azna</i> , he comes; <i>aiznī</i> , she comes; <i>ōzul</i> , he will come; <i>azil</i> , she will come; <i>azna</i> , you will come (masc.); <i>ēznī</i> , you will come (fem.).	
<i>bīshul</i> , I shall sit; <i>bēshal</i> , thou wilt sit.	
<i>kōtul</i> , he will strike; <i>kōtēl</i> , she will strike.	

and many others.

In Pādari the vowel *y* is often inserted before *i* or *ē* as in Kāshmiri. Thus, *pyiṭṭh*, the back; *dyittā*, for *dittā*, given; *lyekhan*, to write. So also the possessive pronouns *miūn*, my; *tiūn*, thy; *hiūn*, our, are little more than orthographical variations of *myūn*, *tyūn*, *hyūn*. The optional forms, *mēn*, *tēn* and *hēn*, show that the *yū* is merely a variant of *ē*.

There is one striking peculiarity of the treatment of consonants in the Bhadrawāh group. In Gādī and Churāhī we come across unexpected instances of the insertion of *r*, as in *bhrukkhā* (Hindī *bhūkhā*), hungry; *bhraḍḍ* or *bhēḍḍū*, a sheep. In Paṅgwālī *bhrukkhā* underwent a further change, becoming *ḍhukkhā*. Here we have *bh* becoming *bhr*, and then becoming *ḍh*. In all this we see Tibeto-Burman influence. In Western Tibetan *br* is pronounced *dr* in Ladakhī and *ḍ* in the Lahul dialect (see Vol. II, Pt. i, pp. 54 and 70).

In the Bhadrawāh group there are numerous instances of this change. Very often *bhr* becomes *ḍhl* rather than *ḍh*.

Thus *ḍhlekhhō*, hungry (Bhad.¹).

bhra or *ḍhlā*, a brother (Bhad.).

bhrābū (Chamṛāṭī), *bhrabbū* (Paṅg.).

ḍhlabhu (Bhad.), *ḍhlibbhū* (Bhal.), a red bear.

bhēḍḍū, *bhraḍḍ* (Churāhī), *bhaḍḍ* (Bhad.), *ḍhlēḍḍ* (Bhal.), a sheep.

barōg (Kului), *ḍhlāṅg* (Bhad.), *ḍlāṅ* (Bhal.), *dlāṅ* (? *ḍhlāṅ*) (Pād.), a leopard.

Cf. *Bhadhlā* (Bhad.), Bhadrawāh.

Sometimes *b* alone becomes *dl*, as in Bhad. *banhdnū*, Pād. *dlanḍ*, to bind. *Gr* becomes *ḍl* in Bhad. and Bhal., *ḍlaū*, Sanskrit *grāma*, a village.

Again we find *tr* often becoming *tl* or *ṭl*, as in

tlāi (Paṅg.), *trāi* or *tlāi* (Bhad.), *tlāē* (Pād.), three.

ṭhēṭhl (Bhad.), Sanskrit *kshētra*, a field.

ṭhliggō (Bhad.), the back; *trak* (Kāshmirī), *trika* (Sanskrit), the lower part of the back.

trī (India generally), *ṭhī* (Bhad.), a woman.

kētrū or *kēṭlū*, how many? (Bhad.).

The Bhad. word for night, *ḍlaz*, also seems to belong to this set, but its origin is obscure.

¹ Bhad. = Bhadrawāhī. Bhal. = Bhalṭī. Paṅg. = Paṅgwālī. Pād. = Pādari.

The change of *bhr* to *dhl* is very interesting, and has not been noted elsewhere. On the other hand there are several cases of *tr* becoming *phl* in the Piśācha languages, as in the Pashai *puhlē* (Sanskrit *putra*), a son.

As usual in the neighbouring languages *ch* frequently becomes *ts* and *j* becomes *z* or *dz*. Thus in Bhad. we have *tsūūr*, four; *tsaruū*, to graze; *ētsāhī*, the eye; *manz*, in; *zakhañ*, when; *zē*, who.

The letter *g* is liable to be dropped between two vowels, as in *laō* or *lagō*, *larō* or *lagōrō*, begun.

The letter *h* is sometimes prefixed, as in Bhad. *hāj*, a mother, elsewhere *ējji*. In the middle of a word it is sometimes dropped, as in *chāpū*, to wish.

As in the neighbouring dialects and also in the Piśācha languages, *d* shows a tendency to become *t*, especially in borrowed words. Thus, *antōr* (Persian *andar*), within; *zintū* (Persian *zinda*), alive; *dant* (Persian *dand*), a tooth; *dānt* (Kāshmiri *dānt*), a bull.

In the Chamba dialects we noticed how *r* becomes *ṛ* in *maṛd*, a man. The same change occurs in the Bhadrawāh group, and we also have *kōrā* or *kōṛi*, where? *zarā* or *zarī*, where; *irā* or *ērī*, here, and so on. In *kui*, a girl, a medial *r* has been dropped, as in the Chamba dialect.

In Churāhī and Paṅgwālī we noticed how the possessive pronouns preferred cerebral letters. The same is the case in Pāḍari, as will be seen from the following:—

	my	thy	our	your
Chamēālī	<i>mērā</i>	<i>tērā</i>	<i>hamārā</i>	<i>tumhārā</i> .
Bhadrawāhī	<i>mērū</i>	<i>tērū</i>	<i>ishū</i>	<i>tishū</i> .
Bhaḷēsī	<i>mēū</i>	<i>tēū</i>	<i>asērū</i>	<i>tusērū</i> .
Churāhī	<i>mīṇḍā</i>	<i>tīṇḍā</i>	<i>asrā</i>	<i>tuārā</i> .
Paṅgwālī	<i>māṇ</i>	<i>tāṇ</i>	<i>hēṇ</i>	<i>tāhṇ</i> .
Pāḍari	<i>miūṇ, mēṇ</i>	<i>tiūṇ, tēṇ</i>	<i>hiūṇ, hēṇ</i>	<i>tōhṇ</i> .

The close mutual relationship of the last three sets of forms is obvious.

The peculiar Bhadrawāhī forms *ishū* and *tishū* may be compared with the Veron Kafir (Piśācha) *ēnd-ēsh*, my, and *iti-ēsh*, thy. The forms *hēṇ* and *hiūṇ*, our, may be compared with the Kāshmiri *sōn*, our, if we remember that in these languages *h* and *s* are frequently interchanged.

The close connexion between the Bhadrawāh group, Paṅgwālī and Kāshmirī is further illustrated from the following comparative vocabulary of a few selected words:—

English.	Paṅgwālī.	Bhadrawāhī.	Bhaḷēḍ.	Pāḍari.	REMARKS.
Ass	<i>khōtā</i>	<i>khauthan</i>	<i>khōtrā</i>	...	
Bear (Black bear)	<i>rīkkh</i>	<i>īṭh</i>	<i>īṭh</i>	...	
Bear (Red bear)	<i>bhrabbā</i>	<i>ḍhlabba</i>	<i>ḍhībbā</i>	<i>yaṭh</i>	
Bird	<i>pakhrā</i>	<i>tsarōllī</i>	...	<i>pōkkhar</i>	Ksh. <i>pākhā</i> , <i>tsīr</i>

English.	Pāṇḍrāḥ.	Bhadrawāh.	Bhaḥḥā.	Pāḍarī.	Remarks.
Body . . .	anir	jind	...	jān	
Boy . . .	koā	māṭṭhā, mōṭṭhā	kā	gōḍbhur	Kah. gōḍbur
Bread . . .	roṭi	rōṭi	...	rnaiṭ	
Brother . . .	bhāṣ, bhāi	dhāṣ, bhrā	kāḥ, bhāi	bhāṣ	Kah. bōy*
Buffalo . . .	bhaḥ	bhaḥ	bhaḥ	maḥh	Kah. mōḥ
Cow . . .	gā	baḡḡḥ	gaḥ	gā	Kah. gōḥ
Daughter . . .	kuṭi, kōi	kōi, kōi	kūr, kuḥ	kōi	Kah. kūr*
Day . . .	din	zhōz	...	dīn	Kah. dōḥ
Egg . . .	anḡḡḡ	ṭhāi	...	ṭhāi	Kah. ṭhāi
Eye . . .	ṭir	ṭiḥi	..	ṭir	Kah. anḡḡḡ, eye ; ṭōr*, eyelid
Face . . .	...	tuttar	...	tōtar	
Father . . .	bab, ban	bāb, bāḥ, ban	bāb, bāḥ	bab	Kah. bāb, bāḥ
Field . . .	...	ṭhōṭṭh	...	...
	bāḡ	bāḡḡ	...	baḡḡ	
Fish . . .	machchī	masḥi	...	machchhī	
Girl . . .	kōi	kōi, kōi	kuḥ	kōi	Kah. kūr*
Goat (masc.) . . .	bakrā	ṭhōṭṭh	ṭhōṭṭh	bakrā	Kah. ṭhōṭṭh
Goat (fem.) . . .	bakri	ṭhōṭṭh	ṭhōṭṭh	bakri	Kah. ṭhōṭṭh*
Good, clean, beautiful	kharā	chhāi	...	chhōr	Kah. khōr*
Hair . . .	kōḥ	ṭir-āḥ	...	rōṭṭh	Kah. wāḥ
Head . . .	kapāḥ	dōḡ	...	magir	
Hill . . .	jōḥ, dōḥ	dhār	dhār	phāḥ	
Husband . . .	gharēḥ	mupāḥ	ron, mupāḥ	dhāḥ	Kah. rōḥ*
Kite (the bird) . . .	ill	ṭōḡ	..	glōḥ	
Leopard . . .	...	dhāḡḡ	dhāḡ	dhāḡ	
Man . . .	mayḥ, māḡḡḡ	mayḥ	mupāḥ	manḡḡḡ	Kah. mahāḡḡḡ*
Moon . . .	jōḡḡ	chāḡḡḡ	...	ṭhōḡḡḡ	Kah. ṭhōḡ*
Mother . . .	ijjī	bāḥ	bāḥ	ijjī	
Mouth . . .	ṭāḥ	ṭāḥ	...	tōtar	Kah. ṭāḥ, ṭāḥ*
Night . . .	rāḥ	dhāḡ	...	...	Kah. rāḥ

English.	Paṭṭawāl.	Bhadrawāld.	Shajhel.	Pāṭart.	REMARKS.
Ox	līq	dānt	dānt	ladhēl	Ksh. dānd
Plain, a	paddhar	paddharā	...	madān	Ksh. mādān
Rain (subst.)	māgh	dōn	...	māgh	
River	daryā	nirā	...	gadōr	<i>Cf.</i> Stream
Run, to	naṣṣā	naṣṣā	...	naṣṣā	
Say, to	bōlā	maṣṣā	dōṣṣā	bōlā	Ksh. dāpan
Seed	haijā	bīḍ	...	bōjā	Ksh. bīḍ
Sheep	bhēḍ	bhaidḍ	ḍh/ḍḍ	daing	
Sister	dāddi, bhain	baiḥ, bath	hāṛi	bhāp	Ksh. bāḍi
Sleep, to	sōṣā	shaiṣā	...	uṣṣā	
Small	maṭṭhā	nīḥ	nīḥ	māṭhar	
Son	kōṣ	kō	kō	kūṣ	<i>Cf.</i> Daughter
		māṭṭhā, mōṭṭhā	...	...	<i>Cf.</i> Small
			bōkut	...	Ksh. bōkut*
Stream (subst.)	gadḍar	gad	...	pānī	<i>Cf.</i> River and Water.
Sun	dē	dihāṣ	...	dīn	
Thief . . . .	...	ṭaur	...	ṭōr	Ksh. ṭār
Tongue	jīb	aiḥh	...	ḍāḥh	Ksh. aiḥ
Tooth	dand	dant	...	dām, dand	Ksh. dand
Town	salhr	ālhr	...	salhr	Ksh. alḥr
Tree . . . .	...	bāṭ	...	bōṭ	Kumauri lōṭ
Village	grā	dīlā	ḍhā	ṭhā	
Water	pāṭ	pāṭ	pāṭ	pāṭ	Ksh. pōṭ* <i>Cf.</i> Stream
Wife	jōli, dōli	ṭhī	suān	ḍail	Ksh. trīy
Woman . . . .	...	ṭhī	...	...	Ksh. trīy
			kāṣ	...	
	jāḥṣā	...	...	khiḥān, ghioḥā	

Numerals.

	Poṣṭwāli.	Bhadrawāhī.	Pādari.	Kāshmiri.
1	yak	ak	yak	akh
2	doi	dai	dai	z'h
3	tiṇi	ṭai	tiṇi	trōh
4	chanr	ṭāṇr, ṭōṇr	ṭōur	ṭōr
5	pañj	panti	pānz	pānta
6	chhē	sai	ṭhai	shōh
7	satt	satt	satt	sath
8	atth	atth	atth	ōph
9	nao	nañ	nan	nav
10	das	das	das	dah
20	bih	bih	bih	wuh
100	sar	ṭanṭ	sau	bath

Authorities.—The only book dealing with these languages is the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908, and frequently referred to in this volume. This contains short Grammars and Vocabularies of Bhadrawāhī, Bhalēsi and Pādari. In this account of the group I have made the greatest use of his work, and again take an opportunity of expressing my gratitude for the help afforded by it.

BHADRAWĀHĪ AND BHALĒSĪ.

These two dialects are closely connected and may conveniently be considered together. The principal difference between the two is that Bhalēsi is fond of dropping an *r* between two vowels. Thus the genitive singular of *ghōrū*, a horse, is *ghōrē-rū* in Bhadravāhī and *ghōrēū* in Bhalēsi. The materials available for Bhadravāhī are a version of the Parable of the Prodigal Son and a List of Words and Sentences which I owe to the kindness of the Kashmir Authorities, and the sketch of the language in Mr. Grahame Bailey's *Languages of the Northern Himalayas*. No specimen or list has been received for Bhalēsi, and as regards this language my only authority is Mr. Bailey's work.

The main peculiarities of the **Pronunciation** of these two languages has been dealt with in the preceding pages and will not be repeated here. In the **Declension** of nouns *tadbhava* nouns in *ū*, like *ghōrū*, a horse, may optionally end in *ā*, *au*, or *ō*. Thus, *ghōrā*, *ghōrau*, or *ghōrō*. The same is true for adjectives, and for infinitives and participles of verbs. This is stated here once for all, and must be borne in mind throughout the following pages:—

ghōrū, a horse.

	Bhadravāhī	Bhalēsi
Sing.		
Nom.	<i>ghōrū</i> (-ā, -au, -ō)	<i>ghōrū</i> .
Ag.	<i>ghōrē</i>	<i>ghōrē</i> .
Dat.	<i>ghōrē-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōrē-kara</i>	<i>ghōrē</i> .
Gen.	<i>ghōrē-rū</i>	<i>ghōrā</i> .
Loc.	<i>ghōrē</i>	<i>ghōrēū</i> .
Voc.	<i>ghōrā</i>	<i>ghōrē</i> .
Plur.		
Nom.	<i>ghōrē</i>	<i>ghōrē</i> .
Ag.	<i>ghōrēī</i>	<i>ghōrē</i> .
Dat.	<i>ghōran-jō</i>	<i>ghōrē</i> .
Abl.	<i>ghōran-kara</i>	<i>ghōran</i> .
Gen.	<i>ghōrā-kērū</i>	<i>ghōran</i> .
Loc.	<i>ghōran-mā</i>	<i>ghōr-kēū</i> .
Voc.	<i>ghōrau</i>	<i>ghōran-madz</i> .

For the locative we may also add *mā* (Bhad.) or *madz* (Bhal.) in the singular. Thus, *ghōrē-mā*, *ghōrē-madz*. For the ablative other Bhad. postpositions are *sī* and *sēhī* and Bhal. may use *kapēā*, as in *ḍḷauā haṭṭibālē kapēā*, from the village from a shop-keeper, where we have both forms of the ablative in the same sentence.

For the Bhad. genitive plural, we may have *karn* instead of *kērū*. The genitives can all end in *ū* (*u*), *ā*, *au*, or *ō*.

Similarly are declined other masculine nouns, such as :—

	Bhadrawāhī	ghar, a house.	Bhaḥṣī
Sing.			
Nom.		<i>ghar (ghōr)</i>	<i>ghar.</i>
Ag. and Loc.		<i>gharē</i>	<i>gharē.</i>
Gen.		<i>ghar-rū, gharé-rū</i>	<i>gharēū.</i>
Abl.		<i>gharē-kara</i>	<i>gharā.</i>
Obl.		<i>gharē</i>	<i>gharē.</i>
Plur.			
Nom.		<i>ghar</i>	<i>ghar.</i>
Ag.		<i>gharē</i>	<i>gharan.</i>
Gen.		<i>ghar-kērū</i>	<i>ghar-kēū.</i>
Abl.		<i>gharan-kara</i>	<i>gharān.</i>
Obl.		<i>gharan</i>	<i>gharan.</i>

In these nouns in Bhad. an ablative may be formed by adding *ō*, as in *khūhō*, from the well. Compare the Bhaḥ. abl. in *ā*.

	Bhadrawāhī	hāthī, an elephant.	Bhaḥṣī
Sing.			
Nom.		<i>hāthī</i>	<i>hāthī.</i>
Ag. and Loc.		<i>hāthē</i>	<i>hāthiē.</i>
Gen.		<i>hāthē-rū</i>	<i>hāthēū.</i>
Abl.		<i>hāthē-kara</i>	<i>hāthiā.</i>
Obl.		<i>hāthē</i>	<i>hāthē.</i>
Plur.			
Nom.		<i>hāthī</i>	<i>hāthī.</i>
Ag.		<i>hāthē</i>	<i>hāthiē.</i>
Gen.		<i>hāthī-kērū</i>	<i>hāthī-kēū.</i>
Abl.		<i>hāthī-kara</i>	<i>hāthiān.</i>
Obl.		<i>hāthī</i>	<i>hāthian.</i>

In this note the Bhad. epenthetic change of the *ā* of *hāthī* before *ē*.

Note that the Bhaḥ. agent plural is *hāthiē*, not *hāthian* as we might expect. *Hāthiē* is the form given by Mr. Bailey.

naū, a noun, and *bau* (Bhad.), a father, have the Bhad. gen. sing. *naūē-rū, bauē-rū*, dat. *naūē-jō, bauē-jō*, and so on.

For feminine nouns, we have :—

	Bhadrawāhī	kūī, a daughter.	Bhaḥṣī
Sing.			
Nom.		<i>kūī</i>	<i>kūī.</i>
Ag. and Loc.		<i>kūiā</i>	<i>kūiē.</i>
Gen.		<i>kūiē-rū</i>	<i>kūiēū.</i>
Abl.		<i>kūiē-kara</i>	<i>kūiā.</i>
Obl.		<i>kūiē</i>	<i>kūiē.</i>

kūi, a daughter.

	Bhadrawāhī	Bhaḷēśī
Plur.		
Nom.	<i>kūiā</i>	<i>kūā.</i>
Ag.	<i>kūiē</i>	<i>kūē.</i>
Gen.	<i>kūi-kērū</i>	<i>kūi-kēū.</i>
Abl.	<i>kūi-kara</i>	<i>kūiān.</i>
Obl.	<i>kūi</i>	<i>kūān.</i>

Note the Bhaḷ. shortening of the *ū* in the plural.

In Bhad. epenthesis sometimes occurs in the declension of these nouns. Thus, *batshī*, a cow, has *būṭshē* in the other cases of the singular, and *būṭshīā*, etc. in the plural.

baiṇṇ, a sister.

	Bhadrawāhī	Bhaḷēśī
Sing.		
Nom.	<i>baiṇṇ</i>	<i>bhaiṇ.</i>
Ag.	<i>baiṇṇā</i>	<i>bhaiṇē.</i>
Gen.	<i>baiṇṇē-rū</i>	<i>bhaiṇēū.</i>
Abl.	<i>baiṇṇi-kara</i>	<i>bhaiṇā.</i>
Obl.	<i>baiṇṇi</i>	<i>bhaiṇē.</i>
Plur.		
Nom.	<i>baiṇṇi</i>	<i>bhaiṇ.</i>
Ag.	<i>baiṇṇē</i>	<i>bhaiṇē.</i>
Gen.	<i>baiṇṇi-kērū</i>	<i>bhaiṇi-kēū.</i>
Abl.	<i>baiṇṇi-kara</i>	<i>bhaiṇiān.</i>
Obl.	<i>baiṇṇi</i>	<i>bhaiṇin.</i>

The genitive postpositions (Bhad.) *rū*, *kērū* (*karū*), Bhaḷ. *ēū*, *kēū*, are as usual adjectives, becoming *rē*, *kērē*, *ēē*, *kēē* when agreeing with a masculine plural noun or with a masculine noun in an oblique case of the singular. They become *rī*, *karī*, *ēi*, *kēi*, when agreeing with a feminine noun: thus, (Bhad.) *ḷḷaūē-rē hēṭribālē-kara*, from a shopkeeper of the village; (Bhad.) *chittē ghōrē-rī kāṭhī*; (Bhaḷ.) *chhittē ghōrēi zīn*, the saddle of the white horse. Mr. Bailey says that *rū*, *kērū* (*karū*) are not inflected for the oblique masculine. Probably the rule is very carelessly observed for the first of these examples (No. 22 of his sentences) is taken from Mr. Bailey's book.

Adjectives call for no remarks, as they follow the usual rules. Those in *ū* (*ā*, *au*, *ō*, or *u*) are declined in the same way as genitives. Comparison as usual is made with the help of the ablative case.

Pronouns.—The first two personal pronouns are thus declined:—

	I		THOU	
	Bhadrawāhī.	BhaḶṣī.	Bhadrawāhī.	BhaḶṣī.
Sing.				
Nom.	añ	añ	tñ	tñ
Ag.	mī	mī	tñ	tñ
Obl.	mī	mī	tñ	tñ
Abl.	.....	mīrā	.....	tñrā
Gen.	mīrā	mīrā	tñrā	tñrā
Plur.				
Nom.	añ	añ	tñ	tñ
Ag.	añ	añ, ahan	tñ	tñ, tuhan
Obl.	añ	añ, ahan, abl. aña	tñ	tñ, tuhan, abl. tññ
Gen.	añrā	añ-rā	tñrā, tññrā	tñrā

In the genitive singular, note how BhaḶṣī, as usual, drops the *r*.

The Demonstrative Pronouns are:—

	THIS		THAT	
	Bhadrawāhī.	BhaḶṣī.	Bhadrawāhī.	BhaḶṣī.
Sing.				
Nom.	th, th	th	dh	dh
Ag.	ñi	ñi	ñi	ñi
Obl.	ñi, ñh, ñi	ñi	ñi	ñi
Abl.	.....	ñi	.....	.....
Gen.	ñi-rā, ñiñrā	ñiñrā	ñi-rā	ñiñrā
Plur.				
Nom.	ññ, ññ, ññ	ññ	ññ, ññ, ññ	ññ
Ag.	ññ, ññ	ññ	ññ	ññ
Obl.	ññ, ññ	ññ	ññ	ññ
Abl.	.....	ññ	.....	ññ
Gen.	ññ-karā, ññ-kñrā	ññ-kñrā	ññ-kñrā	ññ-kñrā

In the Bhadravāhī forms, Mr. Bailey writes every *a* as cerebral. Thus, *inī*, *inap*. The specimens give them as shown above, and probably both forms are used. The same remark applies to the remaining pronouns.

The Relative and Correlative are :—

			Who, Which		That	
			Bhadravāhī.	Bhāḥel.	Bhadravāhī.	Bhāḥel.
Sing.						
Nom.	.	.	<i>ai, tai</i>	<i>ai</i>	<i>tā, tāi, tai</i>	<i>tā, tāi</i>
Ag.	.	.	<i>zaiṇ</i>	<i>aiṇ</i>	<i>taiṇ</i>	<i>tāṇ</i>
Obl.	.	.	<i>ai</i>	<i>ai</i>	<i>tā, tāi, tai, tash</i>	<i>tai</i>
Abl.	.	.	.....	<i>aiṇ</i>	.....	<i>taiṇ</i>
Gen.	.	.	<i>aiṇ-rā</i>	<i>aiṇ</i>	<i>tāi-rā</i>	<i>taiṇ</i>
Plur.						
Nom.	.	.	<i>zaiṇ, zai</i>	<i>aiṇ</i>	<i>tāṇ, taiṇ</i>	<i>tāṇ</i>
Ag.	.	.	<i>zaiṇ, zaiṇ</i>	<i>aiṇ</i>	<i>tāṇ, taiṇ</i>	<i>tāṇ</i>
Obl.	.	.	<i>zaiṇ, zaiṇ, zai</i>	<i>aiṇ, aiṇ</i>	<i>tāṇ, taiṇ, tāi</i>	<i>tāṇ</i>
Abl.	.	.	.....	<i>aiṇ</i>	.....	<i>tāṇ</i>
Gen.	.	.	<i>zaiṇ-kāṇ, zaiṇ-kāṇ</i>	<i>aiṇ-kāṇ</i>	<i>tāṇ-kāṇ, taiṇ-kāṇ</i>	<i>tāṇ-kāṇ</i>

The Interrogative Pronouns are :—

			Who?		What?	
			Bhadravāhī.	Bhāḥel.	Bhadravāhī.	Bhāḥel.
Sing.						
Nom.	.	.	<i>kai</i>	<i>kai</i>	<i>kai</i>	<i>kā, kāi</i>
Ag.	.	.	<i>kaiṇ</i>	<i>kaiṇ</i>	not noted	not noted
Obl.	.	.	<i>kā, kai</i>	<i>kā</i>	"	"
Abl.	.	.	.....	<i>kaiṇ</i>	"	"
Gen.	.	.	<i>kaiṇ-rā</i>	<i>kaiṇ</i>	<i>kaiṇ-rā</i>	<i>kaiṇ</i>
Plur.						
Nom.	.	.	<i>kai</i>	<i>kai</i>	.....	.....
Ag.	.	.	<i>kaiṇ, kaiṇ</i>	<i>kaiṇ</i>	.....	.....
Obl.	.	.	<i>kaiṇ, kaiṇ</i>	<i>kaiṇ, kaiṇ</i>	.....	.....
Abl.	.	.	.....	<i>kaiṇ</i>	.....	.....
Gen.	.	.	<i>kaiṇ-kāṇ</i>	<i>kaiṇ-kāṇ</i>	.....	.....

The Indefinite Pronouns are:—

Bhadrawāhī—*kōi*, anyone, someone; *ag. kēichē*; *gen. kēichē-rū*; *kichchh*, anything, something (immutable); *zai kōi*, whoever; *zai kichchh* or *zēn kichh*, whatever.

BhaḶēsī—*kōi*, anyone, someone; *dat. kēichē*; *gen. kēichēū*; *kichch*, anything, something (immutable); *dzē kōi*, whoever; *dzē kichchh*, whatever.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The Present Tense is conjugated as follows:—

	Bhadrawāhī.	BhaḶēsī.
Sing.		
1	<i>āī</i> , I am	<i>aḷā, ā</i>
2	<i>ās</i>	<i>aḷas, ḷas</i>
3	<i>aḷē, ai, aē</i>	<i>aḷā, ḷā</i>
Plur.		
1	<i>āham</i>	<i>aḷam, ḷam</i>
2	<i>aḷth</i>	<i>aḷth, ḷath</i>
3	<i>aḷn, an</i>	<i>aḷan</i>

The Past Tense is masc. *thiū* (BhaḶ. *thiū*), pl. *thiē* (BhaḶ. *thiē*); (Bhad.) fem. sing. and plur. *thī*; (BhaḶ.) fem. sing. *thē*, plur. *thī*.

As usual, this does not change for person. *Thiū* may, as usual, also be written *thā*, *thāu*, *thiō*. Similarly for BhaḶēsī.

The following are the paradigms of the **Active Verbs**:—

	Bhadrawāhī	BhaḶēsī
Infinitive	<i>kuṭṭū</i> , to strike	<i>kuṭṭū</i> .
Present participle	<i>kuṭṭū</i> , striking	<i>kuṭṭū</i> .
Past participle	<i>kuṭṭū</i> , struck	<i>kuṭṭū</i> .
Static Past participle	<i>kuṭṭōrō</i> , in the state of being struck	<i>kuṭṭūō</i> .
Conjunctive participle	<i>kuṭṭā</i> , having struck	<i>kuṭṭōi</i> .
Ditto in compound verbs	<i>kuṭṭi</i> , having struck	?
Noun of agency	<i>kuṭṭēbālū</i> , a striker, one about to strike	<i>kuṭṭēbālū</i> .

The doubling of the *t* in the past participle is due to accent. Note that the regular conjunctive participle in Bhadravāhī is formed by changing the *tū* (*tā*, *tau*, *tō*, etc.) of the present participle to *tā*. The usual form in *i* is, however, employed in compound verbs, as in *maḷi gāhṇū*, to be found.

In BhaḶēsī the feminines of the present and past participles are slightly irregular. In the singular they change the final *ū* (*ā*, *au* or *ō*) to *ē*, not to *i*. Thus, *kuṭṭē*, *kuṭṭē*. In the plural, they take *i*, as usual. Thus, *kuṭṭi*, *kuṭṭi*.

The following verbs are noted by Mr. Bailey as more or less irregular:—

	Bhadrawāhī	Bhaḷēsī
To be, become	<i>bhōṇū</i>	<i>bhōṇū.</i>
To come	<i>ēṇū</i>	<i>aiṇū.</i>
To go	<i>gāḥṇū</i>	<i>gāḥṇū.</i>
To remain	<i>rēḥṇū</i>	...
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
To drink	<i>piṇū</i>	<i>piṇū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
To know	<i>zāṇṇū</i>	<i>dzāṇṇū.</i>
To bring	<i>āṇṇū</i>	<i>aṇṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>

The various irregularities will be noted under the particular tenses where they occur. Here it will be sufficient to note those present and past participles which are irregular.

	Bhadrawāhī	Bhaḷēsī
To become	<i>bhōṇū</i>	<i>bhōṇū.</i>
Pres. Part.	<i>bhāutū</i>	<i>bhōtū.</i>
Past Part.	<i>bhūō</i>	<i>bhūō.</i>
To come	<i>ēṇū</i>	<i>aiṇū.</i>
Pres. Part.	<i>ēttū</i>	<i>ēintū.</i>
Past Part.	<i>āū</i>	<i>āū.</i>
Static Past Part.	<i>ōrū</i>	<i>āūō.</i>
To go		
Pres. Part.	<i>gāhtū</i>	<i>gahātū.</i>
Past Part.	<i>jaū</i> (pl. <i>jē</i>)	<i>gēū</i> (pl. <i>gē</i> ; fem. sg. and pl. <i>gēi</i>).
Static Past Part.	<i>jōrū</i>	<i>gēūō.</i>
To eat	<i>khāṇū</i>	<i>khāṇū.</i>
Pres. Part.	<i>khātū</i>	<i>khātū.</i>
Past Part.	<i>khāū</i>	<i>khāū.</i>
To drink	<i>piṇū</i>	<i>piṇū.</i>
Pres. Part.	<i>pītū</i>	<i>pītū.</i>
Past Part.	<i>pīū</i>	<i>pēū.</i>
To give	<i>dēṇū</i>	<i>dēṇū.</i>
Pres. Part.	<i>dētū</i>	<i>dēltū.</i>
Past Part.	<i>dēū</i> or <i>dittū</i>	<i>dittū.</i>
To say	<i>zaṇṇū</i>	<i>dzōṇū.</i>
Pres. Part.	<i>zautū</i>	<i>dzōtū.</i>
Past Part.	<i>zāū</i>	<i>dzōū.</i>
To do	<i>kairṇū</i>	<i>karnū.</i>
Past Part.	<i>kiū</i>	<i>kēū.</i>

	Bhadrawāhī	Bhaḷēsī
To know	<i>zāṇū</i>	<i>dzāṇū.</i>
Past Part.	<i>zāṇū</i>	<i>dzāṇū.</i>
To bring	<i>āṇū</i>	<i>aṇū.</i>
Past Part.	<i>āṇū</i>	<i>āṇū.</i>
To take away	<i>naiṇū</i>	<i>nēṇū.</i>
Pres. Part.	<i>naiṭū</i>	<i>nētū.</i>
Past Part.	<i>nēṭū</i>	<i>nēū.</i>

In addition to these, in Bhadrawāhī, the verb *lagṇū*, to be attached, to begin, has its past participle *lagū* or *laū*, and its static participle *larū* or *lagōrū*. As usual this verb makes an inceptive compound, as in *tē gāṇṇē larō* (or *lagōrū*) *ai*, he has begun to go, he is in the act of going.

The **Imperative** in both dialects is in the singular the same as the root, and in the plural adds *ā*. Thus, *kuṭ*, strike thou; *kuṭtā* (for *kuṭā*), strike ye.

Irregular Imperatives are:—

	Bhadrawāhī	Bhaḷēsī
To come	<i>ejṇū</i>	<i>aiṇū.</i>
come thou	<i>ēi</i>	<i>ūi.</i>
come ye	<i>ējā</i>	<i>ōiā.</i>
To remain	<i>rēḥṇū</i>	...
remain thou	<i>rāh</i>	...
remain ye	<i>rāhā</i>	...

Mr. Bailey notes other forms of the Bhadrawāhī Imperative in *banhd* or *banhdā*, bind thou, and *banhdāth* or *banhdthēi*, bind ye.

The **Old Present** and **Present Subjunctive** is conjugated as follows. In Bhadrawāhī there is a special feminine form in the singular. As elsewhere when the accent falls on the first syllable the *t* of *kuṭ-* is doubled.

	Bhadrawāhī		Bhaḷēsī
	masc.	fem.	
Sing.			
1	<i>kuṭṭau</i> or <i>kuṭṭi</i>	<i>kuṭṭi</i>	<i>kuṭṭā.</i>
2	<i>kuṭṭas</i>	<i>kuṭṭi</i>	<i>kuṭṭas.</i>
3	<i>kuṭṭē</i>	<i>kuṭṭi</i>	<i>kuṭṭō.</i>
Plur.			
1	<i>kuṭṭam</i>	same as masc.	<i>kuṭṭam.</i>
2	<i>kuṭṭath, kuṭṭat</i>	"	<i>kuṭṭath.</i>
3	<i>kuṭṭan</i>	"	<i>kuṭṭan.</i>

The following forms are irregular:—

	Bhadrawāhī	Bhaḷēsī
To be, become	<i>bhōṇū</i>	<i>bhōṇa.</i>
Sing. 1	<i>bhauṭi</i>	<i>bhōṭā.</i>
2	<i>bhous</i>	<i>bhōs.</i>
3	<i>bhaṭō</i>	<i>bhō.</i>

		Bhadrawāhi	Bhalēsi
To be, become		<i>bhōṇū</i>	<i>bhōṇū.</i>
Plur.	1	<i>bhaum</i>	<i>bhōm.</i>
	2	<i>bhauth</i>	<i>bhōth.</i>
	3	<i>bhaun</i>	<i>bhōn.</i>
To come		<i>ēṇū</i>	<i>oiṇū.</i>
Sing.	1	<i>ējji</i>	<i>ēiā.</i>
	2	<i>ējjas</i>	<i>ēis.</i>
	3	<i>ējjē</i>	<i>ēiē.</i>
Plur.	1	<i>ējjam</i>	<i>ēm.</i>
	2	<i>ējjath</i>	<i>ēith.</i>
	3	<i>ējjan</i>	<i>ēin.</i>
To go		<i>gāṇū</i>	<i>gāṇū.</i>
Sing.	1	<i>gēi</i>	<i>gāhā.</i>
	2	<i>gās</i>	<i>gāhas.</i>
	3	<i>gāhē</i>	<i>gāhē.</i>
Plur.	1	<i>gāhm</i>	<i>gāham.</i>
	2	<i>gātath</i>	<i>gāhath.</i>
	3	<i>gān</i>	<i>gāhan.</i>
To remain		<i>rēṇū</i>	...
Sing.	1	<i>rēhī</i>	...
	2	<i>rāhs</i>	...
	3	<i>rāhē</i>	...
Plur.	1	<i>rāhm</i>	...
	2	<i>rāhth</i>	...
	3	<i>rān</i>	...
To eat		<i>khāṇū</i>	...
Plur.	1	<i>kham</i>	...
To say		<i>zauṇū</i>	...
Plur.	2	<i>zōth</i>	...

The **Future** changes for gender. Bhalēsi follows Pādārī in this tense, rather than Bhadrawāhi. Thus:—

		BHADRAWĀHĪ.		BHALĒSĪ.	
		Masc.	Fem.	Masc.	Fem.
Sing.	1 . . .	} <i>kuṭālā, kuṭlā</i>	<i>kuṭailai</i>	} <i>kuṭṭan, kuṭṭān</i>	<i>kuṭṭān</i>
	2 . . .				<i>kuṭṭal</i>
	3 . . .				<i>kuṭṭāl</i>
Plur.	1 . . .	<i>kuṭmālā, kuṭmā</i>	<i>kuṭmāilai</i>	<i>kuṭmal</i>	<i>kuṭmāl</i>
	2 . . .	<i>kuṭālā, kuṭlā</i>	<i>kuṭailai</i>	<i>kuṭṭal</i>	<i>kuṭṭāl</i>
	3 . . .	<i>kuṭālā, kuṭlā</i>	<i>kuṭailai</i>	<i>kuṭṭān</i>	<i>kuṭṭān</i>

It will be seen that, as in the case of Pāḍarī, BhaḤḤī drops its terminations. The following are irregular:—

	Bhadravāhī	BhaḤḤī
To become	<i>bhōḥū</i>	<i>bhōḥū</i>
Sing. 1, 2, 3	<i>bhōlō</i>	(Regular)
Plur. 1	<i>bhaumlē</i>	...
2, 3	<i>bhaulē</i>	...
To come	<i>ējḥū</i>	<i>aiḥū</i>
Sing. 1	<i>ējēlō</i>	<i>ēin</i>
2		<i>ēyēl</i>
3		<i>ēyēl</i>
Plur. 1	<i>ējmēlē</i>	<i>ēimēl</i>
2	<i>ējēlē</i>	<i>ēyēl</i>
3		<i>ēin</i>
To go	<i>gāḥū</i>	<i>gāḥū</i>
Sing. 1	<i>gēlō</i>	<i>gāhan</i>
2	<i>gēlō</i>	<i>gāhal</i>
3	<i>gālō</i>	<i>gāhal</i>
Plur. 1	<i>gāmalē</i>	<i>gāhmal</i>
2	<i>gālē</i>	<i>gāhal</i>
3		<i>gāhan</i>
To remain	<i>rēḥū</i>	...
Sing. 1, 2, 3	<i>rēhlō</i>	...
Plur. 1	<i>rāhmlē</i>	...
2, 3	<i>rēhlē</i>	...
To eat	<i>khāḥū</i>	<i>khāḥū</i>
Sing. 1	(Regular)	<i>khān</i>
To drink	<i>pīḥū</i>	<i>pīḥū</i>
Sing. 1	(Regular)	<i>pīan</i>
To give	<i>dēḥū</i>	<i>dēḥū</i>
Sing. 1	<i>dēlō</i>	<i>dēn</i>
To do	<i>kairḥū</i>	<i>karnū</i>
Sing. 1	<i>kērlō</i>	<i>karn</i>
To know	<i>zāḥū</i>	<i>dzāḥū</i>
Sing. 1	<i>zānlō</i>	<i>dzāḥan</i>
To bring	<i>aiḥū</i>	<i>aiḥū</i>
Sing. 1	<i>aiḥalō</i>	<i>aiḥan</i>
To take away	<i>neiḥū</i>	<i>neiḥū</i>
Sing. 1	<i>nēlō</i>	<i>nēn</i>

The **Present** is formed by adding personal terminations to the present participle. It changes for gender, and it will be observed that in the Bhadravāhī feminine *t* is changed to *ch*, closely resembling the common change of *t* to *ṭṣ* in Kāshmirī feminines.

	BHADRAVĀHĪ.		BHĀṢAL.	
	Masc.	Fem.	Masc.	Fem.
Sing.				
1 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-tan, -ṭṣ)	kuṭṭā
2 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-ṭṣ)	kuṭṭā
3 . . .	kuṭṭā	kuṭṭchā	kuṭṭā (-tan, -ṭṣ)	kuṭṭā
Plur.				
1 . . .	kuṭṭam	kuṭṭcham	kuṭṭam	kuṭṭam
2 . . .	kuṭṭath, kuṭṭat	kuṭṭchath	kuṭṭath	kuṭṭath
3 . . .	kuṭṭan	kuṭṭchan	kuṭṭā	kuṭṭā

The irregular forms of this tense follow the irregular present participles, and need not be repeated here.

The **Imperfect** is formed on the usual lines, the past tense of the verb substantive being added to the present participle. The tense changes for gender and number, but not for person. Thus:—

	BHADRAVĀHĪ.		BHĀṢAL.	
Sing.				
Masc. . . .	kuṭṭa thā		kuṭṭa thā	
Fem. . . .	kuṭṭa thā		kuṭṭā thā	
Plur.				
Masc. . . .	kuṭṭa thā		kuṭṭa thā	
Fem. . . .	kuṭṭa thā		kuṭṭā thā	

The tenses formed from the **Past Participle** call for no remarks. They are built on the usual lines, transitive verbs being construed passively, agreeing in gender and number with the object, and having the subject in the case of the agent.

For Intransitive verbs, we may take the Bhadrawāhī *biṭṭharnū* and the Bhalēśī *khirkhū*, both meaning 'to fall'. Thus:—

	Bhadrawāhī.	Bhalēśī.
I fell	aū biṭṭharnū	aū khirkhū
I struck him	mī kuttū	mī kuttū
I have fallen	aū biṭṭharnū aī	aū khirkhū hā
I have struck him	mī kuttū aī	mī kuttū hā
I had fallen	aū biṭṭharnū thī	aū khirkhū thī
I had struck him	mī kuttū thī	mī kuttū thī

Irregular forms follow the irregular past participles.

Regarding the formation of the **Passive** no information is available.

Mr. Bailey gives the following examples of **Causal** verbs:—

	Bhadrawāhī
To eat	khānū.
To cause to eat	khānū.
To drink	pīnū.
To give to drink	pīnū.
To hear	śunū.
To cause to hear	śunū.
To graze	tsarnū.
To cause to graze	tsarnū.

No examples, except *tsarnū*, to cause to graze, are available for Bhalēśī.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

BHADRAWĀHĪ.

(KASHMIR DARBĀR.)

Aki-zōṇē dūi mōtthē thiē. Tēnan-manzrā nekrē
 One-person (-of) two sons were. Them-from-among by-the-younger
 apnē-bauē-sēhī zañ, 'hē bā-zī, zē hasō mī maltē,
 his-own-father-to it-was-said, 'O father-sir, what share to-me is-got,
 dī-dē.' Phiri taini tēnan apūi ghōr-bāri banṭi-dittī.
 give.' Then by-him to-them his-own property was-divided (-and)-given.
 Thōrē-dihāran-manz nikrē-mōtthē sēbbh-kichchh akōtthā kiñ,
 A-few-days-in by-the-younger-son everything together was-made,
 bhiri āki-dūr-dēśē-manz jaū, aur tērī taini apūi ghōr-bāri
 and a-far-country-in he-went, and there by-him his-own property
 luchpōṇē-manz udāi. Bhiri zakhañ taini sēbbh
 debauchery-in was-caused-to-fly. And when by-him all
 kharch kiñ, tēs-mulkhē-manz bōrō kāl pēu, bhiri tē
 expenditure was-made, that-country-in a-great famine fell, and he
 lāchār bhōṇē lagō. Bhiri tē tēs-mulkhē-mā āki-sāhōrdār-ghōrē
 helpless to-become began. And he that-country-in a-citizen-in-the-house
 jaū. Taini tē apūi-bāgrī-manz sūr tsārnē bhējō, aur zē
 went. By-him he his-own-field-in swine to-feed was-sent, and what
 phak sūr khātē-thiē, tē khuṣī-sēhī khānē chātō-thiō,
 chaff the-swine eating-were, that happiness-with to-eat he-wishing-was,
 ki tēs kōi nēh dētō-thiō. Bhiri hōsi-mā ēttā,
 because to-him anyone not giving-was. And sense-in having-come,
 zaṇṇē lagō ki, 'mērē-bauē-rē kētrē nōkar mast rōṭibālē āhn,
 to-say he-began that, 'my-father-of how-many servants much breads are,
 aur aū dhluṅkhō mōrtā. Aū utthā apnē-bauē-kā gēlō,
 and I hungry am-dying. I having-arisen my-own-father-near will-go,
 aur tēs-sēhī zōlō, 'hē bā-zī, aū tusan-kā aur Pramēsurē-kā
 and him-to I-will-say, 'O father-sir, I you-near and God-near
 gunāhgār bhūō, aur hupē aū is-lāik nēh ki tus mī-jō
 sinner became, and now I this-worthy (am-)not that you me-to

mōtthū zōth. Mī appē nōkaran-manzrā akī-rū zērhū
 son may-say. Me your-own servants-from-among one-of as
 banāā." Bhiri uhtā apnē-bauē-kējō tsalō. Hōju tē
 make." And having-arisen his-own-father-near he-went. Still he
 dūre thiō kī tēs hērtā tēs-rē bauē dyayā
 in-distance was that him having-seen him-of to-the-father compassion
 āi, aur daurtā tē appē-galē-sēhī laō, aur barī phēmri
 came, and having-run he his-own-neck-on was-applied, and much kiss
 ditti. Mōtthē tēs-sēhī zañ kī, 'hē bā-zī, tusan-kā
 was-given. By-the-son him-to it-was-said that, 'O father-sir, you-near
 aur Pramēsurē-kā gunābgār bhūō, aur huñē aū is-lāik
 and God-near sinner (I)-became, and now I this-worthy
 nēh kī tus mī-jō mōtthū zōth.' Bhiri tēs-rē bauē
 (am-)not that you me-to son may-say.' And him-of by-the-father
 apnē-nōkaran-jō zañ kī, 'chhail barnā kañhī
 his-own-servants-to it-was-said that, 'good garment having-brought-out
 ānā, aur is lōāth; aur ēsē-rē hatthē aūthi aur
 bring-ye, and this-one clothe-ye; and this-one-of on-hand ring and
 pāō jutō lōāth, aur ējā, as kham aur khuṣī kēram,
 (on-)feet shoe clothe-ye, and come-ye, we may-eat and rejoicing we-may-do,
 kī ih mērō mōtthū mōri-jaū-thiō, bhiri zintū bhūi-jaū;
 because this my son dead-gone-was, and living became;
 harāi-jōrō thiō, bhiri mali-jaū.' Phiri tēnā sarā khuṣī karnē
 lost-gone was, and was-got.' Then they all rejoicing to-do
 lagē.
 began.

Aur tēs-rū badā mōtthū udārē-manz thiō. Zakhan ghōrē-rē
 And his great son the-field-in was. When the-house-of
 nērē āū gītī-rī aur natsnē-rī awāj suñi. Bhiri ak
 near he-came song-of and dancing-of sound was-heard. Then a
 nōkar kujā-tā puchchhū, 'ēn kun ai?' Tainī tēs-jō
 servant having-called it-was-asked, 'these what is?' By-him him-to
 zañ kī, 'tuśō bhrā orō ai kī tuśō-bauē barī dham
 it-was-said that, 'your brother come is so-that by-your-father great feast
 kī, ilhāl-rē kī tēs tā rāzī-bāzī malō.' Tainī karōdhā
 was-made, because that to-him he safe-sound was-got.' By-him anger
 bhūō, aur antōr gāhū nā chāō. Phiri tēs-rē banē
 became, and within to-go not he-wished. Then of-him of-the-father
 bār ēttā tēs-jō zañ. Tainī appē-bauē-jō zōbāb
 outside having-come him-to it-was-spoken. By-him his-own-father-to answer

āittō ki, 'hōr, āitrē-bar āū tōrī tōhōl kartō
was-given that, 'behold, (for-)so-many-years I thy service doing
 rēhō, aur kadi tuṣē-hukumē-rē bahrō nā bhāō; kōdā tuṣēl
remained, and ever thy-order-of outside not became; ever by-you
 mī-jō ak chhēlē-rū chhērū blī nā dittō, ki āū
me-to a goat-of kid even not was-given, that I
 appē-yāran-sēhī khuṣī kartō; aur zakhan tuṣū eh
my-own-friends-with rejoicing might-have-made; and when your this
 mōtthū āū, zainī tuṣī jaidād kañjran-patī gōū, tuṣēl
son came, by-whom your property harlots-after was-wasted, by-you
 tēs-rē lai harī dham kī.' Aur tainī tēs-sēhī zāū,
him-of for a-great feast was-made.' And by-him him-to it-was-said,
 'hē mōtthā, tū sadā-i mī-satthī rēhtā, zēn-kichchh mērō ai,
'O son, thou ever-even me-with remainest, whatever mine is,
 tē tērū ai. Hunē khuṣī karnī munāsib thī, ki tērō
that thine is. Now rejoicing to-be-made proper was, because thy
 dhlā marī-jōrō thīō, tē zintū blāū-jāū; aur harōrō thīō,
brother dead-gone was, he living became; and lost was,
 tē malī-jāū.
he was-got.'

PĀDARĪ.

As already stated, Pādar lies to the extreme north of Pangi, between it and Kishtwar. The language of the latter tract is Kāshmirī. On the other hand, if we approach the Kāshmirī of Kishtwar from Pangi *viā* Bhaḷēsī and Bhādrawāhī, we have to go first west, and then north. While Pādarī is on the direct route, Bhaḷēsī and Bhādrawāhī are, so to speak, on a loop-line. It thus follows that Pādarī agrees with Kāshmirī more closely than do the two others of the group.

The materials available are a version of the Parable of the Prodigal Son and the usual List of Words and Sentences, both received from the Kāshmir Darbār; and the account of the dialect contained in Mr. Grahame Bailey's book. Even with the aid of Mr. Bailey's excellent sketch of the language, the materials are quite insufficient for solving many doubtful points.

Moreover, the Specimen and List of Words were supplied written in the Tākri character, in which the vowels are very imperfectly indicated, and this was not remedied by the somewhat inconsistent transliteration by which they were accompanied. In preparing them for the press I have endeavoured to follow the system of spelling used in Mr. Bailey's grammar,¹ but I am not certain that I have always succeeded in doing this correctly. In fact, it will be impossible to describe Pādarī fully and accurately till we know much more about it, and have plenty of tested examples, written by trained scholars, from which we can frame the general rules that govern epenthesis in this interesting dialect.

The following account, therefore, should not be accepted as complete, and must be taken with considerable reserve.

Most of the peculiarities of Pādarī **Pronunciation** have been dealt with in the introduction to the group, and only a few will be mentioned here.

In the first place we must draw attention to the frequent occurrence of the very short vowels " " " " referred to on p. 882. These are technically known as *mātrā* vowels, and will be so called in the following pages. As already stated they exercise an important influence in epenthesis.

Epenthesis is very common—almost as common as in Kāshmirī—and the whole system of conjugation is full of it. Unfortunately we are not yet in a position to lay down any general rules for these changes, and all that we can do is to put down those that have been noted.

Tadbhava nouns in *ā* may probably also end in *ā* or *ō*, as in the other languages of the group. At any rate, there are a number of nouns ending in *ā* or *u*, such as *disū*, a day, *mauhpu*, a man, which are declined like nouns in *ā*. Mr. Bailey often writes nouns and participles as ending in *a* and *u*, not *ā* and *ū*. This probably merely indicates that the accent is on the preceding syllable. It is almost unknown in Indian languages for a noun to end in a short *a* or in a short *u*. They end either in a long vowel, or else the final vowel is further shortened and becomes a *mātrā* vowel, " or ", or is dropped altogether. Mr. Bailey certainly does not, in these cases, intend to indicate *mātrā*

¹ There is one exception. Mr. Bailey's *eu*, I represent by *ē*.

vowels, and I shall, therefore, follow the custom of other Indian languages, and mark them as long throughout. So far as the specimens and List of Words can be trusted, such vowels are certainly long.

Pādārī has a marked tendency to drop final vowels of terminations. Thus the *rā* of the Bhādrawāhī genitive becomes a simple *r*, and *l*, the sign of the ablative, represents an original *lē*.

The following are tables of the **Declension** of nouns :—

	<i>ghōrā</i> , a horse.	
	Sing.	Plur.
Nom.	<i>ghōrā</i>	<i>ghōrē</i> .
Ag.	<i>ghōrē</i>	<i>ghōrī</i> .
Dat.	<i>ghōras</i>	<i>ghōrī</i> .
Abl.	<i>ghōrēl</i>	<i>ghōrī-kāl</i> .
Gen.	<i>ghōrar</i>	<i>ghōrī-kar</i> .

The above is the declension given by Mr. Bailey. The specimens give some additional forms. Thus *dzē* (= Paṅgwālī *jē*) may be added to an oblique form in *ē* (which is identical with the case of the agent), to form a dative; thus, *ghōrē-dzē*. In Bhādrawāhī, the oblique plural is formed by adding *an* (*ghōran*), and we have a similar ending, *aṃ*, in the Pādārī *gānaṃ-bich*, among harlots. In Kāshmirī, the corresponding word is *gān* (dat. plur. *gānan*), a procurer, and, here too, the word appears to be masculine. In one case, *dakh dīrā pūttar*, after a few days, the specimen seems to make the oblique plural end in *ā*.

The dative singular termination *as* is pure Kāshmirī.

With the genitive plural postposition *kar*, we may compare the Bhādrawāhī *kēru*. The ablative *kāl* is probably a contraction of *kara-lē*, with the frequent elision of a medial *r*.

These genitives seem to form a feminine by changing the final *ar* to *ēr*, as in *ghōrar*, fem. *ghōrēr*, equivalent to the Hindī *ghōrē-kā*, *ghōrē-kī*. No form has been noted equivalent to the Hindī *ghōrē-kē*.

Similarly is declined—*maukṇu*, a man, dat. *maukṇas*.

Badhēl, an ox, is thus declined :—

	Sing.	Plur.
Nom.	<i>badhēl</i>	<i>badhēl</i> .
Ag.	<i>badhēlē</i>	<i>badhēlē</i> .
Dat.	<i>badhēlas</i>	<i>badhēl</i> .
Abl.	<i>badhēlēl</i>	<i>badhēl-kāl</i> .
Gen.	<i>badhēlar</i>	<i>badhēl-kar</i> .

As we see, Mr. Bailey gives no termination to the oblique plural. In the specimens we always have *ē*, as in *majūrē-bich-dzē*, to among the servants; *khurē-bich*, on the feet; *ampar sajnō-samēt*, with my own friends.

We see epenthesis occurring in *gōbbhur*, a son, plural *gōbhar*, just as Kāshmirī has *wāndur*, a monkey, plural *wāndar*.

The word *bāb* or *bāb*, a father, has its dative *bābbas* or *bābba-dzē*, and so on. Its vocative is *bābbā*.

Hāith', an elephant, (note the epenthesis) is thus declined :—

	Sing.	Plur.
Nom.	<i>hāith'</i>	<i>hāthi</i>
Ag.	<i>hāithi</i>	<i>hāithi</i>
Gen.	<i>hāithiar</i>	<i>hāithi-kar</i>

and so on.

Kōi, a girl, a daughter, is thus declined :—

	Sing.	Plur.
Nom.	<i>kōi</i>	<i>kūi.</i>
Ag.	<i>kūi</i>	<i>kūi.</i>
Dat.	<i>kūyas</i>	<i>kūi.</i>
Abl.	<i>kūyal</i>	<i>kūi-kal.</i>
Gen.	<i>kūyar</i>	<i>kūi-kar.</i>

Here the *kūyas* is merely a contraction of *kūias*. So, with similar epenthetic change, we have *ghōrī*, a mare; dat. *ghūrēs*; gen. *ghūrēr*. *Bakrī*, a she-goat, has its nominative plural *būkēr*.

Bhēṇ, a sister, is thus declined :—

	Sing.	Plur.
Nom.	<i>bhēṇ</i>	<i>bhīṇ.</i>
Ag.	<i>bhēṇi</i>	<i>bhīṇi.</i>
Dat.	<i>bhēṇas</i>	<i>bhīṇi.</i>
Abl.	<i>bhēṇal</i>	<i>bhīṇi-kal.</i>
Gen.	<i>bhēṇar</i>	<i>bhīṇi-kar.</i>

Gā, a cow, has its nominative plural *gōi*.

The only trace of declension which I have observed in the case of **Adjectives** is that adjectives ending in *ar*, change the termination in the feminine to *ēr* or *ērī*. Thus *kattar*, how many, fem. *kattēr*, or *kattērī*. See, for instance, sentence 222, and compare the remarks made above about the genitive. For the genitive, we have *tasēr bhēṇi-samēt*, with his sister, in sentence 225. So, in the Parable, *gīlēr haur nātṣēr hak*, the sound of singing and dancing.

Comparison is effected, as usual, with the ablative case.

The first two personal **Pronouns** are thus declined :—

	I	Thou
Sing.		
Nom.	<i>aū</i>	<i>tū.</i>
Ag.	<i>maī</i>	<i>taī.</i>
Dat.	<i>māī, maī</i>	<i>tōū, tau.</i>
Abl.	<i>māl</i>	<i>tāl.</i>
Gen.	<i>mīūṇ, mēṇ</i>	<i>tīūṇ, tēṇ.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>āsē</i>	<i>tusē.</i>
Dat.	<i>āsē</i>	<i>tusē.</i>
Abl.	<i>as-kal</i>	<i>tus-kal.</i>
Gen.	<i>hiūṇ, hēṇ</i>	<i>tōhṇ, tuṇ.</i>

The Demonstrative Pronoun *ēh*, this, is thus declined:—

	Sing.	Plur.
Nom.	<i>ēh</i>	<i>ēh, ēūh, ēūh*, aman.</i>
Ag.	<i>ēini</i>	<i>aiñhē, iñhē.</i>
Dat.	<i>as</i>	<i>aiñhē, iñhē.</i>
Abl.	<i>asal</i>	<i>ai-kal.</i>
Gen.	<i>asar</i> (f. <i>asēr</i>)	<i>ai-kar</i> (f. <i>-kēr</i>).

Aman has only been noted in the Parable,—*aman bag*, these husks.

There is also a pronoun *ōh*; dat. sing. *us*; plur. nom. *ūh* or *ūh**; but no other forms have been noted, or are given by Mr. Bailey. *Er-dōstī* is 'for this reason', 'because'.

The Relative and Correlative Pronouns are thus declined. The Correlative is the usual pronoun employed to indicate 'that'.

	Who, which	that
Sing.		
Nom.	<i>dzē</i>	<i>sē.</i>
Ag.	<i>dzēini</i>	<i>tēini, tin.</i>
Dat.	<i>dzas, dzis</i>	<i>tas, tis</i> (neut. <i>tath</i>).
Abl.	<i>dzasal, dzisal</i>	<i>tasal, tisal.</i>
Gen.	<i>dzasar</i> (f. <i>dzasēr</i>)	<i>tasar</i> (f. <i>tasēr</i>).
Plur.		
Nom.	<i>dzē, dzāh*</i>	<i>sē, lāh*</i> .
Ag.	<i>dzaiñhē</i>	<i>taiñhē.</i>
Dat.	<i>dzaiñhē</i>	<i>taiñhē.</i>
Abl.	<i>dzaī-kal</i>	<i>taī-kal.</i>
Gen.	<i>dzaī-kar</i> (f. <i>-kēr</i>)	<i>taī-kar</i> (f. <i>-kēr</i>).

The neuter form *tath* also occurs in Kāshmīrī. It is used when referring to inanimate objects, as in *tath kuthī andar*, in that house. The animate form *tas* also occurs in Kāshmīrī.

The Interrogative Pronouns are *kāñh*, who? and *kī*, what? The former has ag. *kēini*; dat. *kas*; abl. *kasal*; gen. *kasar* (f. *kasēr*).

Mr. Bailey gives *kurēr* (f. a feminine form) as the genitive of *kī*. In the Parable *ēh kayan hin'*, what are these? apparently indicates that its nominative plural is *kayan*.

Other Indefinite Pronominal forms are:—

har-kanē, anyone, someone.

kichh or *kijh*, anything, something.

dzē-kanē, whoever.

dzē-kichh, whatever.

The word for 'own', equivalent to the Hindi *apna*, is *ampar*, fem. *ampēr*. *Ampar* occurs frequently in the Parable. For the feminine compare *ampēr bhēñal bōrā*, bigger than his sister (sentence 231).

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense is *han* or *hainā*, plural *han*, *han'*, *hin'*, or *hainē*. This is masculine, the corresponding feminine form being *hin'* or *haini* for both numbers. This

present tense does not change for person. We may compare with it the (Pisācha) *Shinā hanō*, he is.

The Past tense is—

	Sing.	Plur.
Masc.	<i>thē</i>	<i>thē</i> .
Fem.	<i>thī</i>	<i>thī</i> .

It does not change for person.

The **Active Verb** is thus conjugated:—

Infinitive—*kōṭan*, to strike.

So *q̄ghāran*, to fall; *bhōn*, to be, to become; *adzan*, to come; *ghēn* or *gēn*, to go; *bēsān*, to sit; *khān*, to eat; *pīn*, to drink; *dēn* or *dīn*, to give; *lēn*, to take; *bōlan*, to speak; *karan*, to do.

Present Participle—*kōṭna*, pl. *kōṭnē*; fem. sing. and plur. *kōṭnī*, striking.

So the fem. of *q̄zārṇa*, falling, is *q̄zairnī*, like *hainī*, above.

Irregular are:—

<i>bhōn</i> , to become,	pres. part.	<i>bhōnna</i> ; f. <i>bhū'nī</i> .
<i>adzan</i> , to come,	"	<i>azna</i> , pl. <i>aznē</i> ; f. <i>aiznī</i> .
<i>ghēn</i> , to go,	"	<i>ghēna</i> .
<i>dēn</i> , to give,	"	<i>dyēna</i> .
<i>bōlan</i> , to speak,	"	<i>bōnna</i> .

The assimilation of *l* to *n* in the case of *bōlan* has parallels in other dialects. Cf. pp. 800, 826, 848, 852.

Past Participle—*kōṭṭa*, beaten, pl. *kōṭṭē*; f. sing. and plur. *kōṭṭī*. Here the *t* has been doubled on account of the accent.

Irregular are:—

<i>bhōn</i> , to become,	past part.	<i>bhō</i> , pl. <i>bhōē</i> ; f. <i>bhūī</i> .
<i>adzan</i> , to come,	"	<i>ā</i> , pl. <i>āē</i> ; f. sg. <i>āē</i> , pl. <i>ēī</i> .
<i>ghēn</i> or <i>gēn</i> , to go,	"	<i>gā</i> , pl. <i>gāē</i> , f. sg. and pl. <i>gēī</i> .
<i>bēsān</i> , to sit,	"	<i>bēṭhā</i> .
<i>khān</i> , to eat,	"	<i>khā</i> ; f. <i>khāī</i> .
<i>pīn</i> , to drink,	"	<i>pīā</i> ; f. <i>pī</i> .
<i>dēn</i> , to give,	"	<i>dyittā</i> ; f. <i>dittī</i> .
<i>lēn</i> , to take,	"	<i>lēa</i> .
<i>karan</i> , to do,	"	<i>kēā</i> ; f. <i>kī</i> .

In the above, the feminine singular of *ā* is probably borrowed from Bhalēsi. Mr. Grahame Bailey marks the final *a* of *kōṭṭa* as short, but in the case of some other past participles, as shown above, he makes the final *ā* long. Probably it should be long throughout, and the short *a*, when shown by him, only indicates that the accent is on the preceding syllable.

Static Past Participle.—As in Chamēālī, and other western Pahārī dialects, there is a static past participle formed by changing the final *a* of the past participle to *ōr* or *aur*; thus, *kōṭōr*, in the state of having been struck.

Irregular are:—

<i>āḍaṇ</i> , to come,	static part.	<i>ōr</i> or <i>aur</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go,	"	<i>gōr</i> .
<i>bēṣaṇ</i> , to sit,	"	<i>bīṭhōr</i> .
<i>lēṇ</i> , to take,	"	<i>lēaur</i> , <i>lēōr</i> .
<i>bōlaṇ</i> , to speak,	"	<i>bōlōr</i> .
<i>karaṇ</i> , to do,	"	<i>kēōr</i> .

It will be observed that there is a tendency to shorten the vowel before the *ōr*.

The **Conjunctive Participle**—*kōiṭ-kar*, having struck.

When used in compound verbs, the *kar* is dropped, and *kōiṭ* becomes *kōiṭ*, or *kōiṭi*. Thus from *rakkhaṇ*, to place, we have *raikkh tghar*, or *raikkhī tghar* (= Hindī *rakh chhōr*), put down. From *khōṇ*, to lose, we have, in the Parable, *khōi-ghēṇ*, to lose entirely.

The **Imperative** 2nd sing. is the same in form as the root, the plural adding *ai*; thus, *kōṭ*, strike thou; *kōṭai*, strike ye.

Irregular are:—

	Imperative.	
	Sing.	Plur.
<i>āḍaṇ</i> , to come	<i>aiḥ</i>	<i>āḍai</i> .
<i>ghēṇ</i> or <i>gēṇ</i> , to go	<i>gah</i>	<i>ghē</i> .
<i>bēṣaṇ</i> , to sit	<i>bēṣ</i>	<i>bēṣai</i> .
<i>dēṇ</i> , to give	<i>dēi</i> , <i>dē</i>	...

No instance of the **Old Present** and **Present Subjunctive** has been noted.

The **Future** has the 2nd and 3rd persons identical and changes for gender. It is conjugated as follows:—

'I shall strike,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>kōṭul</i> , <i>kāṭal</i>	<i>kāṭal</i>	<i>kōṭul</i> , <i>kāṭal</i>	<i>kāṭal</i>
2 and 3	<i>kōṭal</i>	<i>kōṭāl</i>	<i>kōṭnal</i>	<i>kūṭnāl</i>

Where the root of the verb ends in a consonant, the first person is generally based on the form *kōṭul*, with various epenthetic changes, as will be seen below.

If the root ends in a vowel, the first person usually, but not always, ends in a nasal *ū*.

The second and third persons always end in *l*. The following examples will show the important part that epenthesis plays in this tense :—

ḍhāraṇ, to fall.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ḍhāraṇ</i>	<i>ḍhāraṇl</i>	<i>ḍhāraṇ</i>	<i>ḍhāraṇl</i>
2 and 3	<i>ḍhāraṇ</i>	<i>ḍhāraṇl</i>	<i>ḍhāraṇal</i>	<i>ḍhāraṇl</i>

bhōṇ, to become.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bhōṇ</i>	<i>bhōṇl</i>	<i>bhōṇ</i>	<i>bhōṇl</i>
2 and 3	<i>bhōṇ</i>	<i>bhōṇl</i>	<i>bhōṇal</i>	<i>bhōṇl</i>

adgaṇ, to come.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>adgaṇ</i>	<i>adgaṇl</i>	<i>adgaṇ</i>	<i>adgaṇl</i>
2 and 3	<i>adgaṇ</i>	<i>adgaṇl</i>	<i>adgaṇal</i>	<i>adgaṇl</i>

ghēṇ or *gēṇ*, to go.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>ghēṇ</i>	<i>ghēṇl</i>	<i>ghēṇ</i>	<i>ghēṇl</i>
2 and 3	<i>ghēṇ</i>	<i>ghēṇl (f)</i>	<i>ghēṇal</i>	<i>ghēṇl (f)</i>

bēṣaṇ, to sit.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>bēṣaṇ</i>	<i>bēṣaṇl</i>	<i>bēṣaṇ</i>	<i>bēṣaṇl</i>
2 and 3	<i>bēṣaṇ</i>	<i>bēṣaṇl</i>	<i>bēṣaṇal</i>	<i>bēṣaṇl</i>

dēṇ, to give, makes *daũ*, *dēal*, etc.; *lēṇ*, to take, makes *lēũ*, *lēal*, etc.; *karaṇ*, to do, makes *kōrul*, etc.

All the above are taken from Mr. Bailey's book.

The **Present** tense, which is also used as a **Past Conditional**, is simply the present participle, changing for gender and number, but not for person. Thus *aũ kōṭna*, I (masc.) strike, (if) I had struck, I should have struck (if). The masc. plur. is *kōṭnē*, and the fem. sing. and plur. *kōṭnī*.

The irregular forms follow the irregular present participles.

The **Imperfect** either adds the past tense of the verb substantive to the present participle, as in *aũ kōṭna thē*, I (masc.) was striking, or else has the following contracted forms, which do not change for person:—

Masc. sing. *kōṭnath*, plur. *kōṭnēth*;

Fem. sing. and plur. *kōṭnēth*.

The **Past Tense** is simply the Past Participle.

In the **Perfect** and **Pluperfect** the static past participle is generally employed.

Transitive verbs, as usual, are construed passively.

Thus:—

aũ dzhāra, I fell.

maĩ kōṭṭa, I struck him.

aũ dzhārōr han, I have fallen.

maĩ kōṭōr han, I have struck him.

aũ dzhārōr thē, I had fallen.

maĩ kōṭōr thē, I had struck him.

So, with a feminine object, we have *tiũṇ bābhā matā dhām kēōr hīn*, thy father has made a great feast.

Sometimes the past participle is used in the perfect, instead of the static participle. Thus we have *maĩ pāp kēā hainā*, I have done sin, and also *maĩ pāp kēā*, I did sin, both in the Parable.

No information is available regarding the formation of the **Passive**.

Mr. Bailey gives the following examples of **Causal** verbs:—

khāṇ, to eat

khalāṇ, to cause to eat.

pīṇ, to drink

piāṇ, to cause to drink.

khunāṇ, to hear

khuṇāṇ, to cause to hear (Compare Gādī).

tsaraṇ, to graze

tsāraṇ, to cause to graze.

As regards **Compound Verbs**, **Intensive** compounds have been already dealt with under the head of the conjunctive participle. The following are examples of **Inceptive** Compounds:—

sē lachār bhōṇ lagā, he began to be helpless.

sē khushī karaṇ lagē, they began to do rejoicing.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHADRAWĀH GROUP.

PĀPARI.

(KASHMIR DARBĀR.)

Yak-mauhpas dūi kōē thē.
To-a-man two sons were.

Tin-bichal māthapē
Them-from-among by-the-younger

bābba-dzē bōlā ki, 'bah bābbā, mālar band dzē
the-father-to it-was-said that, 'O father, of-the-property share which

maī-dzē ōzal-hī maī-dzē dē.' Taū tin māl inhē-dzē
me-to will-come me-to give. Then by-him the-property them-to

band-dyittā. Haur dakh dīrā pūittar māthar-kuē sōbh-kijh
was-divided-out. And a-few days afterwards by-the-younger-son everything

jama-kair'-kar yak-dūr-mulkhar sail kōā, haur tat ampar
collected-made-having of-a-far-country journey was-made, and there his-own

māl landpana-sāthī urā'-dyittā. Haur dzapal sōbh kharch
property debauchery-with was-caused-to-fly-away. And when all expenditure

kōor-gā, tis-mulkh-bich matā kāl pēā, haur sē lachār bhōp
was-made, that-country-in a-great famine fell, and he helpless to-become

lagā. Taū tis-mulkhar yak bar-mauphū-karā tat gā. Tin
began. Then of-that-country a great-man-near there he-went. By-him

tis ampar-bagrī-bich sūr tsāraṇ laṅgā. Haur tas manshā
as-for-him his-own-field-in swine to-feed he-was-sent. And to-him desire

thē ki 'amar bag dzē sūr khānnē ampar yaḍ bhara,' ki
was that 'those barks which the-swine eat my-own belly I-may-fill,' because

har-kaṇē tas-dzē nā dīna-thē. Taū hōsh-bich didz'-kar bōlā,
anyone him-to not giving-was. Then sense-in come-having it-was-said,

'miṇ-bābbas kattar majūr lōrī, haur aū drukkh maran lagōr.
'to-my-father how-many servants are (I), and I (of-) hunger to-die (am-) begua.

Aū khara-bō' ampar-bābbas-lakh gēna, haur tas-dzē bōlul ki,
I erect-becoming my-own-father-near am-going, and him-to I-will-say that,

"bah bābbā, maī dharmar haur tiṇ-hajūr pāp kēā-hainā, haur
"O father, by-me of-religion and (in-) thy-presence sin done-is, and

ab is-jōgar nōī ki bhīrī tiṇ kuā bōlōr. Maī-dzē
now this-worthy I-am-not that again thy son (I-may-be-) called. Me (acc.)

ampar majūrō-bich-dzē yakar rēn bujh." ' Taū khara bō'-kar
thine-own servants-among-to of-one like consider." ' Then erect become-having
 ampar-bābbas-lakh nis-gā. Haur sē hazab dūr thē ki tas
his-own-father-near he-went-away. And he yet far was that him
 hīr'-kar tasar-bābbas dayā jāgī, haur dauir'-kar tas hīro-pūr
seen-having to-his-father compassion awoke, and run-having his neck-on
 rakkhā, haur matā phachī lēi. Knē tas-dzē bōlā
he-was-placed, and much kiss was-taken. By-the-son him-to it-was-said
 ki, 'bah bābbā, mā dharmar haur tiṇ agrā pāp kēā, haur ab
that, 'O father, by-me of-religion and of-thee before sin was-done, and now
 is-jōgar nōī ki bhiri tiṇ kuā bōlōr.' Bābbē
this-worthy I-am-not that again thy son (I-may-be-) called.' By-the-father
 ampar-naukar-dzē bōlā, 'chhair chhair liōkar kaḍā dē, haur
his-own-servants-to it-was-said, 'good good garment bringing-out give, and
 tis daban-dē; haur tasar-hatē aṅgūthī, haur khurō-bich paḍiōr lan-dē;
to-him put-on; and on-his-hand a-ring, and the-feet-on shoes put-on;
 haur as khaū haur khushī kōrul, sē-kis mēn ēh kuā marōr-thē,
and we may-eat and rejoicing will-make, because my this son dead-was,
 ab zīna han'; khōi-gōr-thē, ab miōr-han'. Taū sē khushi karaṇ
now living is; lost-gone-was, now got-is.' Then they rejoicing to-do
 lagē.
began.

Haur tasar mōtā kuā bag-bich thē. Dzapaḷ gī-dzē nēṛē
And his big son the-field-in was. When the-house-to near
 ā, gīlēr haur nāṭṣēr hak khuṇī. Taū yakas-naukras
he-came, of-singing and of-dancing the-sound was-heard. Then to-one-servant
 bayā'-kar puchehhā ki, 'ēh kayan hin?' Tin tas-dzē bōlā
called-having it-was-asked that, 'these what are?' By-him him-to it-was-said
 ki, 'tiṇ bhāē aur han', haur tiṇ-bābbē matā dhām kēōr hin',
that, 'thy brother come is, and by-thy-father a-great feast made is,
 ēy-dōstī ki tas kharā-chhair kā.' Tin karōd-sē
this-because that him safe (-and)-sound (?) he-was-found.' By-him anger-with
 nahī mā ki andar gēē. Taū tasar bāb bahar
not (?) it-was-wished that within he-may-go. Then his father outside
 ōidz'-kar tas-dzē manāway lagā. Tin bābbā-dzē juwāb-bich
come-having him (acc.) to-propitiate began. By-him the-father-to answer-in
 bōlā, 'hīr, ittar-baraṇ aū (for mā) tiṇ ṭahl kēōr-hin', haur
it-was-said, 'see, for-so-many-years by-me thy service done-is, and
 kapal tiṇ hukm baḍaṇ nā haḍā. Bhiri tāī kadi yak bakrir
ever thy order against not (I-)walked. But by-thee ever a of-goat

tshaur maī-dzē nā dyittā ki ampaṣ-sajñō-samēt khushī kōrul.
a-kid me-to not was-given that my-own-friends-with rejoicing I-shall-make.
 Haur dzapal tiūṇ ēh kuā ā, dzis tiūṇ māl gānaṇ-bich
And when thy this son came, for-whom thy property harlots-among
 upā-dyittā, tāi us-dōstī matā dhām kī. Tin tas-dzē
was-caused-to-fly-away, by-thee him-for a-great feast was-made. By-him him-to
 bōlā, 'bah kuā, tū sadā mēṇ-lakh han*, haur dzē-kichh miūṇ
it-was-said, 'O son, thou always of-me-with art, and whatever mine
 hainā, sē tiūṇ hainā. Bhiri khushī miṇ, haur khushī bhōṇ
is, that thine is. But rejoicing (?) to-make, and rejoicing to-become
 laizaṇ thē*, sē-kis tiūṇ ēh bhāē marōr-thē*, sē zina han*; khōi-gōr-thē*,
proper was, because thy this brother dead-was, he alive is; lost-gone-was,
 ab miōr-han*.
now got-is.'

STANDARD LIST OF WORDS AND PHRASES FOR THE BHADRAWĀH GROUP.

English.	Bhadrawāhī.	Pidari.
1. One	Ek	Yak.
2. Two	Dai	Dai.
3. Three	Tiri, trāi	Thā.
4. Four	Tār, tsār	Tsur.
5. Five	Pant	Pān.
6. Six	Sā	Tshai.
7. Seven	Sat	Satt.
8. Eight	Atth	Atth.
9. Nine	Nā	Nau.
10. Ten	Dai, dā	Dai.
11. Twenty	Bih	Bih.
12. Fifty	Pōjāh	Pājāh.
13. Hundred	Sān, sō	San.
14. I	Añ	Añ.
15. Of me	Mērō, mēra	Mīp, mēp.
16. Mine	Mērō, mēra	Mīp, mēp.
17. We	As	As.
18. Of us	Iā	Hīp.
19. Our	Iā	Hīp.
20. Thou	Tā	Tā.
21. Of thee	Tērā, tēra	Tīp, tēp, tau.
22. Thine	Tērā, tēra	Tīp, tēp, tau.
23. You	Tu	Tu.
24. Of you	Tisā, tuā	Tāp, tuap.
25. Your	Tisā, tuā	Tāp, tuap.

English.	Bhadrawāhī.	Pidari.
26. He	Oh, tai	Sā, oh.
27. Of him	Usōrō, tisōrō	Tasar.
28. His	Usōrō, tisōrō	Tasar.
29. They	Ūphā, ōphā, tapā	Tāhā*, thāp*.
30. Of them	Unkarō, tapkarō	Tāl-kar.
31. Their	Unkarō, tapkarō	Tāl-kar.
32. Hand	Haith	Hat.
33. Foot	Pāo	Khur.
34. Nose	Nakk	Nakk.
35. Eye	Ētāhī, atāh	Tir.
36. Mouth	Āā, nāt	Tōtar.
37. Tooth	Dant	Dann, tand.
38. Ear	Kann	Kann.
39. Hair	Śirāī	Rōtth.
40. Head	Dōg	Magir.
41. Tongue	Zābbh	Dzābbh.
42. Belly	Paiṭ	Pēt.
43. Back	Pitth, thiggo	Pyitth.
44. Iron	Lahū, lañ	Loh.
45. Gold	Sunnō	Sōnna.
46. Silver	Chāndī	Chāndī.
47. Father	Bau, bābo	Bab, bāb.
48. Mother	Āmmā, hāj	Ij, yij.
49. Brother	Ḍhā, bhra	Bhāa.
50. Sister	Baiḥu, baiḥu	Bhēp.
51. Man	Manū, mard	Mauhō, mōhap.
52. Woman	Thi	Khilō, ghiōp*.

English.	Bhadrawāhī.	Pāṇḍī.
53. Wife	Thi	Dgāl, zōl.
54. Child	Mēṭṭhō, mōṭṭhō	Kuā.
55. Son	Ke, mēṭṭhō, mōṭṭhō	Kuā.
56. Daughter	Kōi, kōi	Koi.
57. Slave	Kāmī	Kām*.
58. Cultivator	Zimīdār	Jim* dār.
59. Shepherd	Phāl	Phāl.
60. God	Pōrōmābōr	Nārān.
61. Devil	Sātān	Harman.
62. Sun	Sōraj, dīhārō	Dius.
63. Moon	Chānāṭ	Tsainnē.
64. Star	Tārō	Tār*.
65. Fire	Agg	Ag.
66. Water	Pāṭ	Pāṭṭ.
67. House	Ghar, ghōr	Gh, ghar.
68. Horse	Ghōṛō	Ghōṛ*.
69. Cow	Bāṭhī	Gā.
70. Dog	Kutar	Kōtar, (fem.) kōtēr.
71. Cat	Bilī (f.), balāī (f.)	Balā, (fem.) balai.
72. Cock	Kukkū	Kōkkaṭ, (fem.) kōkkaṭ.
73. Duck	Batak	Āṭ.
74. Ass	Khothō, khauthau . . . .	.....
75. Camel	Ūṭ	Ūṭh.
76. Bird	Tsirī, tsarōllī	Pōkhar.
77. Go	Gāh	Gah.
78. Eat	Khā	Khā.
79. Sit	Bis	Bōs.

English.	Bhadrawālī.	Pāṣarī.
80. Come . . .	Êi (root ôj) . . .	Aih.
81. Beat . . .	Kuṭ . . .	Kōṭ.
82. Stand . . .	Uṭh . . .	Kharṭ hāṭ.
83. Die . . .	Mar . . .	Mar.
84. Give . . .	Dē, dāh . . .	Dēi.
85. Run . . .	Naṭ, daṇṭ . . .	Naṭ.
86. Up . . .	Bāh . . .	Bāh, bahyur ² .
87. Near . . .	Nōṛ . . .	Nōṛ.
88. Down . . .	Bunh . . .	Nāṛṭ, wōnd ² .
89. Far . . .	Dūr . . .	Dūr.
90. Before . . .	Aggar, agri . . .	Agar.
91. Behind . . .	Pattar, pattri, patti . . .	Paṭtar, pōṭr, pūṭtar.
92. Who . . .	Kaup . . .	Kāph.
93. What . . .	Kuṭ . . .	Ki.
94. Why . . .	Kuṭ, kī . . .	Kyā.
95. And . . .	Phiet, hiet, aur . . .	Tē.
96. But . . .	Magar . . .	Tē.
97. If . . .	Agar . . .	Dzai.
98. Yes . . .	Ā, hā . . .	Ā.
99. No . . .	Nahī, nēh . . .	Na, nahī.
100. Alas . . .	Apsa . . .	Hai hai.
101. A father . . .	Bau . . .	Bāb.
102. Of a father . . .	Bauṭ-rā . . .	Fābbar.
103. To a father . . .	Bauṭ-jō . . .	Bābba.
104. From a father . . .	Bauṭ-āī . . .	Bābbal.
105. Two fathers . . .	Dai bau . . .	Dai bāb.
106. Fathers . . .	Bau . . .	Bāb.

English.	Shadravāhi.	Pāṇini.
134. Best	Sēbbhan-kara kharō	Sēbū-kal kharā.
135. High	Uchchā	Adhām*.
136. Higher	(Is-kara) uchchā	(Tasmī) adhām*.
137. Highest	Sēbbhan-kara uchchā	Sēbb-kal adhām*.
138. A horse	Ghōṛō	Ghōṛā.
139. A mare	Ghōṛī	Ghōṛī.
140. Horses	Ghōṛō	Ghōṛō.
141. Mares	Ghōṛī	Ghōṛī.
142. A bull	Dānt	Badhōl.
143. A cow	Bataht	Gā.
144. Bulls	Dānt	Badhōl.
145. Cows	Bāṭhā	Gā.
146. A dog	Katar	Kōtar.
147. A bitch	Katī	Kōtār.
148. Dogs	Katar	Kōtar.
149. Bitches	Katī	Kōtār.
150. A he goat	Tshēṛō	Bakrā.
151. A female goat	Tshālī	Bakrī.
152. Goats	Tshēṛō	Bakrō (fem. bā'kār).
153. A male deer	Harin . . . .	.....
154. A female deer	Harnī . . . .	.....
155. Deer	Harin . . . .	.....
156. I am	Āū āī	Āū han*, fem. hin'.
157. Thou art	Tū āa, aa	Tū han*, fem. hin'.
158. He is	Ōh āhā, ai	Sō han*, fem. hin'.
159. We are	As āim	As han*, hin', han', fem. hin'.
160. You are	Tus āith, āih	Tus han*, hin', han', fem. hin'.

English.	Bhadrawāhi.	Pidart.
161. They are . . .	Ūphā āha. En . . .	Tāho* han*, hin*, han*, fem. hin'.
162. I was . . .	Añ tho (fem. thi) . . .	Añ tho*, fem. thi.
163. Thou wast . . .	Tā tho . . .	Tā tho*, fem. thi.
164. He was . . .	Ōh tho . . .	Sō tho*, fem. thi.
165. We were . . .	As tho (fem. thi) . . .	As tho*, fem. thi.
166. You were . . .	Tas tho . . .	Tas tho*, fem. thi.
167. They were . . .	Ūphā tho . . .	Tāho* tho*, fem. thi.
168. Be . . .	Bha . . .	Bha.
169. To be . . .	Bhoga . . .	Bhoga.
170. Being . . .	Bhanta . . .	Bhanna.
171. Having been . . .	Bhanta . . .	Bhāi-kar.
172. I may be . . .	.....	Añ.
173. I shall be . . .	Añ bhola . . .	Añ.
174. I should be . . .	.....	.....
175. Beat . . .	Ku . . .	Kōt.
176. To beat . . .	Kutā . . .	Kōtap.
177. Beating . . .	Kutta . . .	Kōtna.
178. Having beaten . . .	Kutta . . .	Kōit-kar.
179. I beat . . .	Añ kutā . . .	Añ }
180. Thou beatest . . .	Tā kutā . . .	Tā } kōtna, fem. kō'tni.
181. He beats . . .	Ōh kutā . . .	Sō }
182. We beat . . .	As kutam . . .	As }
183. You beat . . .	Tas kutāth, kuttat . . .	Tas } kōtnē, fem. kō'tni.
184. They beat . . .	Ūphā kuttan . . .	Tāho* }
185. I beat (Past Tense) . . .	Mā kutā, kutto . . .	Mā }
186. Thou beatest (Past Tense). . .	Tā kutā, kutto . . .	Tā } kōta, fem. kō'ti.
187. He beat (Past Tense) . . .	Ūh kutto . . .	Tāh }

English.	Bhadrawāli.	Pādarī.
188. We beat (<i>Past Tense</i>).	Asēi kuṭṭō . . .	Āsē
189. You beat (<i>Past Tense</i>)	Tusēi kuṭṭō . . .	Tusē } kōṭa, fem. kōṭī.
190. They beat (<i>Past Tense</i>)	Uphēi kuṭṭō . . .	Taiphē }
191. I am beating . . .	Aū kuṭṭō lagōrō (<i>or</i> larō) āi	Aū kōṭua.
192. I was beating . . .	Aū kuṭṭō thio . . .	Aū kōṭnath, fem. kōṭṇēthī.
193. I had beaten . . .	Mī kuṭṭō thio . . .	.....
194. I may beat . . .	Aū kuṭṭan . . .	.....
195. I shall beat . . .	Aū kuṭalō, kuṭlō . . .	Aū kōṭal, fem. kōṭāl.
196. Thou wilt beat . . .	Tō kuṭalō, kuṭlō . . .	Tō kōṭal, fem. kōṭāl.
197. He will beat . . .	Ōh kuṭalō, kuṭlō . . .	Sō kōṭal, fem. kōṭāl.
198. We shall beat . . .	As kuṭmō, kuṭmalō . . .	As kōṭal, fem. kōṭāl.
199. You will beat . . .	Tus kuṭalō, kuṭlō . . .	Tus kōṭnai, fem. kōṭṇē.
200. They will beat . . .	Uphō kuṭalō, kuṭlō . . .	Tāhō ^s kōṭnai, fem. kōṭṇē.
201. I should beat . . .	.....	.....
202. I am beaten . . .	Aū kuṭṭō . . .	.....
203. I was beaten . . .	Aū kuṭṭō thio . . .	.....
204. I shall be beaten . . .	Aū kuṭēlō . . .	.....
205. I go . . .	Aū gāhtā . . .	Aū }
206. Thou goest . . .	Tō gāhtā . . .	Tō } ghōna, fem. ghōnī.
207. He goes . . .	Ōh gāhtō . . .	Sō }
208. We go . . .	As gāhtam . . .	As }
209. You go . . .	Tus gāhtath . . .	Tus } ghōnē, fem. ghōṇī.
210. They go . . .	Uphō gāhtan . . .	Tāhō ^s }
211. I went . . .	Aū jān . . .	Aū }
212. Thou wentest . . .	Tō jān . . .	Tō } gā, fem. gōī.
213. He went . . .	Ōh jān . . .	Sō }
214. We went . . .	As jō ^s . . .	As, gā, fem. gōī.

English.	Bhadrawāhī.	Pidari.
215. You went	Tas jā	Tas } gāō, /om. gōi.
216. They went	Ūphā jā	Tāhu }
217. Go	Gāh	Gah.
218. Going	Gāho	Ghēna.
219. Gone	Joro	Gā.
220. What is your name ?	Tērō māi kuy ai ?	Tas nā ki han* ?
221. How old is this horse ?	Ēe ghōrō-ri kōtri (or kōthi) aur ai ?	Ēh ghōrār kat barh han* ?
222. How far is it from here to Kashmir ?	Kāsmir itthā kōtrō (or kōthō) dur ai ?	Īti Kāsmir katōri dūr hain ?
223. How many sons are there in your father's house ?	Tērō hanō-rō ghōrō kōtrō māthō au ?	Tīlā bābbar kat gōbbar hin ?
224. I have walked a long way to-day.	Az nū dūr dūr haijātā ān.	Adz ān bayā dūral aur han*.
225. The son of my uncle is married to his sister.	Mārō chāchō-rō māthō-rō bhā uērō baihi-ochi bhān.	Mīlā māthar bābbar gō- bbar tasār bhōl samēt bāh kōr han*.
226. In the house is the sad- dle of the white horse.	Chitō ghōrō-ri kāthi ghōrō āh.	Gih chhōta ghōrār kāthi hō.
227. Put the saddle upon his back.	Tisrō thiggō pur kāthi lāh.	Tasār pītth pār kāthi tahar.
228. I have beaten his son with many stripes.	Mī uērō mōthō mast kutō.	Māi tasar kōā matā kōā.
229. He is grazing cattle on the top of the hill.	Ōh gōrā phōrt us tībti pur lārnō lagōrō āh.	Sō phār pār gōi tō bā'kōr sārnā.
230. He is sitting on a horse under that tree.	Us bātō hēth ōh ghōrō pur biārō ai.	Sō tas bōttō pad ghōrō pār bithōr han*.
231. His brother is taller than his sister.	Uērō dhīā apai baihi-kara lōmmō āh.	Tasar bhāo ampār bhōpal bōrō han*.
232. The price of that is two rupees and a half.	Uērō mui dhīā rupayyō ān.	Tasar mul tīā (three) rupāō han*.
233. My father lives in that small house.	Mārō hau us nīkrō ghōrō mō rēhō.	Mīlō bāb tath māthar kutli āndar han*.
234. Give this rupee to him.	Th rupayyō us-jō dō . . .	Tas ōh rupayā dōi tahar.
235. Take those rupees from him.	Unhā rupayyō tēs-kara thīā.	Tasal rupāō lōi ājāi.
236. Beat him well and bind him with ropes.	Us mast kut, aur sōti-sī banhō.	Tas māihu kōti-kar rōjō ōrī ki dīāpōhe.
237. Draw water from the well.	Khāhō pāni kadōh . . .	Khāhai pāni kadōh.
238. Walk before me.	Mī agri taal	Mīl agur agur haq.
239. Whose boy comes be- hind you ?	Kisrō mōthō tūī patī ōtō ?	Tīlō pōittar kasar kōā azōn ?
240. From whom did you buy that ?	Tāī kas-kara mullō ghinōrō thīā ?	Sō kasal mullō ān ?
241. From a shopkeeper of the village.	Dhānō-rō hōtri-bāpō-kara .	Thāwar haq ōtāh ān.

GUJURĪ.

The general question of the Gūjars and their language has been dealt with at length in the General Introduction to the Pahārī languages (ante, pp. 8 ff.) and it is unnecessary to repeat the remarks then made.

Suffice it to say here that while the Gūjars of the Panjab plains have lost their language and adopted that of their neighbours, those of the hills north of the Panjab, who are called Gujurs—not Gūjars—speak a language closely allied to Rājasthānī.

Specimens of Gujurī have been received from Hazara, Swat, and Kashmir and are given below. The usual List of Words and Sentences will be found on pp. 964 ff. I have also given short specimens of the mongrel language spoken by the Gūjars of the sub-montane Districts of the Panjab, where they have not entirely adopted the local language of their neighbours.

On former occasions I have drawn attention to the fact that Gujurī is little more than a dialect of Rājasthānī, and I have more than once stated that its closest relation was the Mēwārī dialect of that language. Further research has induced me somewhat to modify this opinion. One of two things is quite certain:—either Gujurī is a form of Rājasthānī, or, conversely, Rājasthānī is a form of Gujurī, and the resemblance of Gujurī to Mēwārī is very striking. But still closer is the resemblance of Gujurī to the Mēwātī dialect of Rājasthānī, spoken in Alwar, some distance to the north of Mewar, and separated from that state by the territory of Jaipur.¹

It is curious that Gujurī agrees with both Mēwātī and with Mēwārī much more closely than with the intervening Jaipuri.² On the whole, it follows Mēwātī very systematically, only differing from it, and agreeing with Mēwārī in regard to one or two points of detail.

As compared with Mēwātī it presents a more archaic appearance, preserving many words in a stage of development older than that which we find in Mēwātī.

Mēwātī is the language of the Mēōs, a tribe the origin of which has been much discussed by ethnologists, without coming to any satisfactory result. Possibly, the close connexion between their language and Gujurī may offer a clue that has hitherto been neglected.

Putting the linguistic position of Gujurī in its broadest terms, we may say that it is related to the dialects of East Central Rajputana, and that its closest relative is Mēwātī. This will be evident from the following more detailed analysis.

As regards Vocabulary, it must be remembered that the speakers of Mēwātī and the speakers of Gujurī have been separated for centuries, and that each has freely borrowed words from its respective neighbours. But, allowing for this borrowing, a reference to the List of Words and Sentences will show a surprising number of words identical in form.

¹ Mewar is called 'Guzarat,' or the country of Gujars, by Al-Birūnī (Sachau's translation, I, 202).

² For instance, Gujurī has nothing resembling the Jaipuri verb substantive *chāḍ*, I am.

It will further be noted that in many cases, when a word is common to the two languages, Gujuri always preserves it in a form more archaic than that found in Mēwātī. Thus :—

GUJURĪ.	MĒWĀTĪ.
<i>trē</i> , three	<i>tin</i>
<i>satt</i> , seven	<i>sāt</i>
<i>aṭṭh</i> , eight	<i>āṭh</i>
<i>hā</i> , I	<i>maṭ</i> (oblique form used for nominative).
<i>hatth</i> , a hand	<i>hāt</i>
<i>nakk</i> , the nose	<i>nāk</i>
<i>akkh</i> , the eye	<i>ākhya</i>
<i>kann</i> , the ear	<i>kān</i>
<i>agg</i> , fire	<i>āg</i>

In all these the Gujuri forms are more archaic than those of Mēwātī.

The Mēwātī *sāt*, *āṭh*, *hāt*, etc., must have passed through the forms *satt*, *aṭṭh*, *hatth*, etc., before becoming fixed as we have them now. In the Gujuri *trē*, an *r* has been preserved which has been lost in Mēwātī, and in the case of the word for 'I', Mēwātī has lost the old nominative, preserved by Gujuri, and has substituted the oblique form exactly as has occurred in Standard Hindostānī.

In the declension of nouns, the two languages closely resemble each other, as will be seen from the following examples. It is only in the feminine plurals that there are any differences, and even these are slight :—

	GUJURĪ.	MĒWĀTĪ.
Sing. Nom.	<i>ghar</i> , a house	<i>ghar</i>
Obl.	<i>ghar</i>	<i>ghar</i>
Plur. Nom.	<i>ghar</i>	<i>ghar</i>
Obl.	<i>gharā</i>	<i>gharā</i>
Sing. Nom.	<i>ghōrō</i> , a horse	<i>ghōrō</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Plur. Nom.	<i>ghōrā</i>	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā</i>
Sing. Nom.	<i>bēḥṇ</i> , a sister	<i>bāhāṇ</i>
Obl.	<i>bēḥṇ</i>	<i>bāhāṇ</i>
Plur. Nom.	<i>bēḥṇē</i>	<i>bāhāṇā</i>
Obl.	<i>bēḥṇā</i>	<i>bāhāṇā</i>
Sing. Nom.	<i>ghōrī</i> , a mare	<i>ghōrī</i>
Obl.	<i>ghōrī</i>	<i>ghōrī</i>
Plur. Nom.	<i>ghōrī</i>	<i>ghōrīyā</i>
Obl.	<i>ghōrīā</i>	<i>ghōrīyā</i>

The postpositions used to form cases are practically identical. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Agent	<i>nē</i>	<i>naī</i>
Dat.-Acc.	<i>na</i>	<i>naī</i>
Abl.	<i>tē</i>	<i>taī</i>
Gen.	<i>kō</i>	<i>kō</i>
Loc.	<i>mā</i>	<i>maī</i>

In both dialects the genitive postposition is an adjectival *kō*, obl. masc. *kā*; fem. *kī*. In both, when agreeing with a postposition or noun in the locative masculine it becomes *kē*. In Gujurī, perhaps under the influence of Pañjābī, the feminine *kī* becomes *kē* when agreeing with a plural feminine noun. This is not the case in Mēwātī.

The Personal Pronouns closely resemble each other. Note the form *tam*, not *tum*, for you. In the oblique singular of both persons and in the nominative singular of the first person, it will be seen that the Gujurī forms are preserved better by Mēwārī than by Mēwātī.

Personal Pronouns.

		GUJURĪ.	MĒWĀTĪ.
I.	Nom.	<i>hū</i>	<i>maī</i> (Mēwārī, <i>hū</i>)
	Ag.	<i>mē</i>	<i>maī</i>
	Obl.	<i>ma</i>	<i>mū</i> (Mēwārī, <i>ma</i>)
	Gen.	<i>mērō</i>	<i>mērō</i>
We.		<i>ham</i>	<i>ham</i>
	Ag.	<i>ham-nē</i>	<i>ham</i>
	Obl.	<i>ham</i>	<i>ham</i>
	Gen.	<i>mhārō</i>	<i>mhārō</i>
Thou.		<i>tō</i>	<i>tū</i>
	Ag.	<i>tē</i>	<i>taī</i>
	Obl.	<i>ta</i>	<i>tū</i> (Mēwārī, <i>ta</i>).
	Gen.	<i>tērō</i>	<i>tērō</i>
You.		<i>tam</i>	<i>tam</i>
	Ag.	<i>tam-nē</i>	<i>tam</i>
	Obl.	<i>tam</i>	<i>tam</i>
	Gen.	<i>thārō</i>	<i>thārō</i>

The remaining pronouns are identical in the plural, but exhibit divergencies in the singular oblique forms. Possibly, the Gujurī singular oblique forms have been borrowed from the neighbouring dialects of the Indus Kohistan¹ or from Pañjābī. At the same time, note how, in the nominative singular, both Gujurī and Mēwātī have feminine forms for the demonstrative pronouns.

		GUJURĪ.	MĒWĀTĪ.
This.		<i>yō</i> (f. <i>yā</i>)	<i>yō</i> (f. <i>yā</i>)
	Obl.	<i>is</i>	<i>aī, aīh</i>
These.		<i>yē</i>	<i>yē</i>
	Obl.	<i>in</i>	<i>in</i>

¹ Cf. Maīyā *tasī*, the oblique form of *asā*, he.

GUJURĪ.

	GUJURĪ.	MĒWĀTĪ.
That.	ō, ōh (f. wā)	wō, wōh (f. wā)
Obl.	us	wāi, wāih
Those.	wē	wē
Obl.	un	un
Who. (sg.)	jō	jō
Obl.	jis	jaih
Who? (sg.)	kōn	kān
Obl.	kis	kāih
Anyone.	kōi	kōi
Obl.	kisē	kāh

The agreement in regard to the Verb Substantive is very striking:—

	GUJURĪ.	MĒWĀTĪ.
I am	hū, hōū	hū
Thou art	ai, hai	hai
He is	ai, hai	hai
We are	hē	hē
You are	ō, hō	hō
They are	ai, hai, hē	hāi
Was (m. sg.)	thō	thō, hō
Was (f. sg.)	thī	thī, hī
Were (m. pl.)	thā	thā, hā
Were (f. pl.)	thī	thī, hī

Active Verb.

As regards the active verb the agreement is also striking. Especially noteworthy is the agreement as to the formation of the future by adding *gō*. In most Rājasthānī dialects as well as in Western Pahārī, the typical sign of the future is usually *lō*, or some related form, not *gō*. The latter, moreover, does not occur in the Western Pañjāb, though Standard Pañjābī has *gā*.

	GUJURĪ.	MĒWĀTĪ.
Strike thou	mār	mār
Strike ye	mārō	mārō
I strike	mārū	mārū
Thou strikest	mārē	mārāi
He strikes	mārē	mārāi
We strike	mārā	mārā
You strike	mārō	mārō
They strike	mārē	mārāi

These two tenses are much the same in all Indo-Aryan languages, but in both the above we have the typical Rājasthānī first person plural in *ā*.

In both Gujurī and Mēwātī the future is formed as in Hindī by suffixing *gō* (pl. *gā*, f. *gī*) to the present. Thus, *mārūgō*, I shall strike.

The other parts of the verb are similarly parallel. Thus:—

	GUJURĪ.	MĒWĀTĪ.
Infinitive	<i>mārṇō</i>	<i>mār'ṇū</i>
Present Part.	<i>mārtō</i>	<i>mār'tō</i>
Past Participle	<i>māreō</i>	<i>māryō</i>
Conjunctive Part.	<i>mār</i>	<i>mār</i>

The Definite present is formed in both by adding the verb substantive to the simple present, and not to the present participle. Thus *mārṇ-hū*, I am striking.

The Past tenses are as usual formed from the Past Participle, which, in the case of transitive verbs, is construed passively.

From the above it will be seen that Gujurī Grammar is practically the same as that of Mēwātī. In order to afford an opportunity for comparing the vocabularies, in the usual List of Gujurī Words and Sentences given below on pp. 964 ff. the corresponding Mēwātī words are given in the first column.

We now proceed to consider the Grammar of Gujurī alone, in greater detail.

GUJURĪ OF HAZARA.

The following are specimens of the Gujurī spoken in Hazara and in the Galīs of the Murree Hills. I am indebted for them to the Rev. T. Grahame Bailey, and it is hardly necessary to say that coming from such a source their accuracy may be fully accepted.

The accompanying grammatical sketch is based partly on the specimens and partly on the Gujurī Grammar published by Mr. Bailey in his *Studies in Northern Himalayan Dialects* (Calcutta, 1903), subsequently re-issued by the Royal Asiatic Society in his *Languages of the Northern Himalayas* (London) 1908.

DECLENSION.—The following table shows the declension of the various classes of nouns:—

SING.		PLUR.	
Nom.	Obi.	Nom.	Obi.
<i>ghōrō</i> , a horse	<i>ghōrā</i>	<i>ghōrā</i>	<i>ghōrā̃</i>
<i>bāpp</i> , a father	<i>bāpp</i>	<i>bāpp</i>	<i>bāppā̃</i>
<i>ādmi</i> , a man	<i>ādmi</i>	<i>ādmi</i>	<i>ādmiā̃</i>
<i>bakrī</i> , a goat	<i>bakrī</i>	<i>bakrī</i>	<i>bakrīā̃</i>
<i>trīmt</i> , a woman	<i>trīmt</i>	<i>trīmtā̃</i>	<i>trīmtā̃</i>

Irregular are—*dhi*, a daughter, nom. plur. *dhiā̃*; and *gā*, a cow, nom. plur. *gā̃*.

The postpositions are:—

Agent	<i>nē</i>
Acc. dat.	<i>na</i> , <i>kē</i>
Abl.	<i>tē</i> , <i>tā̃</i> , <i>tō̃</i>
Gen.	<i>kō</i>
Loc.	<i>mā̃</i> , in; <i>bichch</i> , in; <i>tārā̃</i> , up to

There does not seem to be any locative or agent case formed by adding *ē*, such as we find in Western Pahārī, but on the other hand, an ablative is formed by adding *ō̃*, as in *dūrō̃*, from far.

The genitive postposition *kō* (*kā*, *kā̃*; *kī*, *kī̃*) is, as usual, an adjective. When agreeing with a masculine noun in the oblique singular, or in the nominative plural it becomes *kā*, when it agrees with a masculine noun in the oblique plural it becomes *kā̃*, when agreeing with a singular feminine noun it becomes *kī*, and when agreeing with a feminine plural noun it becomes *kī̃*. When, however, it is governed by certain postpositions, it becomes *kē*, as in *ghōrā-kē nāl*, with the horse; *ghōrā-kē wāstē*, for the horse; *ghōrā-kē uppur*, above the horse. *Kē* is also used as a postposition of the dative.

Adjectives in *ō* follow in their declension the model of the genitive. Thus, *chāngō*, good, becomes *chāngā*, *chāngā̃*, *chāngī*, *chāngī̃*; as *kō* becomes *kā*, *kā̃*, *kī* and *kī̃*.

Comparison is made with the ablative, as usual. Thus, *bēhā-tē barō*, taller than the sister; *sārā-tē chaṅgō*, best of all, best. We have also *much chaṅgō*, very good, i.e. more good, and *chaṅgā-tē chaṅgō*, better than good, the best.

The first ten numerals are given in the List of Words. The word *ēk*, one, when used as an indefinite article has an oblique form *ēkun*.

PRONOUNS.—The Pronouns of the First and Second Persons are thus declined:—

	I	Thou
Sing.		
Nom.	<i>hū</i>	<i>tō</i>
Agent	<i>mē</i>	<i>tē</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

The **Demonstrative Pronouns** are thus declined:—

	This	That
Sing.		
Nom.	<i>yō</i> (fem. <i>yā</i>)	<i>ō, ōh</i> (fem. <i>uā</i>)
Ag.	<i>is-nē</i>	<i>us-nē</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yē</i>	<i>we</i>
Ag.	<i>inhē</i>	<i>unhē</i>
Obl.	<i>inhā</i>	<i>unhā</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The only form of the **Reflexive Pronoun** which has been noted is the genitive *apnō*, as in *mana apnā mazūrā jēhā baṇā*, make me like one of thy servants.

The **Relative Pronoun** is *jō*, who, obl. sing. *jis*. No instance of the **Correlative** *sō* (obl. *tis*) has been noted.

Another form of the relative pronoun, used principally as an adjective, is *jēhrō*. It is borrowed from Lahndā.

The **Interrogative Pronouns** are *kōn* or *kaun*, who? and (neuter) *kē*, what? The oblique singular of *kōn* is *kis*. Corresponding to *jēhrō*, there is also the adjectival *kēhrō*.

'Anyone', 'someone', is *kōi*, obl. *kisē*. No form for 'anything', 'something' has been noted.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The Present is :—

Sing.	Plur.
1. <i>hōū, hū, hē</i>	<i>hōā, hā</i>
2. <i>hōē, hai, ai</i>	<i>hōō, hō, ō</i>
3. <i>hōē, hai, ai</i>	<i>hōē, haī, aī, hē</i>

The Past is *tāō*, plur. *thā*; fem. *thī*, plur. *thī*. It does not change for person.

B.—Active Verb.

The **Infinitive** is formed by adding *nō* to the root, as in *hōnō*, to become. If the root ends in *r* then *nō* is used instead of *nō*, as in *mārānō*, to strike.

An oblique infinitive is formed by changing *nō* (*nō*) to *an* (*an*), *un* (*un*), or *ōn* (*ōn*). Thus *chārūn dē-chalāyō*, he sent him to feed (swine); *pūt kēhōn jōgō*, worthy to be called a son; *nachchan-kō wāz*, the sound of dancing; *pakrūn-kē wāstē*, for seizing (Specimen III). If the root ends in a vowel, there are slight irregularities, as in *hīl-gēō khaun-na*, he was accustomed to eat (Specimen III). This oblique form is common in inceptive compounds, as in *hōn laggō*, he began to be (in want); *kēhōn laggō*, he began to say; *karun laggā*, they began to make (rejoicing).

The **Present Participle** is formed by adding *tō* to the root, as in *mārtō*, striking. *Jāunō*, to go, makes *jātō*.

The **Past Participle** is formed by adding *ēō* to the root, as in *mārēō*, fem. *mārī*, struck. Roots ending in *ā*, add *yō*, as in *kāyō*, eaten; *uḍāyō*, caused to fly. Irregular are :—

<i>āunō</i> , to come	Past Part. <i>āyō</i>
<i>hōnō</i> , to become	" <i>hūō</i> or <i>hō</i>
<i>lēnō</i> , to take	" <i>lēyō</i>
<i>karnō</i> , to do	" <i>kīyō</i>
<i>dēnō</i> , to give	" <i>dittō</i>
<i>jāunō</i> , to go	" <i>gēō, gōō</i>
<i>pannō</i> , to fall	" <i>pēō</i>
<i>kahnō</i> , to say	" <i>kēhō</i>
<i>rēhnō</i> , to remain	" <i>rēhō</i>

Note that *kēhō* is for *kahiō*. The *i* has been transferred to the preceding syllable and *kaihō* has become *kēhō*. This is an instance of the epenthesis common in the Pīācha languages spoken in the country north of Hazara.

The termination *ēō* of this participle is often contracted to *ē*, so that we have *mārē* instead of *mārēō*.

Also, *mārēō* is often written *māryō*.

The **Conjunctive Participle** is formed by adding *kē* to the root, as in *mār-kē*, having struck but the *kē* is dropped in Intensive compounds, as in :—

- kar chhurēō*, he did completely
- kōh chhurēō*, he slaughtered
- dē chhurēō*, he gave

khā chhurī, he devoured (a goat, fem.) (Sp. III).

baṇḍ dītō, he divided.

naṣ gēō, he ran away. (Sp. II).

The verb *chhurēō* means to let go, as in *us-nē na chhurēō*, he did not let it go (Sp. II), but in these compounds, it gives a slightly intensive force.

Some verbs make their conjunctive participles irregularly. Thus from *paṇḍō*, to fall, we have *pai gēō*, (a famine) fell.

The **Noun of Agency** is formed by adding *hālā* to the oblique infinitive as in *rēhōn-hālā*, an inhabitant.

The **Imperative** has its 2nd person singular the same in form as the root, while the plural adds *ō*. Thus *mār*, strike thou; *mārō*, strike ye.

The **Old Present and Present Subjunctive** is conjugated as follows:—

I strike, I may strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i>
2. <i>mārē</i>	<i>mārō</i>
3. <i>mārē</i>	<i>mārē</i>

Verbs whose roots end in long *ā*, drop the *ā* in the first person plural, as in *khā* (for *khāā*), let us eat; so from *jāuṇḍō*, to go, we have *jā*.

The **Future** is formed by adding *gō* to the Old Present. Thus:—

I shall strike, etc.

SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.
1. <i>mārūgō</i>	<i>mārūgī</i>	<i>mārāgā</i>	<i>mārāgī</i>
2. <i>mārēgō</i>	<i>mārēgī</i>	<i>mārōgā</i>	<i>mārōgī</i>
3. <i>mārēgō</i>	<i>mārēgī</i>	<i>mārēgā</i>	<i>mārēgī</i>

It will be seen that the *gō* changes for gender and number.

The **Present Definite** is formed by conjugating the present tense of the verb Substantive with the Old Present. Thus *hū mārū hōū*, I am striking.

Similarly the **Imperfect** is formed by conjugating the Old Present with the past tense of the Verb Substantive, as in *hū mārū thō*, I (masc.) was striking; so, *ōh chāhē thō*, he was wishing (to eat husks); *kōi us-na nēh dēē thō*, no one was giving to him; *jēhṛī śūṛī zanaur khāē thō*, the husks which the swine were eating.

The **Past Conditional**, as usual, is simply the present participle, as in *hū mārō*, (if) I had struck, I should have struck (if).

The tenses formed from the Past Participle are as usual, except that intransitive verbs nasalize the final *o* of the participle in the first person singular only. Thus:—

hũ gẽõ, I went; *õh gẽõ*, he went.

mẽ mārẽõ, I struck him.

hũ gẽõ hõũ, I have gone; *õh gẽõ ai*, he has gone.

mẽ mārẽõ (or, contracted, *mārẽ*) *ai*, I have struck him.

hũ gẽõ thõ, I had gone; *õh gẽõ thõ*, he had gone.

mẽ mārẽõ (or *mārẽ*) *thõ*, I had struck him.

The **Passive Voice** is formed with *jāũõ*, to go, and the past participle as usual, as in *hũ mārẽõ* (or *mārẽ*) *jāũõ*, I shall be beaten.

Causal Verbs are made much as usual. We can quote instances such as *chalāũõ*, to cause to go, and *chārũõ*, to graze (animals).

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN I.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Ekuṃ-ādmī-kā dō pūt thā. Tē nikkā-nē apnā-bāpp-na kēhō,
One-man-of two sons were. And little-by his-father-to it-was-said,
 'ai hāji, tērā-māl-kō mērō hiṣṣō oh mana dē.' Tē us-nē
'O father, (thy-property-of my share that to-me give.) And him-by
 apnō māl unhā-bichch band-dittō. Tē thōrā-dihārā-pichehhe nikkā-
his property them-among was-divided. And few-days-after little-
 pūt-ne sab kaṭthō kar-dittō, tē dūr-milkh-bichch chalē-gēō, tē
son-by all together was-made, and far-country-in he-went-away, and
 us-jā us-nē apnō māl luchpuṛā-mā kharāb kar-chhurēō.
(in-) that-place him-by his property debaucheries-in bad was-made-completely.
 Jis-bēlē sārō kharch kar-chhurēō, us-milkh-bichch dāhdō kaht
At-what-time all spent was-made-completely, that-country-in hard famine
 pai-gēō, tē oh tāng hōṃ laggō, tē us-milkh-kā kisē-rēhōṃhālā-
fell, and he straitened to-be began, and that-country-of some-dweller-
 kōl rah-gēō. Us-nē us-na apnī zimī zanaur chāruṃ dē-chalāyō.
near he-stayed. Him-by him-as-for his land pigs to-graze he-was-sent.
 Jēhrī śilrī zanaur khāṣ-thā, oh chāhē-thō kī, 'inhā-nāl hū
What husks the-pigs eating-were, he wishing-was that, 'these-with I
 apnō dhiddh bharū,' tē kōi us-na nīh dē-thō. Jis-bēlē
my-own belly may-fill,' and anyone him-to not giving-was. At-what-time
 hōs-bichch āyō apnā-dil-na kēhōṃ laggō, 'mērā-bāpp-kā kitnā
sense-in he-came, his-heart-to to-say he-began, 'my-father-of how-many
 mazūr hē jēhrā raj-kē rōṭī khāṣ, tē hū pēō
labourers are who become-satisfied-having bread eat, and I fallen
 is-jā bhukkhō marū-hē. Hū uṭh-kē apnā-bāpp-kōlē chāṭīgō,
(in-) this-place hungry dying-am. I risen-having my-father-near will-go,
 tē us-na kahīgō, "hāji, mē ghunāh kiō Khudā-kō tē
and him-to I-will-say, "O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōṃ jōgō nīh rēhō; mana apnā-mazūrā
of-thee; thy son to-say worthy not I-remained; me thy-labourers
 jēhā banā." Tē chalēō, tē apnā-bāpp-kōl āyō. Ichhur oh dūr
like make." And he-went, and his-father-near came. While he far

thō, us-kā bāpp-nē us-na hērēō, tē us-na rēhm āyō, tē
was, his father-by him-as-for he-was-seen, and him-to pity came, and
 daur-kē galh-nāl lā-liyō, tē piyār dittō. Pāt-nē
run-having neck-to he-was-pressed, and love was-given. The-son-by
 bāpp-na kēhō, 'bāji, mē ghunāh kiō Khudā-kō tē
the-father-to it-was-said, 'O-father, by-me sin was-done God-of and
 tērō; tērō pūt kēhōn jōgō nīh rēhō.' Bāpp-nē nōkarā-
of-thee; thy son to-say worthy not I-remained.' The-father-by the-servants-
 nā kēhō, 'bēlō chāngā tē chāngō kaprō lē-āō, tē
to it-was-said, 'quickly good than good garment bring, and
 us-kā galh luāō; tē us-kī āngli-nāl āngūthi luāō, tē us-kā
his (on-) neck put; and his finger-on ring put, and his
 pair-nāl chhittur luāō, tē palēō-hō bachchhō lēā-kā kōhō, tē
foot-on shoe put, and the-kept calf brought-having kill, and
 khā tē khushī karā, ki mērō yō pūt mar-gēō-thō,
we-may-eat and happiness we-may-make, for my this son died-had,
 hun jī-gēō; tē gum-gēō-thō, hun thā-gēō.' Tē wē khushī
now lived; and lost-was, now found-is.' And they happiness
 karun laggā.
to-make began.

Us-kō barō pūt zimī-biech thō. Jis-bēlē ghar-kē nēpē āyō
His big son land-in was. At-what-time house-of near he-came
 bājā-kō tē nachchan-kō wāz sunēō. Fir ēkun-nōkar-
musical-instrument-of and dancing-of voice was-heard. Then one-servant
 na bulā-kē puchchhēō, 'yē kō gal hōē?' Tē
(acc.) called-having it-was-asked, 'these what things are?' And
 us-nē us-na kēhō, 'tērō bhāi ā-gēō, tē tērā bāpp-nē
him-by him-to it-was-said, 'thy brother came, and thy father-by
 bachchhō palēō-hō kōh-chhurēō, ki us-na chāngō-bhalō
calf kept killed-completely, because him (acc.) well
 thā-gēō.' Tē ōh khafē hūō, tē andar nīh jāē-thō. Tē
was-found.' And he angry became, and in not going-was. And
 us-kō bāpp birē gēō, tē us-kā barā tarlā kiā. Us-nē
his father out went, and his great petitions were-made. Him-by
 apnā-bāpp-na zawāb dē-chhurēō, 'itnā-samā mē tērī khizamt
his-own-father-to answer was-given-completely, 'so-long-time by-me thy service
 ki tē kadē tērī gal nī mōri, tē tē kadē mana
was-done and ever thy word not was-turned, and by-thee ever to-me
 bakrō nīh dittō, yū apnā-dōstā-yārā-nāl khushī
a-goat not was-given, that my-own-friends-companions-with happiness

karñ. Jis-bēlō tērō yō pūt āyō jis-nē tērō sārō
I-may-make. At-what-time thy this son came, whom-by thy all
 mā| kanjriā biehch udāyō, tē is-kē-wāstē palēō-hō bacheliñō
property harlots among was-squandered, by-thee him-of-for the-kept calf
 kōh-dittō.' Tē us-nē us-na kēñō, 'pūtā tō hamēsh mōrē
was-killed.' And him-by him-to it-was-said, 'O-son thou always me
 nāl rahē; jītnō mērō mā| hai, tērō hai. Khushi
near remainest; what-much my property is, thine is. Happiness
 hōñi tē khush hōñō chañgi gal thī; tērō yō bhāi
to-be and happy to-be good matter was; thy this brother
 mar-gēō-thō, hūñ jī-gēō; tē gum-gēō-thō, hūñ thā-gēō.'
died-had, now lived; and lost-was, now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN II.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hũ ajjur-kē-nā| thō; nikrā būā-kē uppur chaphēō khalō thō;
I flock-of-near was; little tree-of on climbed standing was;
 bakrō dānkēō. Hũ daur-kē latthō; richchh tapā ban-bichch
a-goat cried-in-pain. I run-having descended; a-bear down forest-in
lēi-chalēō-thō. Hũ pauchēō, kanḍh-bichch gatti mārī; us-nē na
taken-away-had. I arrived, back-in stone was-struck; him-by not
chhurēō. Bhī dūjī gatti mārī gātā-bichch, fir chhōr-kē
was-left. Then another stone was-struck neck-in, then left-having
nas-gēō. Jit saṭṭēō bakrō us-jā hũ jā-kē
he-ran-away. Where was-thrown the-goat (to-) that-place I gone-having
khalō-hūō, tē mērē-dar daur-kē bhī richchh ā-gēō. Mē
stood, and in-my-direction run-having again the-bear came. By-me
nikrī-jēhi kuhārī mārī us-kō. Pattō nīh laggō jē kuhārī us-kē
a-littleish axe was-struck him-to. Trace not was if axe him-to
laggi-hai yā nīh laggi. Fir bakrō chā-kē nas-gēō, fir
hit-is or not was-hit. Then goat lifted-having I-ran-away, then
kōhēō us-na. Kōh rēbō tē bhī ā-gēō mērē-dar.
it-was-killed it-as-for. Killing I-remained and again he-came in-my-direction.
Mērō dūjō saṅjī pauch-āyō. Fir ham-nē dōā-nē gatti mārī,
My other companion arrived. Then us-by two-by stone was-struck,
tē ōh nas-gēō.
and he ran-away.

FREE TRANSLATION OF THE FOREGOING.

I had climbed up a little tree near my flock, when a goat cried out. I ran down. A bear had taken it away down the forest. As I came up I struck him on the back with a stone, but he did not let go the goat. Then I struck him on the neck with another stone, and he dropped the goat, and ran away. I went to where he had dropped the goat, and was standing there when the bear came back and ran at me. I hit at him

with a little axe I had by me, but I do not know whether the axe actually touched him or not. I then lifted up the goat and ran off with it; and then I slaughtered it (for food). While I was engaged in slaughtering it, the bear again came running towards me. My fellow-shepherd then came, and we both stoned him till he ran away.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURĪ.

SPECIMEN III.

*The Rev. T. Grahame Bailey, B.D.**East Hazara.*

Hū nikrō thō, sīh hīl-gēō bakri kham-na. Satt bakrī us-nē
I little was, a-leopard used-was goat eat-to. Seven goats him-by
 khā-chhuyī. Ēkun-zimīdār-kī lūhā-kī hanī-hūī khurakkī thī. Wā
eaten-were. One-landowner-of iron-of made trap was. It
 māng-kō āpi sīh-kā pakrū-kē-wāstō. Wā rāh-mā
asked-having it-was-brought leopard-of catching-for. It way-in
 chhal-dittī, inā bakrō bannh-dittō. Sīh āyō, jāng us-kī
was-placed, on-one-side goat was-tied. Leopard came, leg its
 hīchhī phās-gēī laggō dānkun. Ōsē-bēlē ham rāt
in stuck he-began to-cry-in-pain. At-that-very-time we at-night
 gēā girā-na. Kēhō, 'sīh pakrē-gēō-ai.' Ghanā jānā āyā.
went village-to. It-was-said, 'leopard has-been-caught.' Many men came.
 Ēkun-lambardār-nē bandūk mārī, sīh mar-gēō. Dō adāī
One-headman-by gun fired-was, leopard died. Two two-and-a-half
 mān-kō thō bhārō. Attī jānā chā-kē lē-gēā-thā. Khalrī
mannds-of was heavy. Eight men lifted-having took-away. Skin
 ēkun-jagīrdār-nē chā-leī, tē ham-na trī rupayyā bakhshish
one-property-holder-by taken-was, and us-to thirty rupees reward
 dittī.
given-was.

FREE TRANSLATION OF THE FOREGOING.

When I was a boy, a leopard used to eat our goats. Seven goats were devoured by him. A farmer had an iron trap. We borrowed it, and took it away to catch the leopard. We set it on his path, and tied a goat alongside it. The leopard came, and it was caught by the leg, so that he began to roar in pain. We went at once, that very night, to the village, and gave news that the leopard had been caught. A great crowd assembled. One village head-man shot the leopard dead with a gun. It weighed 160 or 200 pounds, and it took eight men to lift him and carry him off. A landlord took the skin, and gave us thirty rupees as a reward.

GUJURĪ OF SWAT.

The Gujuri of Swat has two sub-dialects, Gujuri and Ajri. Ajri is the language of the Ajars, a tribe closely allied to the Gujurs, and inhabiting some six hundred hamlets in the Swat Valley. Both Gujurs and Ajars are here Musalmans. The main difference between them is that Gujurs tend cows, and Ajars sheep. They are all bilingual, speaking Gujuri or Ajri amongst themselves, but Pushtō to their neighbours, Hindū or Pathān. It is an interesting fact that one of the septs both with the Gujurs and with the Ajars is called Chaubān which is the name of the Rājput tribe which speaks Mēwāri.

We shall first deal with Gujuri proper, the dialect of the Gujurs. These cowherds wander through the Yūsufzai country on the North-West Frontier south of Swat, and their language is often differentiated as 'Yūsufzai Gujuri.' As may be expected, these Gujurs frequently make use of Pushtō words and phrases, but their language, like that of other Gujurs, is closely allied to Mēwāti and Mēwāri.

The following grammatical sketch illustrates the grammar used by these Gujurs in its pure form; but many deflections from rule will be noticed in the specimens, due to the influence of the neighbouring Pushtō and Western Pañjābī languages. These I shall notice subsequently.

YŪSUFZAI GUJURĪ SKELETON GRAMMAR.

I.—NOUNS—			II.—PRONOUNS—				III.—VERBS—			Irregular Participles—	Past
A.—Substantives—							A.—Auxiliary and Verbs substantive—			giḥ,	gonḥ.
(a) Masculine,							Pres., <i>hai</i> , for all numbers and persons			kiḥ,	maḥ.
(1) Ending in ṣ—							Past, Masc. Sg., <i>thā</i> ; Pl., <i>thā</i> ; Fem., <i>thā</i> , for all numbers and persons.			liḥ,	taken.
Sing.							B.—Finite Verbs—			<i>dāḥ, dāḥ,</i>	given.
Plur.							Infinitive,— <i>mār-ān</i> .			<i>māyḥ,</i>	dead.
Nom. <i>ghār-ṣ</i> | <i>ghār-ā</i> | <i>ghār-ī</i> .							Pres. Part.— <i>mār-īḥ</i> .			Imperatives,	
Obi. <i>ghār-ā</i> | <i>ghār-ī</i> .							Past Part.— <i>mār-īḥ</i> .			<i>mai,</i>	takes.
(2) Others—							Pres.— <i>mār + personal endings</i> .			<i>dai,</i>	give.
Nom. <i>lāp</i> | <i>lāp</i> .							Future,— <i>mār + personal endings + gḥ</i> .				
Obi. <i>lāp</i> | <i>lāp</i> .							Ded. Present,— <i>mār + personal endings + hai</i> .				
(3) Feminine.							Imperfect,— <i>mār + personal endings + thā</i> .				
Nom. <i>dāḥ</i> | <i>dāḥ</i> .							Past,— <i>mār-īḥ</i> .				
Obi. <i>dāḥ</i> | <i>dāḥ</i> .							Perfect,— <i>mār-īḥ hai</i> .				
Genitive Terminations.							Pluperfect,— <i>mār-īḥ thā</i> .				
Masc.							Personal endings.				
Dir. <i>ḥṣ</i> | <i>ḥṣ</i> .											
Obi. <i>ḥṣ</i> | <i>ḥṣ</i> .											
Fem.											
Dir. <i>ḥṣ</i> | <i>ḥṣ</i> .											
Obi. <i>ḥṣ</i> | <i>ḥṣ</i> .											
B.—Adjectives—											
(1) Ending in ṣ—											
Masc.											
Dir. <i>chāṅṣ</i> | <i>chāṅṣ</i> .											
Obi. <i>chāṅṣ</i> | <i>chāṅṣ</i> .											
Fem.											
Dir. <i>chāṅṣ</i> | <i>chāṅṣ</i> .											
Obi. <i>chāṅṣ</i> | <i>chāṅṣ</i> .											
(2) Others—											
Do not change.											

Possessive,—*apḥḥ*; obl., *apḥḥ*; *hai*, *apḥḥ*; own.Near Demonstrative,—*yḥ*, this; *ag*, *thā*, is; Pl., *yḥ*, *yḥ*, obl., *in*.Relative,—*chi*, who or what (Pugḥḥ).Interrogative,—*hai*, who?; obl., *hai*; *hai*, what?

The following points may be noted in regard to the grammar of the specimens:—

I.—NOUNS.

The Agent case is generally the same as the Nominative. Indeed the use of the Agent with the Past tense of a Transitive verb seems to have almost disappeared.

In the case of nouns in *ō*, the oblique form singular usually ends in *ā*, but sometimes, probably owing to careless speaking, the direct form is used; thus, *ghōrō-kō*, of a horse, instead of the more correct *ghōrā-kō*; *mandō* (for *mandā*) *kam-mā*; *mairō bāp-kā*, for *mairā bāp-kā*. Sometimes, under the influence of Pañjābī, the oblique form ends in *ē*. Thus, when the younger son speaks to his father, the narrative says, correctly, *apnā bāp-tah kahō*; but when the elder son answers his father, the Pañjābī idiom, *apnē bāp-tah*, is incorrectly used.

On the other hand, the influence of Pañjābī sometimes makes these nouns form the direct form in *ā* instead of in *ō*. Thus, *us-kā* (for *us-kō*) *bayō pūt paṭṭi mā thō*.

Amongst the postpositions may be mentioned *mā*, in; *kanah*, with. The postpositions *tah* and *nah* are borrowed from Puṣhtō. They are used indiscriminately to mean both 'to' and 'from.' Thus, *īḥār-tah ā-jā*, come to this place, and *īḥār-tah jā*, go from this place.

The following are examples of the correct use of the direct and oblique forms: *mairō pūt moyō thō* (Hindī, *mērā pūt muā thā*), my son was dead; *apnā mā-tah* (Hindī, *apnē mā-sē*), from his own share; *chaṅgā admī* (Hindī, *chaṅgē ādmī*), good men; *is-kā pairā-mā* (Hindī, *is-kē pairō-mē*), on his feet; *apnā dōstā-kanah* (Hindī, *apnē dōstō-sāth*), with (my) own friends; *chaṅgī trimat* (Hindī, *chaṅgī strī*), a good woman; *is-kī angrī-mā* (Hindī, *is-kī angulī-mē*), on his finger.

The use of the word *yakō*, one, a, appears to be irregular. I have noted:—

Yakō bāp, a father; *yakō bāp-kō*, of a father; but *yakē ṭhār*, in a certain place.

Yakā dhī, a daughter; *yakā chaṅgī trimat*, a good woman; *yakē dhī-kā*, of a daughter.

II.—PRONOUNS.

The proper form of the Agent of *hū* is *maī*. Thus: *maī tairo khazmat kiō hai* (Hindī, *maī-nē tērī khidmat kī*), by me thy service has been done. But *hū* is sometimes substituted for it.

An example of the Agent of the second person is *taī-nī dilō hai* (Hindī, *tū-nē nahī diyā hai*), by thee has not been given.

So for the third person *usā banḍiō* (Hindī, *us-nē bāḍā*), by him was divided; *us kahō* (Hindī, *us-nē kahā*), by him it was said; but *oh* (not *us* or *usā*) *uḥiō* (Hindī, *icah uḥā*), he rose.

The Relative Pronoun *chī* is borrowed from Puṣhtō.

III.—VERBS.

In the conjugation of verbs, the method of forming the Present Definite and Imperfect should be noted. Here the verb exactly follows the Mēwātī custom. To form these tenses, the auxiliary verb is added, not to the Present Participle, but to the various persons of the simple Present Tense. Thus: *mārū*, I beat; *mārū hai* (not *mārtō hāi*),

I am beating; *mārũ thō* (not *mārō thō*), I was beating. Other examples are *karũ hai*, I am making, used as a present subjunctive, (that) I may make (merriment with my friends); *karũ thō*, I was making. Irregularly influenced by Pañjābī are *diyā nā thā*, (anyone) was not giving; *chalā nā thō*, he was not going; *charā thō*, he was grazing.

The Present Participle is used to form a Habitual Past. Thus: *khaitō*, he used to eat; Plural Masculine, *khaitā*, they (the swine) used to eat.

In the Simple Present, which is also used as a present subjunctive, there are some irregularities observable in the specimens. In *ham khusālī karũ*, *khusāl hũ*, the first person singular is used for the first person plural. Pañjābī is responsible for *khā-lai*, and *hō jāyāi*, and also for *khāi* (they eat), in which last the singular is used for the plural.

As already observed, the use of the Passive construction of the Past Tense of Transitive verbs appears to be dying out. The Agent form of the personal pronouns is still usually employed before these tenses, but all traces of the Agent case have disappeared from the noun. The feeling for gender, too, is very weak. Thus we have *maĩ tairō* (instead of *tairī*) *khazmat kiō* (instead of *kī*) *hai*, I have done thy service; so we have *jilī kiō*, instead of *jilī kī*, he shouted.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURI.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō admi-kā dō pūt thā. Nandō pūt apnā bāp-tah
One man-of two sons were. By-the-young son his-own father-to
 kahio chi, 'ai bāp, manā apnā mā tah bandō dai-lai.' Usā
it-was-said that, 'O father, to-me thy-own property from share give.' By-him
 dwanyam-pah apnā mā bandiō. Kāi dī pachhā nandō pūt
both-on his-own property was-divided. Some days after young son
 harkuj yakē-thār kar-kē dūr dēs-tah giō. Ut isā
everything (in) one-place having-made far country-to went. There by-him
 apnā mā mandō kam-mā udā-liō. Chi habbā mā wajhēr-liō,
his-own property had works-in was-wasted. When all (his) property was-finished,
 ōh dēs-pah yakō baṛō qāliat āyō, ōh saurō hō-giō. Ōh giō,
that country-on one great famine came, he straitened became. He went,
 ōh dēs-mā yakō khān kanah naukar hō-giō. Usā apnī patti-
that country-in one chief with servant became. By-him his-own field-
 tah dai-galiō, chi 'mandah zināwar chār-lai.' Ōh apnā minah-pah
to he-was-sent, that '(you) unclean animal graze.' He his-own desire-on
 ōh bhō khādō, chi zināwar khaita, haḍō kaupē diyā na thā. Chi
that straw would-eat, which animals eat, but any-one giving not was. When
 sūl-mā hō-giō, isā kahio chi, 'mairō bāp-kā katnā naukar
senses-in became, by-him it-was-said that, 'my father-of how-many servants
 changō tūk khai, hū bhakō marū. Hū uṭhūgō, apnā bāp-tah jāwūgō,
good food eat, I hungry am-dying. I will-arise, my-own father-to will-go,
 us-tah kahūgō chi, "ai bāp, hū tairō bhī gunāhgār hai. Khudāē-
him-to will-say that, "O father, I thy also sinner am, God-
 kā bhī gunāhgār hai. Is-kō lāyiq nī, chi tairō pūt hō-jāwū;
of also sinner am. Of-this worthy not-I(-am), that thy son I-may-become;
 kho apnā naukarā-mā manā ghal-lai." Ōh uṭhiō, apnā bāp-tah āyō.
but thy-own servants-among me put." He arose, his-own father-to came.
 Yō lā dūr thō, chi apnā bāp isā ḍaṭhō, tars isā kiō,
He yet far was, that by-his-own father to-him it-was-seen, pity on-him was-made,
 isā bhajiō, ghāra-gharai hō-giō, isā chōmiō. Pūt is-tah
to-him he-ran, embracing took-place, him it-was-kissed. By-son him-to

kahiō chi, 'ai bāp, hū Khudāe-kā bhī gunāhgār hai, tairō bhī
it-was-said that, 'O father, I God-of also sinner am, thine also
 gunāhgār hai. Is-kō lāyiq nī chi tairō pūt hō-jāwū.' Us-kā bāp
sinner am. This-of worth not-I(-am) that thy son I-may-become.' By-his father
 apnā naukārā-tah kahiō chi, 'chāngō chirpō lai-āō, is-tah ghal-lēō
his-own servants-to it-was-said that, 'good dress bring, him-to put-on
 yakā āngri is-kī āngri-mā kar-lēō, panē is-kā pairā-mā kar-lēō.
one ring him-of finger-on put, shoes him-of feet-on put.

Āō chi tūk khā-lāī, khushāl hō-jāyāī, is sawab-tah chi, yō mairō
Come that food we-eat, merry become, this reason-for that, this my
 pūt mōyō thō, jimtō hōyō hai; gum giō thō, lab-liō hai.' Wē
son dead was, living become is; lost become was, recovered is.' They
 khushāl hō-giō.
merry became.

Huṇ us-kā barō pūt patti-mā thō. Chi ōh āyō, ghar-tah
Now him-of elder son field-in was. When he came, house-to
 naiṛō hō-giō, git nachan-kā awāz suniō. Yakō naukār-tah hōliō,
near became, songs dancing-of sound heard. One servant-to (he)called,
 usā pachhiō, 'yō kī chihā hai?' Us kahiō, chi, 'tairō
to-him (by-him) it-was-asked, 'this what matter is?' By-him it-was-said, that, 'thy
 bhāī āyō hai, tairō bāp khairāt kiō hai, chi usā rōgh-jōr
brother come is, (by)thy father feast made is, as him sound-and-well
 lādō-hai.'

Ōh rus-giō; andar chālā na thō. Bāp is-kā
(by-him)it-has-been-found.' He sulked; within going not was. Father him-of
 nakṛiō, isā minnat kiō.

Is apnē bāp-tah zawāb-mā
came-out, him-to entreaty was-made-by-him. By-him his-own father-to answer-in

kahiō chi, 'daikh, hitnā machh mūdah mā tairō khaznat kiō hai;
it-was-said that, 'see, so-much long time by-me thy service been-done is;
 hēcharē tairō hē-amrī nī kiō hai. Bhī tāī manā yakō lailō nī

ever thy disobedience not-by-me done is. Still by-thee to-me one kid not

ditō hai, chi hū apnā dostā kanah khushālī karū-hai. Har-kadē hi
given is, that I my-own friends with merriment might-make. As-soon-as when

tairō yō pūt āyō, chi tairō mā kachni-pah udāyō-hai, tāī
thy this son came, by-whom thy property harlots-on wasted-has-been, by-thee

us-pah khairāt kiō.' Us kahiō, chi, 'pūt, tū nīt mairō kōr
him-on feast made.' By-him it-was-said, that, 'son, thou always me with

hai, ā mairō har-kuj tairō hai. Yō munāsib thō, chi ham khushālī
art, and my everything thine is. This proper was, that we merriment

karū, khushāl hū, tā-chi yō tairō bhāī mōyō thō, jimtō hōyō hai;
make, merry be, because this thy brother dead was, alive become is;

gum giō thō, lādō hai.'
lost become was, recovered is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI GUJURĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Yakō jākat har dī mḥṣā gā chārā-thō, parhat-mā grā-tah
One boy every day buffaloes cows used-to-graze, mountain-in village-from
 dūr. Yakō dī chhā-pah jili-kiō chi, 'bagyār āyō hai.' Grā
far. One day joke-on it-was-shouted-by-him that, 'wolf come is.' Village
 kā lōk war-nakriō, chi bagyār khadēr-lai. Chi lōk apriā, bagyār
of people went-out, that wolf should-drive-off. When people arrive, wolf
 na thō. Jākat-tah inā pachhō kiō; us kahiō chi, 'hū chhā
not was. Boy-from by-them enquiry was-made; by-him it-was-said that, 'I joke
 karū thō.' Lōk ghar-tah pachhā giō. Dājā dī yakō parṭō
making was.' People house-to back went. Second day one leopard
 āyō. Jākat jili-kiō chi, 'warhūri-dēō; parṭō āyō hai.'
came. By-the-boy it-was-shouted that, 'come-running; leopard come is.'
 Lōk kahiō chi, 'yō kūr kahai,' kauṇē na giō.
By-the-people it-was-said that, 'this(-boy) lie tells,' any-one not went.
 Parṭō-nē jākat khā-liō. Chhā-mā kūrya jākat mar-giō.
By-the-leopard boy was-devoured. Joke-in lying boy died.

Numerals.

Ēk, yakō.	Dō.	Tin.	Chār.	Pañj.	Chhē.	Sat.	Ath.	Nau.	Dah.	Yārā.
1	2	3	4	5	6	7	8	9	10	11
Bārā.	Tērā.	Chaudahā.	Pandā.	Sōhā.	Satarā.	Athāran.	Unī.	Bi.	Ēk tē bi.	
12	13	14	15	16	17	18	19	20	21	
Dō tē bi, etc.		Dah tē bi.		Yārā tē bi, etc.		Chawē.		Ēk tē chawē, etc.		
22		30		31		40		41		
Dah tē chawē or pañjāh.		Yārā tē chawē, etc.		Sath.		Ēk tē sath, etc.		Dah tē sath, etc.		
	50		51		60		61		70	
Chār bi.	Ēk tē chār bi.	Dō tē chār bi.	Tin tē chār bi.	Chār tē chār bi, and so on.						
80	81	82	83	84						
Dah tē chār bi.	Yārā tē chār bi.	Bārā tē chār bi, and so on, up to Unī tē chār bi.	Sau.							
90	91	92	99	100.						

The two following specimens of Ajri will show that, save for some variations of spelling, it is practically the same as Yūsufzai Gujuri. The only real difference is that it borrows more freely from Puṣtō.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRI.

SPECIMEN I.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ek japā kā dō pūt thā. Un-mā nandhō pūt-nē bāp-nah
One man of two sons were. Them-in the-younger son-by father-to
 kahio, 'ai bāp, manā hun dē kitnā bandā māṛ manā aprē.
it-was-said, 'O father, me-to now give how-much share property me-to falls.'
 Us-nē apnō bisat un-nā band ditti. Thōṛā dī pichhē oh
Him-by his wealth them-to dividing was-given. A-few days after that
 lūrō habhō kuj ek thār kar-kē dūr dās-tah
boy all whatever one place having-made far land-to
 chal giō. Ut apnō māṛ bād-lamṛī-mā udā
having-gone went. There his-own property debauchery-in having-caused-to-fly
 chhōṛiō. Us thār-mā har-kuj lag-giō. Mhī us dēs-mā
was-wasted. That place-in everything was-spent. Then that country-in
 barō qāhat pai-giō. Yō hun muhtāj hō-giō. Mhī us dēs-mā
great famine fell-went. He now poor became. Then that country-in
 ek khān-kā kurē jā rahiō, is-nē apnā patṭā-mā mūdho
one chief-of in-vicinity going remained, him-by his-own field-in swine
 chāraṇ-kā bāstē chālāiō. Us-kō yō minō thō oh bhō jō
grazing-of for was-sent. Him-of this craving was that straw which
 mūdha khāe yō bhī khā-kē raj rahē. Khō' kōi kuj
swine eat this also having-eaten satisfied may-remain. But anyone anything
 na thō de. Mhī surt-mā āyō, tē kahio, 'Mērā bāp-kā
not was giving. Then sense-in came, and it-was-said-by-him, 'My father-of
 muchh muchh mājhī hai, muchh-muchh tuk khāe, tē hū bhukh-tē
many many servants are, plentiful food eat, and I hunger-from
 marū hai. Hū uth-kē apnā bāp-kā kurē jā rahūgō. Hū us-
dying am. I rising my-own father-of in-vicinity going will-remain. I him-
 tah kahūgō, "ai bāp, Rab-kē agē bhī, tērē agē bhī, gunāh kiō; hun us
to will-say, "O father, God-of before also, of-thee before also, sin done; now that
 lakat-kō nahī jē tairō pūt hō-jāwū. Manā apnā mājhī-kā
ability-to not(-am) that thy son should-become. Me-to thy-own servant-of

¹ Pashṭō.

² Corruption of *liyāqat*.

shān ek mājhī jōr-lā." *Mhī* uñh-kē appā bāp-kā kurē giō.
like one servant make. *Then rising his-own father-of in-vicinity went.*
 Us bēre jē dār thō agā-dā¹ bāp-nē agā dīthō, taras² kiō, jhab
That time when far was him-of father-by he was-seen, pity was-taken, haste
 kiō, agā-dā garā-nār lālō, atē muchh piār ditti. Pāt agā-dā kahiō
was-made, him-of neck-with applied, and much love given. Son him-of said,
 'ai bāp, Rab-kē atā tērē agē yē gunāh kiō, huñ us lākat-kā
'O father, God-of and thee before this sin done, now that ability-of
 nahī, jē tairō pāt hōyō.³ Bāp appā mājhī-dā kahiō jē, 'chaṅgā
not (am), that thy son I-may-be.' Father his-own servants-to said that, 'good
 chaṅgā chīrā kaḍ-kē lē-āō, is-dā lawā-chhōrō, atē is-kā
good robe taking-out bring, him-to clothe, and him-of
 hath mā angri, tē pairā-mā chhitar lawā-chhōrō, atē khāē tē khushāl
hand in ring, and feet-in shoes put-on, and we-may-eat and festivity
 manāē; jē mairō yō pāt mar giyō thō, tē huñ jītō hō-giō; gum giō
celebrate; as my this son dead gone was, and now alive became; lost gone
 thō, huñ labh-liō hai.⁴ *Mhī khushālī karān-lagiā.*
was, now recovered is.' Then merriment they-to-make-began.

Us-kō barō pāt pātā-mā thō, kērē bēre ghar-dā nērē āyō, gīt tē
His elder son field-in was, what time house-to near came, singing and
 nachan-kā āwāz sun-liō. Us bēre ek ashnā jan-tali sadiō
dancing-of sound was-heard. That time one acquainted man-to it-was-called (by-him)
 tē tapōs⁵ kiō jē, 'yō kē chhar hai?' Tā us-nē kahiō jē, 'tairō
and enquiry was-made that, 'this what matter is?' And him-by said that 'thy
 bhāī āyō hai, tē tairō bāp-nē muchh rōṭi kiō hai, is matlah-kā
brother come is, and thy father-by great feast made is, of this reason-of
 chī oh rōgh-jōr⁶ ā-giō-hai.' Khapā hō-giō, ghar-dā andar na bariō.
that he safe(-and)-sound he-come-is.' Angry he-became, house-of inside not entered.
 Mhī agā-dā bāp bāhar āyō, agā-dā pukhlā⁷ kiō. Us-nē bāp-tah
Then his father out came, him pacified made. Him-by father-to
 jawāb-mā kahiō, 'Dekh, itnā samā māi tērī khidmat kiō hai, kadē
reply-in it-was-said, 'See, (for) so-many years by-me thy service done is, over
 bhī tērō hukam-tē bāhar nahī hōyō. Kadē bhī tāi manā ek lailō
even thy order-from beyond not I-became. Eer even by-thee me-to one kid
 dittō nahī jē māi āpnā yār ashnā nār khushālī
was-given not that by-me my-own friend (and) acquaintance with merriment
 kiō hōti. Huñ, jē yō tērō pāt āyō hai, chī tairō māi kachnī-pab
made might-be. Now, that this thy son come is, by-whom thy property harlots-on

¹ Corruption of *de āghā*, Pushtō = of him, the position of the *dā* is probably the result of the influence of *Pañjābī*, which has *us-dā* for 'of him.'

² Pure Pushtō word = pity.

³ Pure Pushtō word = enquiry.

⁴ *rōgh* for pure Pushtō = safe and sound.

⁵ *pu-ḥālā* Pushtō word = reconciled.

gharak kiō-hai, taī us-pah kitnī muchh khair¹ kiō.
sunk has-been-made, by-thee him-on how-much large feast made.

Us-nē agā-dā² kahiō, 'ai pūt, hamēsh tū mairē kupē hai.
Him-by him-to it-was-said, 'O son, always thou me near are.

Jē-kuj mairō hai, ōh tairō hai; khushālī karan, tē khushāl
Whatever mine is, that thine is; merriment making, and merry
 hōp munāsib thō, kiō yō tairō bhāi mar-glō thō, jītō
being proper was, because this thy brother dead was, alive
 hō-giō; gum-giō thō, hun labh-liō-hai.
became; lost was, now recovered-is.

¹ Corruption of Pushtō *khairāt*, a feast.

² *Agā-dā* = *laghu-ta* = 'to him' in Pushtō.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

YŪSUFZAI AJRĪ.

SPECIMEN II.

(Sir H. A. Deane, K.C.S.I., 1898.)

Ēk jaṇō dhākā-mā bakri chārai thō. Ēk dī par-mā
 One man mountain-in goats grazing was. One day rock-in
 maikhū labh-liō. Us-nē kahiō chi, 'hū kap-liyūgō,' khō
 honey(-comb) was-found. By-him it-was-said that, 'I will-cut-it-off,' but
 hail us-kō nā apriō, kiō-jē thār saurō tē aukhō thō.
 hand him-of not reached, because the-place narrow and difficult was.
 Mhī wuh grā-tah āyō, dārū liō, tē par-tah
 Then he village-to came, gunpowder was-taken-by-him, and rock-to
 giō; us-kō hēt dah-chhōriō, chi ag lā-kē par
 went; it-of beneath it-was-buried(-by-him) that fire applying rock
 udā-chhōriō, tē maikhū habbā kad-liyūgō. Mhī palitah-nah ag
 I-will-blow-up, and honey all will-extract. Then fuse-to fire
 lā-kē bais-rahiō. Mhī daz hōyō, par phut-giō, jaṇō
 applying he-sat-down. Then explosion became, rock burst, (the-)man
 udā-chhōriō. Ut maikhū-kō armān-mā mar-giō.
 was-blown-up. There honey-of longing-in he-perished.

Numerals.

Ēk.	Dō.	Trai.	Chār.	Pañj.	Chhē.	Sat.	Ath.	Nō.	Dah.	Yārah.	Bārah.
1	2	3	4	5	6	7	8	9	10	11	12
Tērā.	Chaudā.	Pandrā.	Sōhrā.	Satārā.	Athārā.	Unī.	Bi	Ēk tē bi			
13	14	15	16	17	18	19	20	21			
Dō tē bi, etc.	Dah tē bi.	Yārah tē bi, etc.	Chārī.	Ēk tē chārī, etc.	Dah tē chārī.						
22	30	31	40	41	50						
Yārah tē chārī, etc.	Trai bi.	Ēk tē trai bi, etc.	Dah tē trai bi.	Yārah tē trai bi, etc.							
51	60	61	70	71							
Chār-bī.	Ēk tē chār-bī, etc.	Dah tē chār-bī.	Yārah tē chār-bī, etc.	Sōh.							
80	81	90	91	100.							

GUJURĪ OF KASHMIR.

The language of the Gujurs of Kashmir closely resembles that of Hazara and Swat. The main differences are really matters of spelling. Thus we have *nā* instead of *na*, the postposition of the dative, and *kihō* instead of *kēhō* for 'said.'

The borrowed forms come from Kashmiri, and some of them are instructive. In the word *kihō* for *kahiō*, from *kahō*, to say, we see the Piśācha law of epenthesis coming into force.

We also come across the Piśācha tendency to disaspirate soft aspirate consonants, and then to harden them. Thus, *dhī*, a daughter, becomes first *dī*, and then *tī*; *ghōrō*, a horse, becomes first *gōrō*, and then *kōrō*; *bharnō*, to fill, becomes first *barnō*, and then *parnō*; and *bhukkhō*, hungry, becomes first *bukkhō*, and then *pukkhō*.

The declension of **Nouns** is nearly the same as in Hazara. The only differences are that masculine nouns in *i*, like *admi*, a man, shorten the *i* in the oblique plural, forming *admiā*, not *admiā*. So also feminines like *kōri*, a mare. *Ti*, a daughter, and *gā*, a cow, have their nominative plurals *tīā* and *gāwā*, respectively. We thus get the following forms:—

SINGULAR.		PLURAL.	
Nom.	Ob.	Nom.	Ob.
<i>kōrā</i> , a horse	<i>kōrā</i>	<i>kōrā</i>	<i>kōrā</i>
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā</i>
<i>admi</i> , a man	<i>admi</i>	<i>admi</i>	<i>admiā</i>
<i>kōri</i> , a mare	<i>kōri</i>	<i>kōri</i>	<i>kōriā</i>
<i>tī</i> , a daughter	<i>tī</i>	<i>tīā</i>	<i>tīā</i>
<i>gā</i> , a cow	<i>gā</i>	<i>gāwā</i>	<i>gāwā</i>

The postpositions are:—

Agent,	<i>nē</i> .
Acc.-Dat.	<i>nā</i> , sometimes <i>kē</i> .
Inst.	<i>nāl</i> .
Abl.	<i>thā</i> .
Gen.	<i>kō</i> , <i>gō</i> .
Loc.	<i>mā</i> , in, on; <i>par</i> , on; <i>kōlē</i> , near.

The usual postposition of the dative is *nā* (not *na*), but *kē* sometimes appears, as in phrases like *us-kē lāō*, put (the garment) on him.

The usual genitive is *kō*, but we sometimes find *gō*, especially after a vowel, as in *tīā-gō*, of the daughters; *admi-gō*, of the man; *admiā-gō*, of the men; *tākā-gī chōṭi-par*, on the top of the hill (sentence 229). On the other hand we have *tī-kō*, of a daughter (No. 111). *Gō* occurs also in the Bāgrī dialect of Mārwarī, and related forms are *gai*, the sign of the dative in the Maiyā of the Indus Kohistan, and *gō*, the sign of the dative, in the Gādī dialect of Chamēālī.

Kō and *gō* change for gender and number as usual, but I have not noted an oblique plural form corresponding to the Hazara *kā*.

As regards **Adjectives**, the only thing to note is that the oblique form of *ek*, one, when used as an indefinite article, is *ekay*.

The **Pronouns** exhibit a few variations from the Hazara standard. Thus:—

	I.	Thou.
Sing.		
Nom.	<i>hē</i>	<i>tē</i>
Ag.	<i>mai</i>	<i>taī</i>
Dat.	<i>minā</i>	<i>tinā</i>
Obl.	<i>ma</i>	<i>ta</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur.		
Nom.	<i>ham</i>	<i>tam</i>
Ag.	<i>ham-nē</i>	<i>tam-nē</i>
Obl.	<i>ham</i>	<i>tam</i>
Gen.	<i>mahārō</i>	<i>thārō</i>

The Demonstrative pronouns are:—

	This.	That.
Sing.		
Nom.	<i>yū</i>	<i>uū</i>
Obl.	<i>is</i>	<i>us</i>
Gen.	<i>is-kō</i>	<i>us-kō</i>
Plur.		
Nom.	<i>yī</i>	<i>vī</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

No instances of the nominative feminine have been noted, but they doubtless exist as in Hazara.

For the Relative and Correlative we have *jō* (obl. *jis*) or *jērō*, who, and *sō* (obl. *tis*), that. So, *kōy* (obl. *kis*), who? and *kō*, what? *kōi*, anyone, some one, and *kuchh*, anything, something; *jō-kuchh*, whatever.

The **Verb Substantive** is thus conjugated in the present:—

	Sing.	Plur.
1.	<i>hō</i>	<i>hā</i>
2.	<i>hai</i>	<i>hē</i>
3.	<i>hai</i>	<i>hē</i>

The past is *thō*, etc., as in Hazara.

There is a negative verb substantive *nai*, is not, used for all persons of both numbers, as in *is-lāik kō nai*, I am not at all worthy; *badal nai kariō*, (I) did not disobey. Note the use of the Rājasthānī *kō*, at all with the negative. This is almost universal in Rājasthānī.

The ordinary negative is not *nai*, but *na*.

The following are the main points of the conjugation of the **Active Verb** :—

The Infinitive ends in *ñō* (*ñō*) as in *hōñō*, *mārñō*. The oblique form ends in *an* (*an*), the *a* being dropped if the root ends in a vowel. Thus, *hōñ lagō*, he began to be; *karan lagō*, they began to make; *chāran chālāyō*, sent (him) to feed (swine); *gān-kō*, of singing; *nachchan-kō*, of dancing.

The Present Participle ends in *tō*, thus *hōtō*, *mārtō*. In *khātō*, eating, the root, ending in a long vowel, has been nasalized.

The Past Participle ends in *iō* as in *māriō*. This, like the Swāt *ēō*, is liable to be contracted to *ē*, as in *marē*, dead.

Irregular are :—

<i>jāñō</i> , to go	Past Part.	<i>giō</i>
<i>āyō</i> , to come	" "	<i>ōyō</i>
<i>lēñō</i> , to take	" "	<i>liō</i>
<i>dēñō</i> , to give	" "	<i>ditō</i>
<i>baiañō</i> , to sit	" "	<i>baithō</i>
<i>kakñō</i> , to say	" "	<i>kihō</i>
<i>lagñō</i> , to begin	" "	<i>lagō</i>
<i>karnō</i> , to do, is regular, making <i>kariō</i> .		

In this form of Gujuri, the past participle frequently takes the suffix *vī*, without changing its meaning, as in *māriō-vī*, *lagō-vī*. So we have *baithō-vī hai*, he is seated (sentence 230); *liō-vī hai*, you have taken (240); *marē-vī* (or *māriō-vī*) *thō*, he was dead; *gum giō-vī thō*, he was lost; *āyō-vī hai*, (thy brother) has come; *rūfī kari-vī hai*, he has made a feast. Perhaps this suffix means 'gone,' and we may in this way compare it with the Sindhi word *viō* having this meaning.

The Conjunctive Participle is formed as usual. Thus, *mār-kē*, having struck; *hō-kē*, having become.

The Imperative singular is, as usual, the same in form as the root. Thus, *mār*, strike; *dē*, give (sentence 234). *Lē-la*, take (sentence 235), seems to be irregular.

The Old Present is thus conjugated :—

Singular	Plural
1. <i>mārñ</i> , <i>mārñ</i>	<i>mārñ</i>
2. <i>mārō</i>	<i>mārē</i>
3. <i>mārē</i> , <i>mārā</i>	<i>mārē</i>

Lagōvī (pl. *lagāvī*; fem. *lagivī*), the past participle of *lagñō*, may be added to any of these forms. Thus, *gadrō āvē lagōvī*, the boy comes (sentence 239).

The Present Definite is *mār rahiō-hō*, I am striking = Hindi *mār rahā hū*.

The Imperfect is *mār rahiō*, I was striking = Hindi *mār rahā*.

The Future is formed by adding *gō* (*gā*, *gī*) to the old present. Thus, *mārñgō* or *mārōgō*, I shall strike.

The tenses formed from the past participle are as usual, and call for no remarks, except that, in the case of intransitive verbs, the first person is not nasalized as in Hazara. Thus, *hū giō*, not *hūñ giō*, I went.

The usual negative is *na*, the negative verb substantive being *nai*. Note the curious use of *tā*, to mean 'when.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJURI.

KASHMIR.

Ekan-janā-nā dō pūt thā. Un-bichehū nikrā-nē
One-person-to two sons were. Them-from-among the-younger-by
 abā-nā kihō, 'Ō abā, māl-kō hisō, jō minā
the-father-to it-was-said, 'O father, the-property-of share, which to-me
 āwē, minā dē.' Phir us-nē māl un-nā band-dittō.
may-come, to-me give.' Then him-by the-property them-to was-divided-out.
 Thorā-diyārā picchē nikrā-gadrā-nē sārō-kuchh batlō kar-kē
A-few-days afterwards the-younger-son-by everything collected made-having
 ēkan-dūr-kā-mulk-mā jān lagō, hōr ūgā apnō māl
a-distance-of-country-in to-go began, and there his-own property
 pairā-kammā-nāl urāyō. Phir tā sārō-kuchh kharch
had-work-in was-caused-to-fly-away. Then when everything expended
 kar-chhōrjō, us-mulk-mā barō kāl piō, hōr wū kaṅgāl
was-made-completely, that-country-in a-great famine fell, and he poor
 hōn lagō. Phir us-mulk-kā ēkan-bajā-sardār-kōlē jā-lagō.
to-be began. Then that-country-of a-great-chief-near he-went-(and-)stuck.
 Us-nē us-nā apnā-dōgiā-mā bankutā chāran chalāyō, hōr us-nā
Him-by him-as-for his-own-fields-in swine to-feed he-was-sent, and him-to
 armān thō ki, 'un-sakkā-nāl, jērā bankutā khāē, apnō pōt
longing was that, 'those-husks-with, which the-swine eat, my-own belly
 parū,' ki us-nā kōi nai dē-thō. Hōr hōsh-mā āyō.
I-may-fill,' because him-to anyone not giving-was. And sense-in he-came,
 kihō, 'mērā-abā-kā kitnā mānjīā-nā jōr rūti hai, hōr hū
it-was-said, 'my-father-of how-many servants-to much bread is, and I
 pukkhō marū. Hū ūth-kē apnā-abā-kōlē jāōgō, phir us-nā
hungry die. I arisen-having my-own-father-near will-go, again him-to
 kahōgō ki, 'Ō abā, māi āsmān-kā hōtā hōr tērā
I-will-say that, 'O father, by-me heaven-of in-the-presence and of-thee
 hōtā gunāh kariā, hōr hū is-lāik kō nai ki
in-the-presence sins were-done, and I this-worthy at-all am-not that
 phir tērō pūt kahāō; minā apnā-mānjīā bichehū ēkan-kē
again thy son I-may-be-called; me thine-own-servants from-among one-to
 brābar banā." Phir ūth-kē apnā-abā-kōlē giō, hōr wū
like make." Then arisen-having his-own-father-near he-went, and he

ajjā dūr thō, ki us-nā dekh-kē us-kā abā-nā tars
yet far was, that him (acc.) seen-having him-of the-father-to compassion
 āyō; phir dōr-kē gal lā-liō, hōr much muni
came; then run-having (on-the-)neck he-was-applied, and much kiss
 ditti. Gadrū-nē us-nā kihō ki, 'ō abā, maī āsmān-kā
was-given. The-son-by him-to it-was-said that, 'O father, by-me heaven-of
 hōtā hōr tērā hōtā gunāh kariā, phir is-lāik
in-the-presence and of-thee in-the-presence sins were-done, and this-worthy
 nai ki phir tērō pūt kahāō. Bāp-nē
I-am-not that again thy son I-may-be-called.' The-father-by
 apnā-mānjīā-nā kihō, 'chāngī-thū chāngī pōshāk kar-lē-āō, phir
his-own-servants-to it-was-said, 'good-than good garment bring-forth, and
 us-kē lāō; hōr us-kā hatth-mā chhāp, hōr pairā-mā jōrō
him-to put-on; and him-of hand-on a-ring, and feet-on pair(-of-shoes)
 lāō; hōr ham khātā khōshī karā; kyūki mērō yū gadrō
put-on; and we eating rejoicing may-make; because my this son
 marē-vī thō, hun jivīō hai; gum giō-vī thō, hun thāyō. Hōr
dead was, again alive is; lost gone was, again was-found.' And
 vī khōshī karan lagā.
they rejoicing to-make began.

Hōr us-kō barō gadrō dōgi-mā thō. Tā ghar-kē nērē
And him-of the-big son the-field-in was. When the-house-of near
 āyō, gān-kō hōr nachhān-kō āwāz suniō. Phir ēkan-mānjīā-nā
he-came, singing-of and dancing-of sound was-heard. Then one-servant-to
 kāk-kē puchehhō ki, 'yū kē hai?' Us-nē us-nā
called-having it-was-asked that, 'this what is?' Him-by him-to
 kihō ki, 'tērō bhāi āyō-vī hai, hōr tērā-abā-nē barī
it-was-said that, 'thy brother come is, and thy-father-by a-great
 rūṭī kari-vī hai, is-wastē ki wū chāngō-bhalō āyō. Wā
bread (i.e. feast) made is, this-for that he good-well came.' He
 khafā hō-kē na māni ki, 'andar jāō. Phir
angry become-having not it-was-wished that, 'within I-may-go.' Then
 us-kā abā-nē bahar ā-kē wū manāyō. Us-nē
him-of the-father-by outside came-having he was-entreated. Him-by
 abā-nā jāwāb-mā kihō, 'dekh, itnā-barsā-thū hū tērī
the-father-to answer-in it-was-said, 'see, so-many-years-from I thy
 khidmat kartō rahiō-hō, hōr kadī tērā-hukm-thū badal nai
service doing remained-am, and ever thy-command-from against not-is
 kariō, par tē kadī ēk bakrī-kō bachchō minā na ditti, ki
done, but by-thee ever one goat-of young-one to-me not was-given, that

appā-dōstā-nāl khōshī karū; hōr tã tērō yū gadrō āyō,
my-own-friends-with rejoicing I-may-make; and when thy this son came,
 jis-nē tērō māl pairā-kammā-mā uṛāyō, tē us-kē
whom-by thy property had-work-in was-caused-to-fly-away, by-thee him-of
 wāstē harī rūṭi kari.' Us-nē us-nā kihō, 'O bachchā,
for a-great feast was-made.' Him-by him-to it-was-said, 'O child,
 tū hamēsh mērē-kolē hai, hōr jō-kuchh mērō hai, sō tērō hai;
thou always me-near art, and whatever mine is, that thine is;
 magar khōshī manānī hōr khōsh hōnō lāzam thō, is-wāstē
but rejoicing to-be-celebrated and happy to-become proper was, this-for
 ki tērō yū bhāi mariō-vī thō, sō jīviō hai; hōr gum giō-vī thō,
that thy this brother dead was, he alive is; and lost gone was,
 sō ajj thāyō-hai.
he now found-is.'

GUJARĪ OF THE SUB-MONTANE PANJAB.

It has been stated above, as a broad generalization, that while the Gujurs of the hill country speak Gujurī, the Gujars of the Panjab plains have abandoned their own language and adopted the ordinary Pañjābī of their neighbours. We have also stated that while the hill people of this tribe are called Gujurs, and their language Gujurī, those of the Panjab plains are called Gujars.

Although the Gujars of the plains, as a rule, speak ordinary Pañjābī, a language called Gujarī has been reported from the sub-montane districts of Gujrat, Gurdaspur, Kangra, and Hoshiarpur. The number of speakers is reported to be as follows:—

District.	Number of speakers.
Gujrat	111,000
Gurdaspur	60,000
Kangra	8,460
Hoshiarpur	47,489
Total	226,949

An examination of the specimens forwarded shows that there is some foundation for the statement that the Gujars of these districts have a language of their own. The specimens are all written in a form of speech that is a mechanical mixture of a language closely resembling the true Gujurī spoken in Hazara, and of the local Pañjābī. Gujurī and Pañjābī forms are mixed together and used at random. It would be waste of time to give a grammar of this mongrel dialect. It will suffice to give a short specimen of each. We commence with the so-called Gujarī of Gujrat.

GUJARĪ OF GUJRAT.

Ikk-jayā-kē dō puttar thā, Un-vichchō nikkō puttar-nē
One-man-of two sons were. Them-from-among the-younger son-by
 pēū-nū ākhēō, 'bāp, ham-nū apnā hissō-bāri, jō-kuchh-āwē,
father-to it-was-said, 'father, me-to my-own share, whatever-comes,
 dē.' Us-nē un-kō apni jāydāt-kē hissō-bāri wand-dittō.
give. Him-by them-to his-own property share was-divided.
 Thōrā-dinō-kē bād nikkō-puttar-nē apnā māl-asbāb lai-kē
A-few-days-of after the-younger-son-by his-own property taken-having
 dūr-kē mulk tur-giō. Mārā kammō vichch ōdhar apnā
a-distance-of country went-away. Wicked deeds in there his-own
 māl gāwā-dittō. Jis-wakt ō sārō māl kharch
property was-wasted. When he all property expenditure
 kar-chukō, phēr us-mulk-vichch kāl pai-giō. Phēr ō garib
made-completely, then that-country-in a-famine fell. Then he poor
 hō-giō. Phēr ō us-mulk-dē rāis kōl kāmō jā-reō.
became. Then he that-country-of chief near as-servant went-(and-)stayed.

It is hardly necessary to point out that the foregoing is an ungrammatical mixture of Gujarī, Pañjābī and even Hindōstānī. To Hindōstānī belong forms such as *un-kō* (Gujarī *un-na*), to them; *thōrā dinō-kē bād* (Gujarī *thōrā dinā-kā bād*); *jayā-kē* (Gujarī *jayā-kā*), and so on. To Hindōstānī or Pañjābī belong phrases such as *apnā māl* (Gujarī *apnō māl*); and the mixed *apnā hissō* (Gujarī *apnō hissō*), and so on.

The Grammar, or un-grammar, of phrases such as *nikkō puttar-nē*, or *jāydāt-kē hissō-bāri wand-dittō*, defies analysis. Pure Pañjābī in their form are *pēū-nū*, to the father, and *mulk-dē rāis kōl*, near a chief of the country. On the other hand, *thā*, they were, is good Gujarī.

GUJARĪ OF GURDASPUR.

The Gujarī of Gurdaspur is a mere mixture of Pañjābī and Hindōstānī. The following specimen shows hardly a trace of real Gujarī.

Ikk-ādmī-kē	dō	puttar	thē.	Chhōtē-nē	apnē-bāp-nū			
<i>One-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger-by</i>	<i>his-own-father-to</i>			
kihā	ki,	'hē	bāp,	mārā	hēsā	dē-kar	mērē-kō	wakh
<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>my</i>	<i>share</i>	<i>given-having</i>	<i>me-to</i>	<i>separate</i>
kar-dē.	Bāp-nē	dōhā-puttrā-nū	hēsā	wand-kē	dē-diā.			
<i>make.'</i>	<i>The-father-by</i>	<i>the-two-sons-to</i>	<i>share</i>	<i>divided-having</i>	<i>was-given.</i>			
Thōrē-dinā-pichchhē	chhōtā	puttar	sārī	jāidād	lai-kē			
<i>A-few-days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>			
pardēs-nū	giō.	Utthī	sārī	jāidād	gāwā-dī.	Us-halait-mē		
<i>a-foreign-land-to</i>	<i>went.</i>	<i>There</i>	<i>all</i>	<i>property</i>	<i>was-lost.</i>	<i>That-foreign-country-in</i>		
barā	kāl	hō-giā.	Ōhō	laṛkā	barā	mārā	hō-giā.	Pardēs-mē
<i>a-great</i>	<i>famine</i>	<i>became.</i>	<i>That</i>	<i>boy</i>	<i>very</i>	<i>thin</i>	<i>became.</i>	<i>The-foreign-land-in</i>
kisī-grā-dē-ikk-ādmī-dē	pās	ōhō	kāmā	rihā.				
<i>a-certain-village-of-a-man-of</i>	<i>near</i>	<i>he</i>	<i>as-servant</i>	<i>remained.</i>				

GUJARĪ OF KANGRA.

The Gujarī of Kangra is an ungrammatical mixture of Gujarī and the local Pañjābī. In the very first line we have two bad grammatical mistakes, viz. *ādmi-kō* for *ādmi-kā* and *lōhkō-nē* for *lōhkā-nē*.

On the whole, in this dialect, the Gujarī element predominates, but every now and then the Pañjābī influence comes to the front, as in the dative termination *nō*, a corruption of the Pañjābī *nā*.

Kisi-ādmi-kō	dō	pūt	thā.	Un-mā-tē	lōhkō-nē
<i>A-certain-man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
bāp-nō	kahyō,	'ai	bāp,	laṭō-paṭō-mā-tē	jō mērō hissō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>what my share</i>
niklē,	sō min-nō	dē-dē.	Tā	un-nē un-nō	apnō laṭō-paṭō
<i>comes-out,</i>	<i>that me-to</i>	<i>give.'</i>	<i>Then</i>	<i>him-by them-to</i>	<i>his-own property</i>
band-dinno.	Matā	dhiārō	nahī	hitō kō	lōhkō pūt
<i>was-divided-out.</i>	<i>Many</i>	<i>day</i>	<i>not</i>	<i>passed</i>	<i>that the-younger son</i>
sab-kuchh	katthā	kar-kē	dūr-dēs-nō	chalō-gēo,	hōr utthē
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>a-for-country-to</i>	<i>went-away,</i>	<i>and there</i>
luchpan-mā	dhiārō	guwāē	apnō	laṭō-paṭō	urā-dinnō.
<i>debauchery-in</i>	<i>the-day</i>	<i>a-spending</i>	<i>his-own</i>	<i>property</i>	<i>was-caused-to-fly-away.</i>
Jō	ōh sab-kuchh	guwā-chukō,	tā	us-dēs-mā	barā kāl
<i>When</i>	<i>he everything</i>	<i>spent-completely,</i>	<i>then</i>	<i>that-country-in</i>	<i>a-great famine</i>
pēo,	hōr	ōh kaṅkāl	hō-gēo.	Hōr	ōh jā-kē
<i>fell,</i>	<i>and he</i>	<i>indigent</i>	<i>became.</i>	<i>And</i>	<i>he gone-having</i>
raihnēwālō-mā-tē	ikkan-kē	ghar	raihn	lagō.	that-country-of
<i>the-dwellers-in-from</i>	<i>one-of</i>	<i>(in-)house</i>	<i>to-dwell</i>	<i>began.</i>	

GUJARĪ OF HOSHIARPUR.

The following specimen shows that the Gujarī of Hoshiarpur closely resembles that of Kangra. The Pañjābī influence is, perhaps, a little stronger, and the whole is more grammatical,—but that is all.

Ek-ādmī-kā dō putt thā. Dohā-mē-sē chhotā-nē bāp-nū
One-man-of two sons were. The-two-in-from the-younger-by the-father-to
 kihō, 'sun, bāp, jō mērā-māl-kō hissa hai, sō min-nū
it-was-said, 'hear, father, what my-property-of share is, that me-to
 dē-dē.' Phir bāp-nē māl band-dinhā. Thorā-dinā-magrō
give.' Then the-father-by the-property was-divided-out. A-few-days-after
 chhotā-putt-nē sabh-kuchh katthō kar-kē kitō dūr-nū
the-younger-son-by everything together made-having some-whither distance-to
 chalō-giō. Ughā jā-kē apnō māl uchakpūñā-bich khō-dinhā,
went-away. There gone-having his-own property debauchery-in was-wasted.
 Jab sabh-kuchh muk-giō, us-dēs-bich kāl pai-giō, aur ōh
When everything was-expended, that-country-in a-famine fell, and he
 garīb hō-giō. Tā us-dēs-kā ikk-amīr-kō kāmō hō-giō.
poor became. Then that-country-of a-prince-of servant he-became.

STANDARD WORDS AND PHRASES

English.	Māwātī.	Gujarī (Hassars).	Yōsufai Gujarī.
1. One	Ek	Ek	Yakō
2. Two	Do	Do	Do
3. Three	Tin	Trō	Tin
4. Four	Chyār	Chār	Chār
5. Five	Pāch	Pāñj	Pañj
6. Six	Chhai	Chhā	Chhō
7. Seven	Sat	Satt	Sat
8. Eight	Āth	Atth	Ath
9. Nine	Nau	Nē	Naū
10. Ten	Das	Das	Dēh
11. Twenty	Bis	Bi	Bi
12. Fifty	Pāchās	Das-tō-chāh	Pañjah
13. Hundred	Sau	Sau	Sau
14. I	Maī	Hī	Hī
15. Of me	Mērō	Mērō	Mairō, mairī (fem.)
16. Mine	Mērō	Mērō	Mairō, mairī (fem.)
17. We	Ham	Ham	Ham
18. Of us	Mhārō	Mhārō	Mahārō, mahārī (fem.)
19. Our	Mhārō	Mhārō	Mahārō, mahārī (fem.)
20. Thou	Tū	Tē	Tō, tō
21. Of thee	Tērō	Tērō	Tairō, tairī (fem.)
22. Thine	Tērō	Tērō	Tairō, tairī (fem.)
23. You	Tam	Tam	Tam
24. Of you	Thārō	Thārō	Thārō, thārī (fem.)
25. Your	Thārō	Thārō	Thārō, thārī (fem.)

IN THE VARIOUS FORMS OF GUJURĪ.

Yōmāfāl Ajrī.	Gujurī (Kashmir).	English.
Ek	Ek	1. One.
Dō	Dō	2. Two.
Trai	Tra	3. Three.
Chār	Chār	4. Four.
Pañj	Pañj	5. Five.
Chhē	Chha	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nau	9. Nine.
Dab	Das	10. Ten.
Bi	Bi	11. Twenty.
Dab tē ch'ri	Pañjā	12. Fifty.
Soh	Sō	13. Hundred.
Hū	Hū	14. I.
Mairō	Mēro	15. Of me.
Mairō	Mēro	16. Mine.
Ham	Ham	17. We.
Mahārō	Mahāro	18. Of us.
Mahārō	Mahāro	19. Our.
Tō	Tū	20. Thou.
Tairō	Tēro	21. Of thee.
Tairō	Tēro	22. Thine.
Tam	Tam	23. You.
Thārō	Thāro	24. Of you.
Thārō	Thāro	25. Your.

English.	Māvatī.	Onjuri (Havara).	Vāṇṇai (Gujarī).
26. He	Wā (<i>fem. wā</i>)	Ō (<i>fem. wā</i>)	Ōh, wuh
27. Of him	Wāḷ-kō	Ua-kō	Ua-kō, ua-kī (<i>fem.</i>)
28. His	Wāḷ-kō	Ua-kō	Ua-kō
29. They	Wā	Wā	Wā
30. Of them	Un-kō	Un-kō	Un-kō, un-kā (<i>obl.</i>)
31. Their	Un-kō	Un-kō	Un-kō, unkā (<i>obl.</i>)
32. Hand	Hā	Hotth	Hadh
33. Foot	Pag	Pair	Pair
34. Nose	Nak	Nakk	Nakh
35. Eye	Ākha	Akka	Akh
36. Mouth	Mā	Mā	Mā
37. Tooth	Dā	Dand	Dand
38. Ear	Kā	Kann	Kan
39. Hair	Bā	Bā	Bah
40. Head	Sir	Sir	Sar
41. Tongue	Jib	Jibh	Jibh
42. Belly	Pō	Dhiddh	Dhaddh
43. Back	Maṅgar	Mār	Lāṇḍ
44. Iron	Loh	Lāhō	Lohō
45. Gold	Sōnū	Sōnō	Ratō zar
46. Silver	Rapō	Rappō	Chitō zar
47. Father	Bāp	Bāpp	Bāp
48. Mother	Mā	Mā	Mā
49. Brother	Bhāt	Bhāt	Bhāt
50. Sister	Bāhāp	Bhāp	Bāp
51. Man	Ādmī	Ādmī	Ādmī
52. Woman	Lugāt	Trīmt	Trīmat

Yāmaśai Ajri.	(Gujarī (Kashmir).)	English.
Oh, wuh	Wə	26. He.
Us-kə	Us-kə	27. Of him.
Us-kə	Us-kə	28. His.
Wə	Vi	29. They.
Us-kə	Us-gə	30. Of them.
Us-kə	Us-gə	31. Their.
Hath	Hatth	32. Hand.
Pair	Pair	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mūh	Mūh	36. Mouth.
Dand	Dand	37. Tooth.
Kan	Kann	38. Ear.
Baṛ	Bāl	39. Hair.
Sir	Sir	40. Head.
Jibh	Jib	41. Tongue.
Dhid	Pēt	42. Belly.
Maṅgār	Māṅṛ	43. Back.
Loh	Loh	44. Iron.
Rattō zar	Sōṇ	45. Gold.
Chittō zar	Chāndī	46. Silver.
Bāp	Abā (<i>one's own father</i>), bāp (<i>another's father</i>).	47. Father.
Mī	Amī	48. Mother.
Bhāt	Bhāt	49. Brother.
Baiṇ	Bahaiṇ, bahaiṇ	50. Sister.
Jayō	Admt	51. Man.
Trēmt	Zanānā	52. Woman.

English.	Māhāt.	Gujari (Hansa).	Yāntrī Gujarī.
53. Wife	Ingāī	Trimī	Trimai
54. Child	Bālak	Ha	Page 368, No. 34, Col. 4, for 'Nāḍō', read 'Nāḍō'
55. Son	Bapō	Pat	Pat
56. Daughter	Bapī	Dūt	Dhī
57. Slave	Bāḍō	Qhulām	Mrayō
58. Cultivator	Jimḍār	Zimḍār	Zamīḍār, harī
59. Shepherd . . . .	.....	Ājī	Ājī
60. God	Īaur	Khudā	Khudā
61. Devil	Bhūt	Shatān	Shaitān
62. Sun	Sūraj	Dīh	Dī (also means 'day')
63. Moon	Chāḍ	Chann	Chan
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg	Agg	Ag
66. Water	Pāpī	Pāpī	Pāpī
67. House	Ghar	Ghar	Ghar
68. Horse	Ghōḍō	Ghōḍō	Ghōḍō
69. Cow	Gāy	Gā	Gā
70. Dog	Kuttō	Kuttō	Kutō
71. Cat	Bilāī (fem.)	Billō (mas.)	Bill
72. Cock	Kukarō	Kukkar	Kākar
73. Duck	Batak	Badk	Batakō
74. Ass	Gadhō	Khōḍō	Gadhō
75. Camel	Ūṭh	Ūṭh	Ūṭh (Pashō), aṭh
76. Bird	Pakhērō	Pakhārō	Chirī
77. Go	Jā	Jā	Chal, (infinitive) chala
78. Eat	Khā	Khā	Khā, khāwag
79. Sit	Bais	Bais	Bais, baṣag

Yānfrai Ajri	Gujari (Kashmir).	English.
Trāmt	Ran	53. Wife.
Nikkō, māsfm . . .	Bachā	54. Child.
Pāt	Pāt (<i>one's own son</i>), gadrā (<i>another's son</i>).	55. Son.
Dhī	Tī	56. Daughter.
Gōlō	Gallām	57. Slave.
Harī	Hālī	58. Cultivator.
Ajri	Pahālō	59. Shepherd.
Khudā	Khudā	60. God.
Shaitān or Shatān . .	Shitān	61. Devil.
Dī	Dih	62. Sun.
Chan	Chān	63. Moon.
Tārō	Tārō	64. Star.
Ag	Agg	65. Fire.
Pāpī	Pāpī	66. Water.
Ghar	Ghar	67. House.
Ghōrō	Kōrō	68. Horse.
Gā	Gā	69. Cow.
Kuttō	Kutō	70. Dog.
Bill	Bill	71. Cat.
Kukur	Kukur	72. Cock.
Ilai (<i>Puphō</i>)	Batak	73. Duck.
Gaddō	Khōlō	74. Ass.
Ūph	Ū	75. Camel.
Chirī . . . .	.....	76. Bird.
Chal	Jā	77. Go.
Khā	Khā	78. Eat.
Bais	Bais	79. Sit.

English.	Māvatī.	Gujarī (Hansar).	Yānsārī Gujarī.
80. Come . . .	Āv . . .	Āu . . .	Ā, ā-jā, āvau . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār, mārao . . .
82. Stand . . .	Uph . . .	Khaj . . .	Kharō hō, kharō hōo . . .
83. Die . . .	Mār . . .	Mar . . .	Mar-jā, marao . . .
84. Give . . .	Dē . . .	Dē . . .	Dai, daiwau . . .
85. Run . . .	Daur . . .	Naa . . .	Bhaj, bhajan . . .
86. Up . . .	Ūpar . . .	Ufrā . . .	Ophrā . . .
87. Near . . .	Strō . . .	Nērai . . .	Nairō . . .
88. Down . . .	Nichai . . .	Tail . . .	Tārā . . .
89. Far . . .	Dār . . .	Dar . . .	Dār . . .
90. Before . . .	Āgai . . .	Aggō . . .	Agō . . .
91. Behind . . .	Pichhai . . .	Pichchhō . . .	Chhēkar, pachhō . . .
92. Who . . .	Kaup . . .	Kāp . . .	Koy . . .
93. What . . .	Kō . . .	Kō . . .	Ki . . .
94. Why . . .	Kyū . . .	Kū . . .	Kaū . . .
95. And . . .	Ar . . .	Tō . . .	Ā . . .
96. But . . .	Par . . .	.....	Andō . . .
97. If . . .	Jai . . .	Jō . . .	K* (Pūṣhō) . . .
98. Yes . . .	Hā . . .	Ahā . . .	Hō . . .
99. No . . .	Nāh . . .	Nō . . .	Ni . . .
100. Alas . . .	Hāy . . .	Hāo hōo . . .	Armān dai (gritya) (Pūṣhō) . . .
101. A father . . .	Bāp . . .	Bāpp . . .	Yakō bāp . . .
102. Of a father . . .	Bāp-kō . . .	Hāpp-kō . . .	Yakō bāp-kō or (obl.) -kā . . .
103. To a father . . .	Bāp-nai . . .	Bāpp-na . . .	Yakō bāp-tah (Pūṣhō) . . .
104. From a father . . .	Bāp-tā . . .	Bāpp-tō, (dār-ō, from far) . . .	Yakō bāp-nah (ditto) . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāpp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāpp . . .	Bāp . . .

Yasufai Ajli.	Gujari (Kashmir).	English.
Ā-jā	Ān	80. Come.
Mār	Mār	81. Beat.
Kharō hō	Khalō hō	82. Stand.
Mar-jā	Mār	83. Die.
Dai	Dō	84. Give.
Bhāj, nas	Dōr	85. Run.
Upar, ūchat (<i>Puṣhṭā</i>)	Ūpar	86. Up.
Nairō, kurō	Nepō	87. Near.
Tarō hēt, tapā	Banh	88. Down.
Dār	Dār	89. Far.
Agō, sāmpō	Agō	90. Before.
Pichhō, kāḍ	Pichhō	91. Behind.
Kōa	Kōa	92. Who.
Kō	Kō	93. What.
Kiō	Kiyō	94. Why.
Tō, nō	Hōr	95. And.
Khō (<i>Puṣhṭā</i>)	Magar	96. But.
Ka (<i>ditto</i>)	Agst	97. If.
Haā	Hā	98. Yes.
Ni	Nai	99. No.
Armān	Hāa	100. Alas.
Ek bāp	Bāp	101. A father.
Ek bāp-kō	Bāp-kō	102. Of a father.
Ek bāp-tah	Bāp-nā	103. To a father.
Ek bāp-tē	Bāp-thū	104. From a father.
Dō bāp	Dō bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Māwālī.	Gujarī (Hansa).	Yāntsal Gujarī.
107. Of fathers . . .	Bāpā-kō . . .	Bāppā-kō . . .	Bapā-kō or (obl.) -kā . . .
108. To fathers . . .	Bāpā-nai . . .	Bāppā-na . . .	Bapā-tah or -nah . . .
109. From fathers . . .	Bāpā-taī . . .	Bāppā-tō . . .	Bapā-tah . . .
110. A daughter . . .	Bēti . . .	Dhi . . .	Yakā dhi . . .
111. Of a daughter . . .	Bēti-kō . . .	Dhi-kō . . .	Yakā dhi-kō, (obl.) -kā . . .
112. To a daughter . . .	Bēti-nai . . .	Dhi-na . . .	Yakā dhi-tah . . .
113. From a daughter . . .	Bēti-taī . . .	Dhi-tō . . .	Yakā dhi-tah . . .
114. Two daughters . . .	Dō betiyā . . .	Dō dhiā . . .	Dō dhi . . .
115. Daughters . . .	Bētiyā . . .	Dhiā . . .	lhi . . .
116. Of daughters . . .	Bētiyā-kō . . .	Dhiā-kō . . .	Dhiā-kō, (obl.) -kā . . .
117. To daughters . . .	Bētiyā-nai . . .	Dhiā-na . . .	Dhiā-tah . . .
118. From daughters . . .	Bētiyā-taī . . .	Dhiā-tō . . .	Dhiā-tah . . .
119. A good man . . .	Ēk bhalā ād'mī . . .	Ēk chaṅgō ādmī . . .	Yakā chaṅgō admī . . .
120. Of a good man . . .	Ēk bhalā ād'mī-kō . . .	Ēkuy chaṅgō ādmī-kō . . .	Yakā chaṅgō admī-kō . . .
121. To a good man . . .	Ēk bhalā ād'mī-nai . . .	Ēkuy chaṅgō ādmī-na . . .	Yakā chaṅgō admī-tah . . .
122. From a good man . . .	Ēk bhalā ād'mī-taī . . .	Ēkuy chaṅgō ādmī-tō . . .	Yakā chaṅgō admī-tah . . .
123. Two good men . . .	Dō bhalā ād'mī . . .	Dōy chaṅgō ādmī . . .	Dō chaṅgō admī . . .
124. Good men . . .	Bhalā ād'mī . . .	Chāṅgā ādmī . . .	Chāṅgā admī . . .
125. Of good men . . .	Bhalā ād'mīyā-kō . . .	Chāṅgā ādmīyā-kō . . .	Chāṅgā admīyā-kō . . .
126. To good men . . .	Bhalā ād'mīyā-nai . . .	Chāṅgā ādmīyā-na . . .	Chāṅgā admīyā-tah . . .
127. From good men . . .	Bhalā ād'mīyā-taī . . .	Chāṅgā ādmīyā-tō . . .	Chāṅgā admīyā-tah . . .
128. A good woman . . .	Ēk bhālī lūgāī . . .	Ēk chaṅgī trīmī . . .	Yakā chaṅgī trīmī . . .
129. A bad boy . . .	Ēk burō chhōrō . . .	Ēk mandō lōhō . . .	Yakā nākār (Pūṣṭō) jākat . . .
130. Good women . . .	Bhālī lūgāiyā . . .	Chāṅgī trīmī . . .	Chāṅgī trīmī . . .
131. A bad girl . . .	Ēk burī chhōrī . . .	Ēk mandī bēṭkī . . .	Yakā nākār (Pūṣṭō) bēṭkī . . .
132. Good . . .	Bhalō . . .	Chāṅgō . . .	Chāṅgō . . .
133. Better . . .	(Wāī-taī) bhalō . . .	(Us-tō) chāṅgō, much chāṅgō . . .	Chāṅgō . . .

Yāsanfai Ajri.	Gujari (Kashmir).	English.
Bāpā-ko	Bāpā-ko	107. Of fathers.
Bāpā-tah	Bāpā-nā	108. To fathers.
Bāpā-tē	Bāpā-thū	109. From fathers.
Ek dhi	Ti	110. A daughter.
Ek dhi-ko	Ti-ko	111. Of a daughter.
Ek dhi-tah	Ti-nā	112. To a daughter.
Ek dhi-tē	Ti-thū	113. From a daughter.
Dō dhi	Dō ti	114. Two daughters.
Dhi	Ti	115. Daughters.
Dhiā-ko	Tiā-gō	116. Of daughters.
Dhiā-tah	Tiā-nā	117. To daughters.
Dhiā-tē	Tiā-thū	118. From daughters.
Ek chaṅgō japō	Ek chaṅgō ādmi	119. A good man.
Ek chaṅgō japā-ko	Ekay chaṅgā ādmi-gō	120. Of a good man.
Ek chaṅgō japā-tah	Ekay chaṅgā ādmi-nā	121. To a good man.
Ek chaṅgō japā-tē	Ekay chaṅgā ādmi-thū	122. From a good man.
Dō chaṅgō japā	Dō chaṅgā ādmi	123. Two good men.
Chaṅgō japā	Chaṅgā ādmi	124. Good men.
Chaṅgō japā-ko	Chaṅgā ādmiā-gō	125. Of good men.
Chaṅgō japā-tah	Chaṅgā ādmiā-nā	126. To good men.
Chaṅgō japā-tē	Chaṅgā ādmiā-thū	127. From good men.
Ek chaṅgi trēmt	Ek chaṅgi zanānā	128. A good woman.
Ek nakār lupō	Ek paipō gadrō	129. A bad boy.
Chaṅgi trēmt	Chaṅgi zanānā	130. Good women.
Ek nakār beṭhi	Ek paipī gadri	131. A bad girl.
Chaṅgō	Chaṅgō	132. Good.
Chaṅgō	Much chaṅgō	133. Better.

English.	Māwātī.	Gujarī (Harnā).	Yāzūfī Gujarī.
134. Best . . .	Sab-taī bhalō . . .	Sārā-tō chahō	Habbā-mā chahō (all- among good).
135. High . . .	Ūchō . . .		Ūchat (Pūphō), ūchō
136. Higher . . .	(Wal-taī) ūchō . . .		Ūchō . . .
137. Highest . . .	Sab-taī ūchō . . .		Habbā-mā ūchō
138. A horse . . .	Ghōrō . . .	Ghōrō . . .	Yakō ghōrō . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .	Yakā ghōrī . . .
140. Horses . . .	Ghōrā . . .	Ghōrā . . .	Ghōrā . . .
141. Mares . . .	Ghōryā . . .	Ghōrī . . .	Ghōrī . . .
142. A bull . . .	Bijār . . .	Dānd . . .	Yakō dānd . . .
143. A cow . . .	Gāy . . .	Gā . . .	Yakā gā . . .
144. Bulls . . .	Bijār . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāyā . . .	Gā . . .	Gā . . .
146. A dog . . .	Kuttō . . .	Kuttō . . .	Yakō kuttō . . .
147. A bitch . . .	Kutti . . .	Kutti . . .	Yakā kuti . . .
148. Dogs . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
149. Bitches . . .	Kuttiyā . . .	Kutti . . .	Kutti . . .
150. A he-goat . . .	Bak'rō . . .	Bak'rō . . .	Yakō bak'rō . . .
151. A female goat . . .	Bak'ri . . .	Bak'ri . . .	Yakā bak'ri . . .
152. Goats . . .	Bak'rā . . .	Bak'rā . . .	Bak'ri . . .
153. A male deer . . .	Hirō . . .	Harn . . .	Yakō āsai (Pūphō)
154. A female deer . . .	Hir'pī . . .	Harnī . . .	Yakā āsao (ditto)
155. Deer . . .	Hirō . . .	Harn . . .	Ūsao . . .
156. I am . . .	Maī hū . . .	Hū hū, hō . . .	Hū hai . . .
157. Thou art . . .	Tū hai . . .	Tō ai hai . . .	Tū hai . . .
158. He is . . .	Wō hai . . .	Ō ai, hai . . .	Wah hai . . .
159. We are . . .	Ham hū . . .	Ham hū . . .	Ham hai . . .
160. You are . . .	Tam hō . . .	Tam ō, hō . . .	Tam hai . . .

Yūsufai Ajl	Gujarī (Kashmir)	English.
Habbā-mā chāngō . . .	Sārā-thā chāngō . . .	134. Best.
Ūcho, ūchat . . .	Uchchō . . .	135. High.
Ūcho, ūchat . . .	Much uchcho . . .	136. Higher.
Habbā-mā ūchō . . .	Sārā-thā ūchō . . .	137. Highest.
Ek ghōṛō . . .	Kōṛō . . .	138. A horse.
Ek ghōṛī . . .	Kōṛī . . .	139. A mare.
Ghōṛā . . .	Kōṛā . . .	140. Horses.
Ghōṛī . . .	Kōṛī . . .	141. Mares.
Ek dānd . . .	Dānd . . .	142. A bull.
Ek gā . . .	Gā . . .	143. A cow.
Dānd . . .	Dānd . . .	144. Bulls.
Gā . . .	Gāwā . . .	145. Cows.
Ek kutṭō . . .	Kutṭō . . .	146. A dog.
Ek kutṭī . . .	Kutṭī . . .	147. A bitch.
Kutṭā . . .	Kutṭā . . .	148. Dogs.
Kutṭī . . .	Kutṭī . . .	149. Bitches.
Ek bakrō . . .	Bakrō . . .	150. A he-goat.
Ek bakrī . . .	Bakrī . . .	151. A female goat.
Bakrī . . .	Bakrā . . .	152. Goats.
Ek rōai . . .	Rōai . . .	153. A male deer.
Ek rōai . . .	Rōai . . .	154. A female deer.
Ūrai . . .	Rōai . . .	155. Deer.
Hā hai . . .	Hā hā . . .	156. I am.
Tō hai . . .	Tā hai . . .	157. Thou art.
Wuh hai . . .	Wā hai . . .	158. He is.
Ham hai . . .	Ham hā . . .	159. We are.
Tam hai . . .	Tam hā . . .	160. You are.

English.	Māwālī.	Gujarī (Dhamra).	Vāṇasālī Gujarī.
161. They are . . .	Wə haī . . .	Wə nī, haī, hē . . .	Wə haī . . .
162. I was . . .	Maī thō . . .	Hū thō . . .	Hū thō . . .
163. Thou wast . . .	Tə thō . . .	Tō thō . . .	Tā thō . . .
164. He was . . .	Wə thō . . .	Ō thō . . .	Wuh thō . . .
165. We were . . .	Ham thā . . .	Ham thā . . .	Ham thā . . .
166. You were . . .	Tam thā . . .	Tam thā . . .	Tam thā . . .
167. They were . . .	Wə thā . . .	Wə thā . . .	Wə thā . . .
168. Be . . .	Whā . . .	Hō . . .	Hō . . .
169. To be . . .	Hōgō . . .	Hōgō . . .	Hō . . .
170. Being . . .	Hōtō . . .	Hōtō . . .	Hō-kō . . .
171. Having been . . .	Hō-kar . . .	Hō . . .	Hō-gō . . .
172. I may be . . .	Maī hōī . . .	Maī hōī . . .	Hū hōgō . . .
173. I shall be . . .	Maī hōgō . . .	Maī hōgō . . .	Hō hōgō . . .
174. I should be . . .	.....	.....	Hū hōī hai . . .
175. Beat . . .	Mār . . .	Mār . . .	Mār . . .
176. To beat . . .	Mār'pō . . .	Mār'nī . . .	Mār'ap . . .
177. Beating . . .	Mār'tō . . .	Mār'tō . . .	Mārō . . .
178. Having beaten . . .	Mār-kar . . .	Mārō . . .	Mār'itō . . .
179. I beat . . .	Maī mārī . . .	Hū mārī . . .	Hū mārī . . .
180. Thou beatest . . .	Tā mārā . . .	Tō mārō . . .	Tā mārāī . . .
181. He beats . . .	Wə mārā . . .	Ō mārō . . .	Wuh mārāī . . .
182. We beat . . .	Ham mārī . . .	Ham mārī . . .	Ham mārī . . .
183. You beat . . .	Tam mārō . . .	Tam mārō . . .	Tam mārō . . .
184. They beat . . .	Wə mārāī . . .	Wə mārī . . .	Wə mārāī . . .
185. I beat (<i>Past Tense</i>) . . .	Maī mārō . . .	Mō mārō . . .	Maī mārō . . .
186. Thou beatest (<i>Past Tense</i>) . . .	Tāī mārō . . .	Tō mārō . . .	Tāī mārō . . .
187. He beat (<i>Past Tense</i>) . . .	Wāī mārō . . .	Uō-nā mārō . . .	Uō (<i>or</i> uō-nā) mārō . . .

Yūsufai Ajri.	Gujari (Kashmir).	English.
Wə hai	Vi hē	161. They are.
Hū thō	Hū thō	162. I was.
To thō	Tū thō	163. Thou wast.
Wuh thō	Wa thō	164. He was.
Ham thā	Ham thā	165. We were.
Tam thā	Tam thā	166. You were.
Wə thā	Vi thā	167. They were.
Hō	Hō	168. Be.
Hə	Hə	169. To be.
Hō-kō	Hō-kō	170. Being.
Hō-gō	Hō-kō	171. Having been.
Hū hū-gō	Hū hū	172. I may be.
Hū hū-gō	Hū hū-gō	173. I shall be.
Hū hū-hai . . . . .	.....	174. I should be.
Mār	Mār	175. Beat.
Māra	Mārō	176. To beat.
Māra (<i>verbal noun</i>)	Mārō	177. Beating.
Mār-kō	Mār-kō	178. Having beaten.
Hū mārū-hai	Hū mārō, hū mārō lagōvi, hū mārō, hū mārō lagōvi.	179. I beat.
To mārū-hai	Tū mārō, tū mārō lagōvi	180. Thou beatest.
Wuh mārū-hai	Wə mārō, wə mārō lagōvi, māra, māra lagōvi.	181. He beats.
Ham mārū-hai	Ham mārō, ham mārō lagōvi.	182. We beat.
Tam mārū-hai	Tam mārō, tam mārō lagōvi	183. You beat.
Wə mārū-hai	Vi mārō, vi mārō lagōvi	184. They beat.
Maī mārō	Maī mārō	185. I beat (<i>Past Tense</i>).
Tāī mārō	Tāī mārō	186. Thou beatest (<i>Past Tense</i>).
Us (<i>or</i> us-nō) mārō	Us-nō mārō	187. He beat (<i>Past Tense</i>).

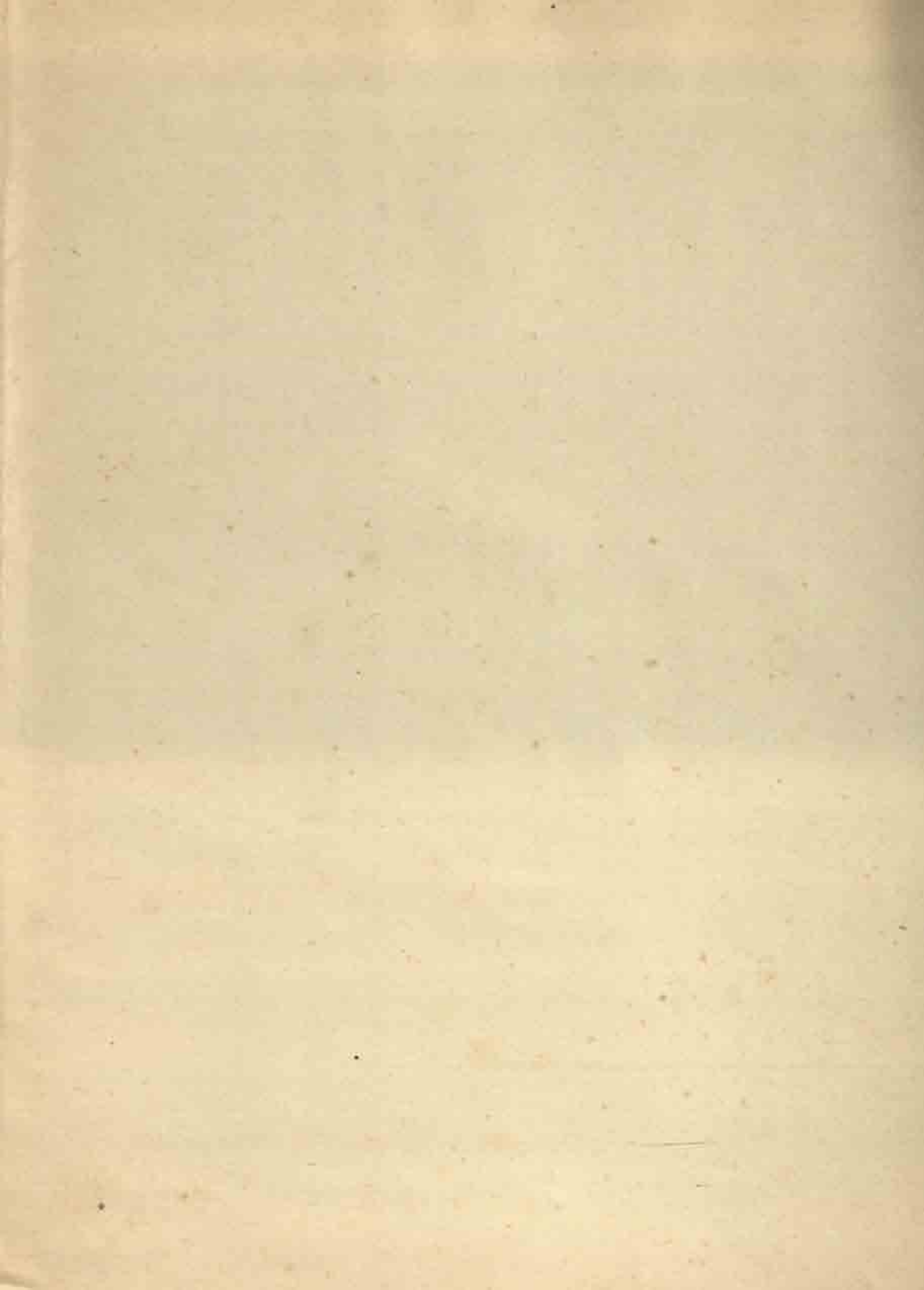
English.	Māvatī.	Gujarī (Hamra).	Yāvatī Gujarī.
188. We beat (<i>Past Tense</i>).	Ham māryo . . .	Ham-nō mārō . . .	Ham-nō mārō . . .
189. You beat (<i>Past Tense</i>).	Tam māryo . . .	Tam-nō mārō . . .	Tam-nō mārō . . .
190. They beat (<i>Past Tense</i>).	Un māryo . . .	Unhō mārō . . .	Un-nō mārō . . .
191. I am beating . . .	Maī mārō-hī . . .	Hī mārō-hī . . .	Hī mārō-hai . . .
192. I was beating . . .	Maī mārō-thō . . .	Hī mārō-thō . . .	Hī mārō-thō . . .
193. I had beaten . . .	Maī māryo-thō . . .	Mī māryo-thō . . .	Hī mārō-hai . . .
194. I may beat . . .	Maī mārō . . .	Hī mārō . . .	Hī mā:go . . .
195. I shall beat . . .	Maī mārōgō . . .	Hī mārōgō . . .	Hī mārōgō . . .
196. Thou wilt beat . . .	Tā mārōgō . . .	Tō mārōgō . . .	Tā mārōgō . . .
197. He will beat . . .	Wō mārōgō . . .	Ō mārōgō . . .	Wah mārōgō . . .
198. We shall beat . . .	Ham mārōgā . . .	Ham mārōgā . . .	Ham mārōgā . . .
199. You will beat . . .	Tam mārōgā . . .	Tam mārōgā . . .	Tam mārōgā . . .
200. They will beat . . .	Wō mārōgā . . .	Wā mārōgā . . .	Wō mārōgā . . .
201. I should beat . . .	.....	.....	Hī mārō-hai . . .
202. I am beaten . . .	Maī māryo hī . . .	Hī mārō jā . . .	Hī mārō . . .
203. I was beaten . . .	Maī māryo thō . . .	Hī mārō gō . . .	Hī mārō-thō . . .
204. I shall be beaten . . .	Maī māryo jāgō . . .	Hī mārō jāgō . . .	Hī mārō jāgō . . .
205. I go . . .	Maī jā . . .	Hī jā . . .	Hī chāl . . .
206. Thou goest . . .	Tā jā . . .	Tō jā . . .	Tā chalai . . .
207. He goes . . .	Wō jā . . .	Ō jā . . .	Wah chalai . . .
208. We go . . .	Ham jā . . .	Ham jā . . .	Ham chalai (<i>colloquial</i>) . . .
209. You go . . .	Tam jā . . .	Tam jā . . .	Tam chalai (<i>do.</i>) . . .
210. They go . . .	Wō jā . . .	Wō jā . . .	Wō chalai (<i>do.</i>) . . .
211. I went . . .	Maī gayō . . .	Hī gō . . .	Hī giō . . .
212. Thou wentest . . .	Tā gayō . . .	Tō gō . . .	Tā giō . . .
213. He went . . .	Wō gayō . . .	Tō gō . . .	Wah giō . . .
214. We went . . .	Ham gayā . . .	Ham gō . . .	Ham giā . . .

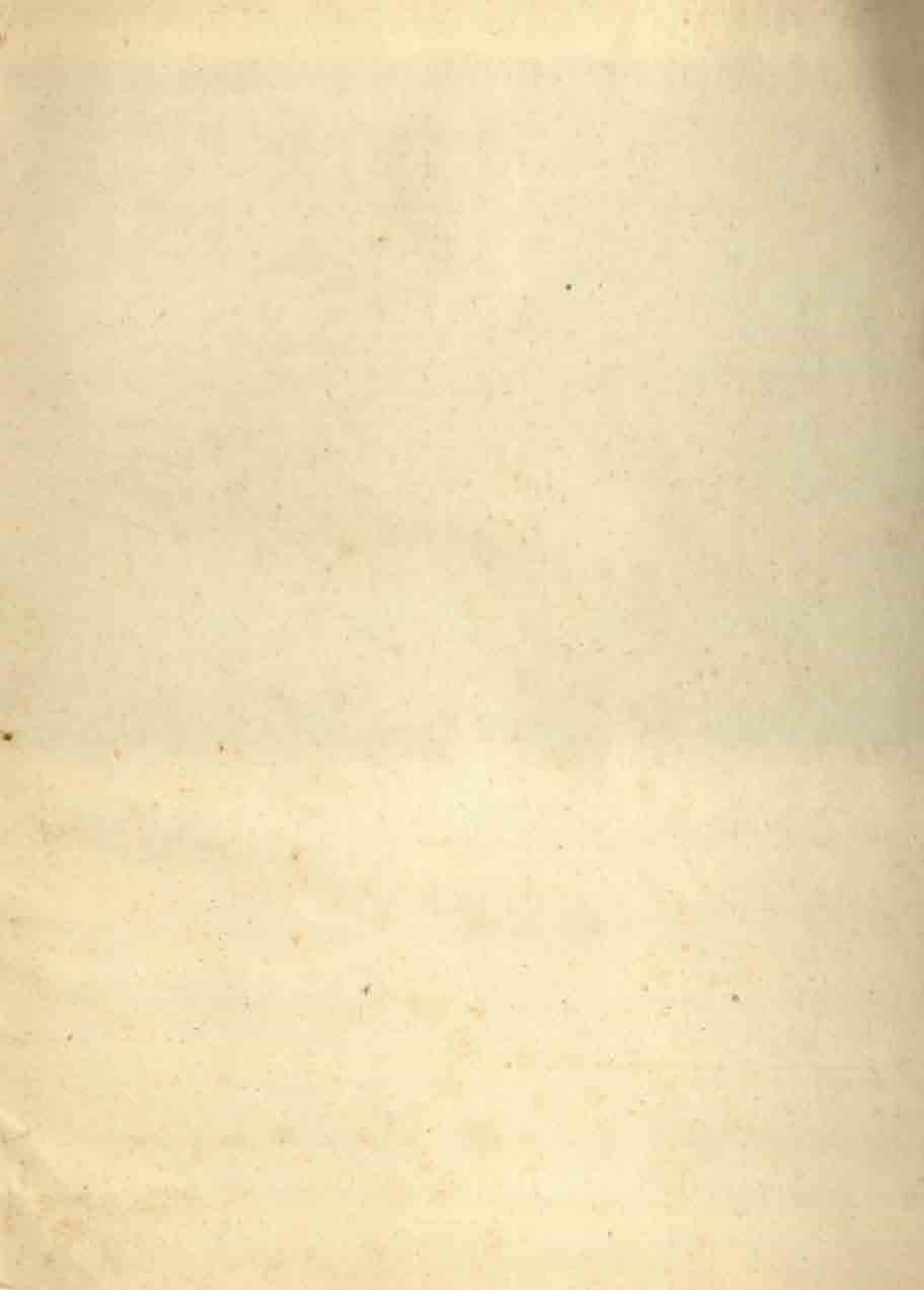
Yūsufai Ajri	Gujarī (Kashmiri)	English
Ham-nō mārīō . . .	Ham-nō mārīō . . .	188. We beat (<i>Past Tense</i>).
Tam-nō mārīō . . .	Tam-nō mārīō . . .	189. You beat (<i>Past Tense</i>).
Un-nō mārīō . . .	Un-nō mārīō . . .	190. They beat (<i>Past Tense</i>).
Hā mārīō-hai . . .	Hā mār rahīō-hō . . .	191. I am beating.
Hā mārīō-thō . . .	Hā mār rahīō . . .	192. I was beating.
Maī mārīō-hai . . .	Maī mārīō-thō . . .	193. I had beaten.
Hā mārīō hai . . .	Hā mārīō . . .	194. I may beat.
Hā mārīōgō . . .	Hā mārīōgō . . .	195. I shall beat.
Tō mārīōgō . . .	Tā mārīōgō . . .	196. Thou wilt beat.
Wuh mārīōgō . . .	Wā mārīōgō . . .	197. He will beat.
Ham mārīōgō . . .	Ham mārīōgō . . .	198. We shall beat.
Tam mārīōgō . . .	Tam mārīōgō . . .	199. You will beat.
Wō mārīōgō . . .	Vi mārīōgō . . .	200. They will beat.
Hā mārīō-hai . . .	.....	201. I should beat.
Hā mārīō-hai . . .	Hā mārīō giō . . .	202. I am beaten.
Hā mārīō-thō . . .	Hā mārīō giō-thō . . .	203. I was beaten.
Hā mārīō bāgō . . .	Hā mārīō jāgō, jāgō . . .	204. I shall be beaten.
Hā chālī-hai . . .	Hā jāī, jāī, jāī lagōvi . . .	205. I go.
Tō chālī . . .	Tā jāī, jāī lagōvi . . .	206. Thou goest.
Wuh chālī . . .	Wā jāī, jāī lagōvi . . .	207. He goes.
Ham chālī (<i>colloquial</i>) . . .	Ham jāī, jāī lagōvi . . .	208. We go.
Tam chālī (<i>do.</i>) . . .	Tam jāī, jāī lagōvi . . .	209. You go.
Wō chālī (<i>do.</i>) . . .	Vi jāī, jāī lagōvi . . .	210. They go.
Hā giō . . .	Hā giō . . .	211. I went.
Tō giō . . .	Tā giō . . .	212. Thou wentest.
Wuh giō . . .	Wā giō . . .	213. He went.
Ham giā . . .	Ham giā . . .	214. We went.

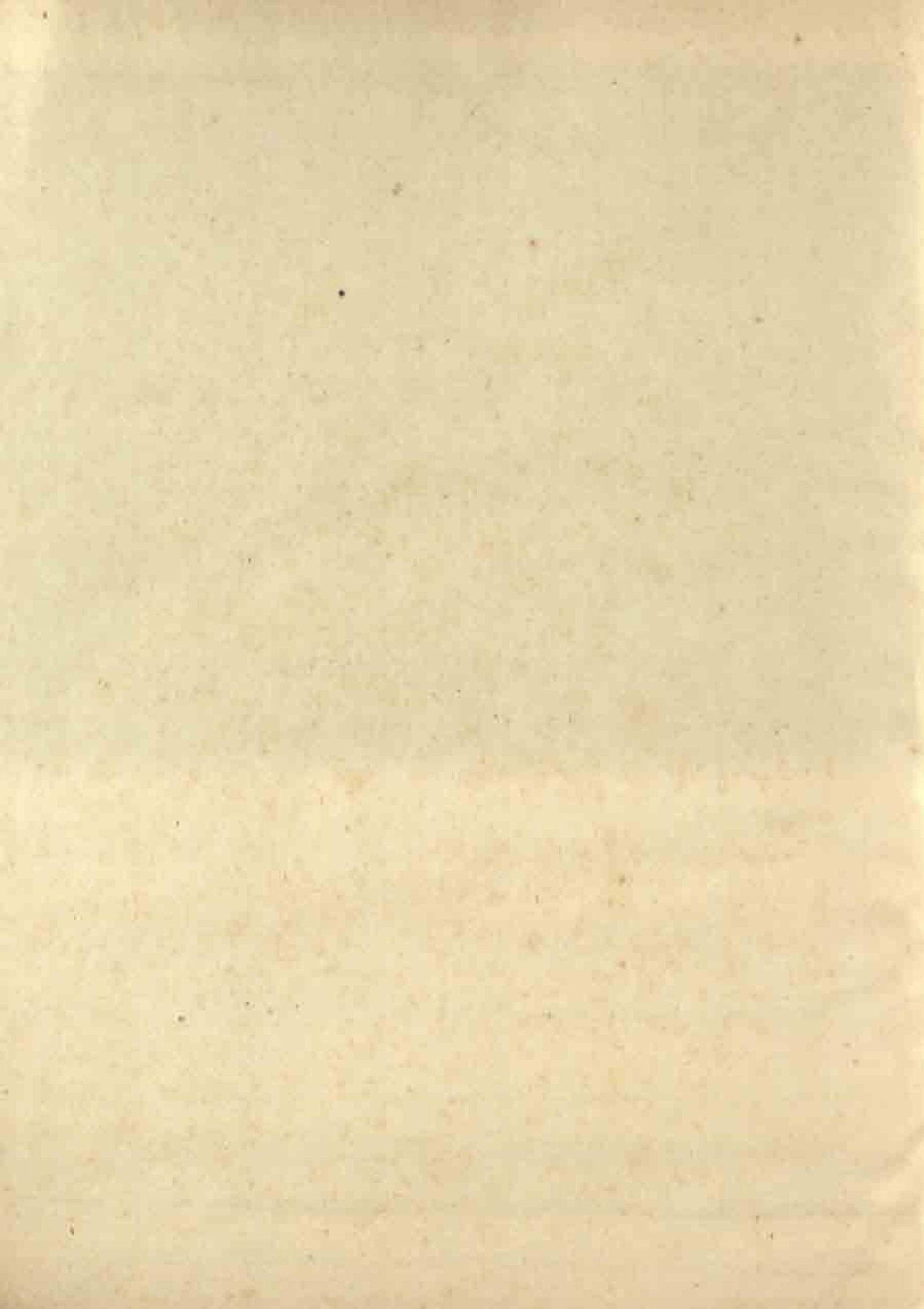
English.	Māwāt.	Gujarī (Rasam).	Yāsanfai Gujarī.
215. You went . . .	Tam gayē . . .	Tam gā . . .	Tam giā . . .
216. They went . . .	Wē gayē . . .	Wē gē . . .	Wē giā . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāto . . .	Jāto . . .	Chalag . . .
219. Gone . . .	Gayō . . .	Gō . . .	Giō . . .
220. What is your name ?	Tērō kē nāw hai ?	Tērō nā kē ai ?	Tairō ki nā hai ?
221. How old is this horse ?	Yō ghōrō kitni umar-mai hai ?	Is ghōrā-ki kitni ummar ai ?	Yō ghōrō ketnā sāmō-kō hai ?
222. How far is it from here to Kashmir ?	Kas'mir it-tai kitni-k dūr hai ?	Is jō-tō Kashmir tāyā kitnō dūr ai ?	It'hār-tai Kashmir kitnā dūr hai ?
223. How many sons are there in your father's house ?	Tērō bāp-kā ghar-mai kitnā-k bēta hai ?	Tērō bāp-kā ghar kitnā pūt hō ?	Tairō bap-kā ghar-mā kitnā pūt hai ?
224. I have walked a long way to-day.	Aj mai bhant dūr chal-yō-hū.	Aj hū bapō dūrō turō .	Hū aj machh phariō .
225. The son of my uncle is married to his sister.	Mērō kākā-kē bētā-kō byāh wai-ki bāhū-tai huyō-hai.	Mērō patiyā-kō pūt us-ki bēhā nāi biyō hō hai.	Mairō patiyō-kō pūt us-ki bēhā lāyā hai.
226. In the house is the saddle of the white horse.	Sapōd ghōrā-ki jin ghar-mai hai.	Chittā ghōrā-ki kāthi ghar-mā hai.	Chitā ghōrā-kō zin ghar hai.
227. Put the saddle upon his back.	Jin wai-ki pūh-par dharō.	Us-ki kapdh-par kāthi ghalō.	Zin us-kā lāndō-pah ghal lai.
228. I have beaten his son with many stripes.	Mai wai-kō bēto bhant kar-tai māryō-hai.	Mā us-kā pūt-na barā korā-nāi māro-hō.	Mai us-kō pūt karōrah-pah machh māro.
229. He is grazing cattle on the top of the hill.	Wō pāhār-kai apar dhōr charā-rayō-hai.	Oh dhākā-ki chōti appar gā bakri chārō.	Wah perbat-kā ar-pah mā chārai.
230. He is sitting on a horse under that tree.	Wō wai rukh-kai utthai ghōrā-par baithyō-hai.	Oh ghōrā appar rukh hōth baithō hō.	Wah rukh-kā tāt (below) ghōrā-pah baithō.
231. His brother is taller than his sister.	Wai-kō bhāi wai-ki bāhū-tai lambō hai.	Us-kō bhāi us-ki bēhā-tō bapō ai.	Us-kō bhāi apai bāp-tah āchō hai.
232. The price of that is two rupees and a half.	Wai-kō mōi dhāi rapaiyā hai.	Is-kō mul aḥḥāi rapaiyā hai.	Is-kō mul sājā dō rūpayā hai.
233. My father lives in that small house.	Mērō bāp wai ohhōtā ghar-mai rahai-hai.	Mērō bāp us nikrā ghar-bichh rahē.	Mairō bāp us naḥḥā ghar-mā howai.
234. Give this rupee to him.	Yō rapaiyō wai-nai dyō .	Yō rupaiyō us-us dē chhōrō.	Yō rūpay usā dai lai .
235. Take those rupees from him.	Wai rapaiyā wai-tai lyō .	Yō rupaiyā us kōjō chā .	Wah rūpai us-tah chā lai .
236. Beat him well and bind him with ropes.	Wai-nai khōb mārō ar jōw-tai bādo.	Us-na much mārō tē sālā-nāi baandhō.	Usā chāngō mār lai, ā rassā-pah bād lai.
237. Draw water from the well.	Kuwa-tai pāpi kādho .	Is khāl bihchhō pāpi kādho.	Khōt-tah pāpi kad lai .
238. Walk before me . . .	Mērai āgai chāl . . .	Mērō āgō chāl . . .	Mairā āgā-ma chāl . . .
239. Whose boy comes behind you ?	Tērāi pūchhai kāth-kō chhōrō āwai-hai ?	Tērō picchhā kis-kō lohō āō ?	Kas-kō jākat tairā pachhā āwai ?
240. From whom did you buy that ?	Tam wō kit-tai mōi liyō ?	Yō tē kis-tō mōi-kō liyō-hai ?	Yō chij kas-tah layō ?
241. From a shopkeeper of the village.	Gāw-kā ek hūp-wai-tai .	Girā-kā kis dūkanhājā-kōjō .	Grā-kā dūkāndar-tah .

Yāufai Ajrī.	Gujarī (Kashmir).	English.
Tam giā	Tam giyā	215. You went.
Wā giā	Vi giyā	216. They went.
Chal	Jā	217. Go.
Chalana (verbal noun)	Jāto	218. Going.
Giō	Giō-vi	219. Gone.
Tairō kō nā hai ?	Tērō nā kō hai ?	220. What is your name ?
Yō ghōrō kitnā samā-kō hai ?	Yō kōrō kitnō-ek barō hai ?	221. How old is this horse ?
Kashmīr īghār-tō kitnō dūr hai ?	Itū Kashmīr kitnō-ek dūr hai ?	222. How far is it from here to Kashmir ?
Tairō bāp-kō ghar-mā kitnā pūt hai ?	Tērā bāp-kā ghar-mā ketnā pūt hē ?	223. How many sons are there in your father's house ?
Hā aj muchh phirō hai	Maī aj muchh pēndō karō hai	224. I have walked a long way to-day.
Mairō pityō-kō pūt-nō ie-ki baip biyāhi hai	Mērā chāchhā-kā pūt-kō biāh us-ki bahān-nāl hō giō	225. The son of my uncle is married to his sister.
Chittā ghōrā-ki kāpti ghar-mā hai	Ghar-mā chittā kōrā-kō zin hai	226. In the house is the saddle of the white horse.
Kāthi us-kā māngār-pah dhar	Us-kā mōrā-par zin kar	227. Put the saddle upon his back.
Maī us-kō pūt muchh karō-rā-pah māriō hai	Maī mārō us-kō gadrō apōt kamōht nāl	228. I have beaten his son with many stripes.
Wuh dhūkā-kō sir-pah dangar chārai hai	Wā us tākā-gi chōti-par appā chōkharā-nā chāra lagōvi	229. He is grazing cattle on the top of the hill.
Wuh rukh-kō hēt ghōrā-pah baithō hai	Wā us rukh-kō hēt kōrā-par baithō-vi hai	230. He is sitting on a horse under that tree.
Us-kō bhāt apūt baip-tō uchō hai	Us-kō bhāt us-ki bahān-thū lammō hai	231. His brother is taller than his sister.
Is-kō mul sūdā dō rūpyā hai	Us-kō mul dāi rūpayā hē	232. The price of that is two rupees and a half.
Mairō bāp us nanōdō ghar-mā hōvai	Mērō bāp us nikkā ghar-mā rāha	233. My father lives in that small house.
Yō rūpyō us-nah dāi	Yā rūpayā us-nā dō	234. Give this rupee to him.
Wuh rūpyā us-tō lai	Vi rūpayā us-thū lō-la	235. Take those rupees from him.
Us-nah chāngō mār atrassi-pah badh chhōt	Us-nā chāngi tarah mārō, hōr rasiā-nāl badō	236. Beat him well and bind him with ropes.
Khōt-tō pāni kaj lō	Khō-thū pāni chāpō	237. Draw water from the well.
Mairā agō chal	Mārō aggō aggō chal	238. Walk before me.
Tairā kād kis-ko lupō āwē ?	Tērō picchhō kis-kō gadrō āwē lagōvi ?	239. Whose boy comes behind you ?
Yō tō kis-tō liō hai ?	Tō wā kis-thū mul liō-vi hai ?	240. From whom did you buy that ?
Grā-kā dākādār-tō	Grā-kā bāpān-thū	241. From a shopkeeper of the village.

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